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more scrutinized and more often attacked by its variety of enemies than the KJV of the scriptures, yet it remains the most used by the people of God today. The great value of the KJV lies in its faithful translation of the original into English!

The KJV is now 409 years old, much older than America herself! The Declaration of Independence, the U.S. Constitution and the Bill of Rights are

only middle aged in comparison with the KJV. The words of the KJV are plastered all over America's public buildings. The confessions of faith of most Christian denominations are based on the KJV of the scriptures. The changing of the text in the new versions destroys the meaning and thus the use of these confessions of faith. Let us continue to use the KJV, not because it is older but because it is better than the new versions offered in its place! ♦



The Grace Proclamator and Promulgator

To testify the gospel of the grace of God.. Acts 20:24

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WHY THE KJV IS BEST

Psalm 119:140

Today we no longer have one recognized version of God's word. There are now more than 20 from which to choose. Propaganda in favor of the new versions of scriptures is very strong. They are promoted as being contemporary, up to date, easy to read and in the language of today.

But people who speak of translating the Bible into "the language of today" never seem to define the language of today. What is the language of today? Is it the slang of the street? Is it Ebonics? What exactly would be language for today? Would it be the RSV of 1952? The Living Bible of 1971? The Good News Bible of 1976 or the New International Version of 1978?

God's word is not a modern human book! It is not as new as the morning newspaper as some are fond of saying. The Bible is an ancient, divine book in which God reveals Himself.

We must remember that God's word can never be understood by natural

men and it was never intended to be. I Corinthians 2:14 says, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned." People will not even understand the plainest scripture until the Holy Spirit works in them. This is why the so-called textual critics just keep trying in vain to discover the meaning of the words of scripture. They never will get a spiritual understanding of God's word until the Holy Spirit of God regenerates them and illuminates their minds!

Many of these new versions have been revised since they first came out, some several times! Some are no longer being printed. Like everything else that is designed to be instant, modern and accessible, the new versions go out of date faster than last fall's dress styles. Some



by Laurence A. Justice

of the new versions that are already out of date include the RSV, Goodspeed, Berkley, Beck, Moffatt, the New English Bible, The Phillips Version, TCNT, Weymouth, Williams and the Amplified Version. Our church, the Central Baptist Church of Grenada, Mississippi, uses the King James Version of the scriptures. We do so because we strongly believe that the KJV is the best version of the inspired word of God.

In this message I want us to think about just why the KJV is the best version of God's word. As we do so we shall consider three things as the heart of this message.

SOME IMPORTANT PRELIMINARY CONSIDERATIONS

There are two of these that we must understand in thinking about versions of God's word.

First there is the matter of *the manuscripts from which Bible versions are made*.

There are two groups of manuscripts from which all versions of scripture are translated. The first group is often called *the traditional text* and is made up of the Masoretic Hebrew Text of the Old Testament and the Greek New Testament or Textus Receptus as it is often called.

The Masoretic text is so called because it was copied and handed down by the Masoretes. The Masoretes were Jewish scholars and scribes active from 500

AD to 1000 AD. Their purpose was to copy and hand on the Hebrew text of the Old Testament as they had received it. The Masoretic text and the Textus Receptus are faithful copies of the texts used in New Testament times. The KJV is a translation of the Masoretic Hebrew Text of the Old Testament and the Textus Receptus Greek text of the New Testament and this is called the traditional text. The KJV translators sought to stay as close as possible to the traditional text. In addition to the KJV the French, Dutch and German Protestant Churches all used Bibles based on the traditional text.

The second group of manuscripts from which versions of scripture are translated is what we sometimes call *the Alexandrian texts*. Most prominent among these are the Vatican Codex and the Sinai Codex. The Vatican Codex is a manuscript that was found in the papal library in Rome. The Sinai Codex is a manuscript that was found in a Catholic monastery on Mt. Sinai. The new versions are all, with one exception, translations of the Vatican and Sinai manuscripts. The reason the new versions are based on this group of manuscripts is because, they say, these are the oldest manuscripts that we have. These translators rely on the theory of two men named Wescott and Hort who argued that the oldest manuscripts of the Bible are the most reliable. This is simply not true! The two oldest manuscripts we have are the Vatican Codex and the Sinai Codex, that is true!

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But a careful reading of the NKJV shows this *not to be true!* The NKJV changes many words. Here is one of many examples. Turn in your KJVs to Hebrews 2:16. This is speaking of the incarnation. "For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham." Here's how the NKJV renders this important verse: "For indeed He does not give aid to angels, but He does give aid to the seed of Abraham." The NKJV completely changes the meaning here. This translation actually agrees with the false Unitarian doctrine that this refers to what Christ *does for* believers instead of to *what He became for them!* This involves an error concerning the Person of Christ, specifically concerning the manhood of Christ. Many such examples prove that the NKJV is simply not true to the Textus Receptus or that is a more accurate translation.

The subject headings added in the NKJV contain serious doctrinal errors. For example just before Romans 8:1 the NKJV has the subject heading "free from indwelling sin." This passage does not deal with this subject at all but with freedom from condemnation. God's word in verses like I John 1:8 teaches that no child of God will ever be free from indwelling sin in this present world. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Only when Christ comes back will we be free from indwelling sin. But we are now free from condemnation. Romans 8:1 says, "*There is therefore now no condemnation* to them which are in

Christ Jesus..."

The footnotes of the NKJV are a huge problem. Footnotes are supposed to aid the reader in understanding the text.

Surprisingly perhaps, the footnotes in the NKJV make reference to the Vatican and Sinai Codexes and speak as if these things are scholarly and must be considered. Look at I John 5:7-8. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one." Note 17 in the NKJV refers to this passage and it says that the texts based on the Vatican and Sinai manuscripts, the NU text and the M text, "omit the words from 'in heaven' (in verse 7) through 'on earth' (in verse 8). Only four or five very late Greek manuscripts contain these words." In other words these texts omit the words "...the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth..." This and other footnotes call into question the truth of the KJV scriptures and leave them open to debate! The translators of the NKJV use the traditional text but then effectively question that text by referring to the Alexandrian text as an aid to understanding!

CONCLUSION

The KJV is still the best translation of God's holy word. No book has been

(KJV continued on page 16)

towards Jesus our Lord. March on ye armies of the living God, for Christ is your Lord, and He has given you your commission, and it is His power which will make your march to be victorious.”

Let us not forget, the biblical mandate is not to make Christ Lord but rather it is to bow to His Lordship. Every moment of every day is to be submitted to the Lordship of Jesus Christ. In all that we say, in all that we do, it is to be done in His name and for His glory. The Lordship of Christ means we are to be living under His authority and control, and in submission and obedience to His Word. As the Sovereign Ruler and Lord of our life, Christ is to be followed and obeyed. A life under the Lordship of Christ is a life of faithful obedience and fervent service. Jesus Christ is Lord. To borrow the words from the apostle Peter in Acts 10:36, “He is Lord of all.”

In the early 1940’s, the president of Dallas Theological Seminary, was invited to speak at a banquet. As it turned out, the night dragged on with a long program and when it came time for the invited guest to speak, he looked at the clock and noticed the lateness of the hour. So at that moment he decided to announce his subject and then quickly give three point of his message and then sit down. The title of his message was, “The Reasonableness of Fully Surrendering Our Lives To God.”

Reason #1: God is all-wise and knows better than anyone else what is best for my life.

Reason #2: He is almighty and has the power to accomplish what is best for me.

Reason #3: God loves me more than anyone else does.

Then he concluded by saying: “Therefore the most logical thing I can do is surrender my life to God. What more can I say? What more need I say?”

The fact that Jesus Christ is Lord demands that we submit ourselves to Him. The idea of lordship is that Jesus, based upon who He is and what He has done, has ultimate power and authority over every area of our lives. The truth is, a life saved by the amazing, sovereign grace of God is a life that is lived under the absolute control of the Lord Jesus Christ. Paul said it best: “For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s. For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living.” (Rom. 14:7-9)

I submit to you, that Jesus Christ is Lord, to the glory of God the Father. ♦

But these older manuscripts were found in excellent condition while the old manuscripts of the KJV are all long gone. The reason for this is that the manuscripts used in the KJV were used so often and for so long that they wore out and had to be copied again and again. The Vatican and Sinai manuscripts on the other hand were recognized early to be faulty texts and were soon laid aside to gather dust in libraries and were not recopied.

These two faulty texts contain many errors. They even contradict each other. There are *many* differences between the Vatican and Sinai manuscripts. In the four gospels alone there are 3,000 differences between the two. In following these texts, the new versions have revived many ancient doctrinal errors that are included in them.

There are in existence today, far more manuscripts based on the traditional text than on the Alexandrian text. There are actually 5,210 manuscripts based on the traditional text while there are only 45 manuscripts based on the Alexandrian text, the Vatican and Sinai Codexes.

The other important preliminary consideration here is that *the method of translation used for a bible version is of critical importance*. There are two basic methods of translation used in the various versions of God’s word:

There is *the formal equivalence method* of translating God’s word. This method seeks to be as literal as possible

in translating the words of scripture. The formal equivalence method translates the texts word for word, seeking to tell the reader the very words God has inspired.

Formal equivalence accepts every word of the original languages as inspired by God. This is important because the scriptures themselves claim to be verbally inspired, that is, that every word of the scriptures is the exact word that God has given us through the writers of scripture!

The other method of translating God’s word is called *the dynamic equivalence method*. Dynamic equivalence means translating meaning for meaning instead of word for word. It does not translate word for word but seeks instead to give the meaning of the words. In other words this method involves basically *paraphrasing* the words of the text. Using the dynamic equivalence method, the translator becomes an interpreter who gives a paraphrase that often has little or no relation to the original text. New versions like the New International Version (NIV) were produced by men using the dynamic equivalence method. The KJV gives us what the authors of scripture wrote. The new versions give us what a committee of translators think that the authors meant.

To have an accurate translation of the scripture it is obviously necessary to use the formal equivalence method, not the dynamic equivalence method. God’s word must be kept free of human invention, opinion, addition and subtraction. It must be kept pure. Look at Psalm

119:140. Here the Psalmist says to God, “Thy word *is* very pure: therefore thy servant loveth it.” The KJV translators were strong believers in the verbal inspiration of the scriptures and in all the central doctrines of God’s word. The same cannot be said, however, of the translators of the new versions.

SOME SERIOUS FAULTS TO BE FOUND IN THE NEW VERSIONS

There are some things that are very wrong with the new translations. Here are seven of them that are important for us to consider:

1. *The new versions often change the meaning and even the text of the scriptures.*

One example is the way the Living Bible translates John 1:17. Let’s read it in the KJV first. “***For the law was given by Moses, but grace and truth came by Jesus Christ.***” Here is how the Living Bible translates this verse: “Moses only gave us the law, with its rigid demands and merciless justice.” The Text does not say these things! The Living Bible omits the word *truth* from this verse even though all manuscripts have this word.

Another example is the Living Bible’s translation of Acts 13:48. Let’s read it first in the KJV. “And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and ***as many as were ordained to eternal life believed.***” This is a literal, word for word translation of the Greek text. But the

Living Bible denies the doctrine of election when it says that those “***who wanted eternal life believed.***” From these and countless other examples we can rightly say that the Living Bible is nothing but a rewriting of God’s word!

2. *All new versions question or omit words, verses and passages from the text.*

Most new translations omit or change many verses to make them conform to the Vatican and Sinai manuscripts. New versions based on these manuscripts omit hundreds of words in the New Testament such as Mark 16:9-20, John 7:53-8:11 and part of Acts 8:37.

Look at Acts 8:37 in the KJV. “And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, ***I believe that Jesus Christ is the Son of God.***” The following modern versions just omit the last phrase in this book speaking of Christ as the Son of God: the NIV, RSV, NEB and ISV. The Trinitarian Bible Society magazine recently listed 575 words, verses and passages that are omitted by the new versions.

Revelation 22:18-19 says that no additions to or subtractions from God’s word are allowed at risk of severe penalty. “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy,

work of God’s salvation in us has as its ultimate purpose to glorify God. Paul wanted the believers at Philippi to know and understand that if they endeavored to follow the pattern and example of their Saviour in humble obedience and service, then they would glorify God and demonstrate to others what it means to live a life that has been transformed by the saving power and grace of God.

THE IMPORTANCE OF THE LORDSHIP OF CHRIST

One of the distinguishing characteristics of saving faith is a surrender to the lordship of Jesus Christ. The definitive test of whether a person belongs to Christ is a willingness to bow to His divine authority. In 1 Cor. 12:3, the apostle Paul made it clear: “that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.” To be sure, salvation belongs to those who receive Christ as their Saviour, according to John 1:12, but they also must receive Him for all that He is – “the blessed and only Potentate, the King of kings, and Lord of lords” (1 Tim. 6:15). If you have not bowed before Jesus Christ as your Lord and Saviour, I submit to you then that you must not delay. May it be that today will be the day of your salvation because tomorrow you may have to face Him as your Judge. Believing upon Christ as your Lord and Saviour requires that you must be made humble before a holy God, with the understanding that you cannot save yourself

but that only Christ can save, that Christ the Lord is your only hope. May it be that God would be pleased to enable you to turn from yourself, turn from your dead works, turn from your sin, and flee to Christ: “for whosoever shall call upon the name of the Lord shall be saved” (Rom. 10:13).

In Colossians 2:6 we are exhorted to walk in Christ just as He had been received, and that is, as the Lord. Jesus’ lordship includes the ideas of dominion, authority, sovereignty, the right to rule, govern, and command. It implies that He is in charge, that He is in control. The term “Lord” suggests the obligation wherein He is to be believed and obeyed. Later on in Col. 3:17, the apostle Paul wrote: “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus.” Beloved, that is the standard by which the Christian’s life is to be lived. It is the recognition that Jesus is Lord over every aspect of our life, whatever we say or do. Every moment of our lives is to be lived in the joyful recognition of the Lordship of Jesus Christ.

JESUS CHRIST IS LORD

In his sermon entitled, “Jesus our Lord,” C.H. Spurgeon writes: “The more you know of Jesus as your Saviour, saving you from sin, the more will you recognize Him also as your Lord....because we believe in Him, He becomes our Lord, and we learn to obey Him. That is the spirit I long to have reigning in all our hearts, the spirit of devout, worshipful reverence

was willing to die on a cross, which was the most humiliating, horrifying, cruel, shameful form of execution at that time. Jesus' death was not the death of a defeated martyr, but it was the death of a loving Saviour. He was the Good Shepherd that gave His life for the sheep. He paid the ultimate price by giving Himself as the perfect, all-sufficient sacrifice for our sin. There could have been no greater or better example for these believers at Philippi to look to as an illustration of what true humility and a selfless attitude is all about than to look to Christ and His death on the cross of Calvary.

THE POSITION OF CHRIST (vs.9-11)

The apostle Paul closes this section of verses by pointing to Christ and His exaltation. Paul wanted the believers at Philippi to realize that the path of true humility and self-denial, and sacrificial service is the path that God will honor and bless. Without question, the Lord Jesus humbled Himself but now God has highly exalted Him. In these verses the apostle Paul sets forth certain truths that we can be sure of:

a) We are assured that the crucified, risen, and ascended Jesus is now at that sovereign and supreme place over all creation (v.9). He has been given a name which is above every name (Eph. 1:20-21).

b) We are assured that every creature will humbly bow before the exalted Jesus Christ (v.10). Every created

being will submit to Jesus Christ. In heaven, the angels will bow willingly before Jesus. On earth, those who have tasted His sovereign grace will bow willingly before Jesus. Others who know not Christ as their Lord and Saviour, whether they be great kings, wealthy tycoons, famous religious leaders, they will all bow their knee. Even under the earth, Satan with all his demonic forces, will be compelled to bow their knee before the majestic and glorious King. It is as someone once said: "To bow before Him now means salvation; to bow before Him at the judgment means condemnation." Yes, that day is coming when all of creation shall bow to our Lord, as beautifully stated in the words of an old Dutch hymn:

*One day all creation
shall bow to our Lord
Even now among the angels,
His name is adored.
May we at His coming,
with glorified throng,
Stand singing His praises
in Heaven's great song:
Jesus, Jesus, Saviour adored
Of all men and angels,
forever the Lord.*

c) We are assured that every tongue will confess the Lordship of Jesus Christ to the glory of God the Father (v.11). The whole purpose of Christ's humiliation and exaltation is that God might be glorified. To proclaim the sovereign lordship of His own Son is the greatest glory that can be given to God the Father. The entire

Bible Conference

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Pastor Bill Lee

Speakers: Daniel Chamberlin, Ed Colley,
Ron Crisp, Ron Rumburg, Dale Wallace

God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

3. *The proliferation of new versions implies we have no sure word from God.*

The new versions are not only different from the KJV, they are different from each other. The existence of these many versions implies very strongly that we have no definite word from God. With all these many differences and disagreements in translations, how can we really know what is God's word? Someone else has come up with a good illustration of the problem here when he asked, Are you safer in a country that has one code of highway laws or in a country where there are 20 different versions of the code, all easier to read?

4. *The language of the new versions is not majestic and reverent as*

is befitting the word of the living God!

It is not a language befitting the awesome and fearsome all holy Creator and Judge of the universe! It is not the language of true worship! Most of the new versions are irreverent in expression. When I was a Southern Baptist the almost slang wording of the Cotton Patch Bible and the Blue Jeans Bible was popular among them.

The vile, irreverent language of the Living Bible is seen in its translation of I Samuel 20:30. Let's read the KJV first. "Then Saul's anger was kindled against Jonathan, and he said unto him, Thou **son of the perverse rebellious woman**, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?" Here's how the Living Bible translates this verse: "Saul boiled with rage, You son of a (blank), do you think I don't know that you want this son of a nobody to be king in your place, sham-

ing yourself and your mother?” I’m convinced that the craze for new translations was at the forefront of the movement to make worship less reverent, more casual, more contemporary and more convenient!

5. The existence of new versions discourages the public reading of God’s word in worship services.

I Timothy 4:13 commands us in the churches to “give attendance to reading” meaning we are to read God’s word in worship. But how can we read God’s word in worship when people in the congregation bring so many different versions with them. Should most congregations today attempt to read God’s word aloud in worship it would be a veritable Babel of sounds! Because of the proliferation of versions in our churches, the public reading of God’s word has been effectively eliminated.

6. New versions discourage the memorization of scripture.

Memorization suffers when people adopt new versions. Why memorize a new version when there are so many from which to choose? Why memorize something that is going out of date and is about to be replaced by something new?

7. Finally the profit motive is what drives these new versions in most cases.

Millions are being made in the Bible publishing business! New versions mean

megabucks for the publishers. Publishers try desperately to produce new versions that will be in big demand! The Christian bookstores have cashed in on this craze for new versions. Modern marketing methods commercialize God’s word and seek to sell each new version to some niche market.

All the new versions of God’s word are copyrighted so that the publishers can protect their profits. If you have a new version you had better be sure to get the publisher’s permission before using it! Can God’s word be copyrighted? Certainly not! The KJV is not copyrighted!

Furthermore sales promotions have created a negative attitude towards the KJV. All the new versions are compared to the KJV, contrasted with the KJV and tested by the KJV! The promoters of the new versions *must* attack the KJV! They must do so in order to sell their versions.

WHAT ABOUT THE NEW KING JAMES VERSION?

This version is popular among many evangelicals and even fundamentalists because of its claim in the preface that its Old Testament is a translation of the Hebrew Masoretic text and its New Testament is a translation of the Greek Textus Receptus, the same texts used by the translators of the old KJV. The NKJV claims “to preserve the integrity of the original in the language of today.”

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validates the foundational, distinguishing doctrine of the Lordship of Jesus Christ. Whether you like it or not, whether you believe it or not, it is indisputable, undeniable, irrefutable, unmistakable, unquestionable that Jesus Christ is Lord.

PHILIPPIANS 2 POINTS TO CHRIST’S LORDSHIP

In Philippians 2:5-11, we read of a truth that God has declared to be absolutely certain, definite, and sure. By virtue of the power and majesty of Jesus Christ, every knee will bow and every tongue will confess that Jesus Christ is Lord. This passage of Scripture was primarily designed to motivate God’s people to live like their Lord and Saviour in a spirit of humility, obedience, and submission. In the previous verses of this chapter the apostle Paul dealt with the subject of division and discord within the body of Christ. It was Paul’s desire and prayer that the members of the church at Philippi be united together in a spirit of harmony and love and the only way that could be accomplished and maintained was for the believers to have a humble spirit. In verses 5-11, Paul presents the supreme, unparalleled example of humility in the person and work of Jesus Christ, to serve as the most powerful motive for all believers to have a quiet spirit and an attitude of humility and submission. In these verses Paul makes reference to three key truths about the Saviour: the person of Christ, the passion of Christ, and the position of Christ.

THE PERSON OF CHRIST (vs.5-7)

In these verses the apostle Paul gives emphasis to both the deity and humanity of Christ. During His earthly ministry, Jesus never denied or minimized His deity. He was always very explicit and clear in acknowledging His divine sonship and His oneness with the Father. And yet Christ never used His position of power and authority for His own personal advantage. In His incarnation the Lord Jesus clothed Himself in humanity in order to become a servant. His choosing to be a servant was what Paul wanted the believers at Philippi to consider as an example to follow. In His incarnation Jesus was fully God and fully man at the same time. When Jesus Christ came to this earth He emptied Himself by taking the position of becoming a bond-slave to the Father in doing His will. Jesus came to do His Father’s will. His constant and consistent attitude while He lived upon this earth was, “not my will but Thine be done.” Jesus Christ set the perfect example of what it means to be a servant – to humbly submit and obey the will of God. Jesus was the God-Man, deity and humanity united in one, who was willing to humble Himself and give His life a ransom for many.

THE PASSION OF CHRIST (v.8)

The humility of Christ included not only His birth, His incarnation in which He became the God-Man, but it also included His death. Jesus did not only become obedient to death but He

mands our unwavering obedience (Lk. 6:46). As Lord, Jesus Christ knows all things (Jn. 21:17; Acts 1:24). As Lord, Jesus Christ is the One who adds to His church (Acts 2:47). As Lord, Jesus Christ is over all (Acts 10:36). As Lord, Jesus Christ is to be preached (Acts 11:20; 2 Cor. 4:5). As Lord, Jesus Christ is to be turned unto in repentance and faith (Acts 11:21). As Lord, Jesus Christ is to be cleaved unto with persevering faith (Acts 11:23). As Lord, Jesus Christ is to be served with humility (Acts 20:19). As Lord, Jesus Christ and His will are to be submitted unto (Acts 21:14).

When the N.T. is carefully and closely studied, it becomes obvious that the doctrine of the Lordship of Christ was recognized and emphasized by the people of God, who not only believed upon Him as Saviour but who also followed Him as Lord. For example: In Luke 2:11, it was revealed to the shepherds by an angel of Heaven that Christ was to be born into this world as “Christ the Lord.”

When Christ instructed His disciples in Luke 5 to launch out into the deep in order to catch a great multitude of fish, Peter fell at Jesus’ knees, recognizing Christ’s sinless purity and holiness, when he cried out: “Depart from me; for I am a sinful man, O Lord” (Lk. 5:8). In Luke 23:42, while hanging on a cross, one of the dying thieves recognized Christ as his Lord and Saviour when he said, “Lord, remember me when thou comest into thy kingdom.” In Luke 24:34, after the

glorious resurrection of Christ, it was declared, “The Lord is risen indeed.” In John 9:38, the blind man that had been healed by Christ said, “Lord, I believe.” In John 13:13, Jesus acknowledges His lordship to His own disciples, when He says, “Ye call me Master and Lord: and ye say well; for so I am.” In John 20:2,13, and 18, Mary Magdalene referred to Christ as Lord after His resurrection and she went and told the disciples that she had seen the Lord. In John 20:28, when Jesus stood in front of Thomas with His nail-scarred hands after His resurrection, Thomas cried out, “My Lord and my God.” In Acts 2:21, Peter preached that “whosoever shall call upon the name of the Lord shall be saved.” In Acts 9:6, at his conversion, Saul of Tarsus recognized the Lordship of Christ when he said, “Lord, what wilt thou have me to do?” In Acts 9:10 when Ananias was called upon to baptize Saul of Tarsus, his reply was, “Behold, I am here Lord.” In Acts 16:10, Luke talks about how it is the Lord who calls and leads His servants into service: “assuredly gathering that the Lord had called us for to preach the gospel unto them.” In Acts 16:14 we are told it is the Lord who opens the heart, as in the conversion of Lydia: “whose heart the Lord opened that she attended unto the things which were spoken of Paul.”

From a list of such passages of Scripture, it should become plain and obvious to any serious Bible student that the inspired, infallible, preserved Word of God confirms, supports, and

IN MEMORIAM JACK DUPLCHAIN PREACHER OF GOD’S WORD

Jack Duplechain of Oakdale, Louisiana departed this life on August 18, 2017. He was, above all else, an earnest, zealous and fiery preacher of the gospel of Jesus Christ. In his preaching he would often start out slowly but as he got into his message his spirit would be stirred to enthusiasm and excitement. Whatever the subject of his sermons he would always end up focused on Christ.

He served as pastor of the Grace Baptist Church of Denham Springs, Louisiana from 1979-1982, of the West Baptist Church of Oakdale, Louisiana, his home church, from 1982-1987 and of the Raleigh Springs Baptist Church of Memphis, Tennessee from 1987-2011. Altogether he spent over fifty years in the ministry.

“Brother Jackie,” as he was affectionately known, was widely used as a conference preacher. Through the years he drove to many of these conferences with his longtime friend, Brother Wayne Camp.

Jack took a strong stand on issues involving biblical matters such as the doctrines of God’s sovereign grace and the local New Testament Church. Because he took a strong stand against the errors of the Promise Keepers movement, the owner of the network

terminated his long-time radio program when he refused to compromise his stand on the issue.

Two things that stand out in the memories of those who knew him were his fun personality and his compassion for people who were suffering. Such was his sense of humor

and bubbly demeanor that people of all ages loved to be around him. While he was pastor in Memphis he spent a lot of time bringing biblical comfort and witness to children who were patients in the St. Jude hospital, even opening his home for parents and relatives of these children to stay there during their extended visits to that hospital.

Blessed is the memory of those who die in the Lord. Blessed is the memory of Jack Duplechain! ♦

Laurence Justice



Photo by Daniel Pope

THE LORDSHIP OF CHRIST

DEAN ROBINSON

It was Vance Havner who was once quoted as saying: “If I had only one sermon to preach it would be on the Lordship of Christ. When we get right on that point we are right all down the line. God honors the exaltation of His Son.” The foundation of Christian living is acknowledging the Lordship of Christ and our submission to Him in all things. It has been said that the mark of a true disciple is a bent knee. The doctrine of the Lordship of Christ is basically submitting to His sovereign authority over our lives; it is humbly bowing the knee before Him in total submission, yieldedness, and obedience. In 1872, C.H. Spurgeon wrote these words on the Lordship of Christ: “There are some who seem willing to accept Christ as Saviour who will not receive Him as Lord. They will not often state the case quite as plainly as that, but as actions speak more plainly than words, that is what their conduct practically says. One of the first instincts of a redeemed soul is to fall at the feet of the Saviour and gratefully and adoringly cry, ‘Blessed Master, bought with your precious blood, I acknowledge that I am yours – yours only, yours wholly, yours forever. Lord, what will you have me to do?’ It is not possible for us to accept Christ as our Saviour unless He also becomes our King, for a very large part of salvation consists in our being saved from sin’s dominion over us, and the only way in which we can be delivered from the mastery of Satan is by

becoming subject to the mastery of Christ.”

A few years ago George Gallup conducted a survey of religion in this country. In his findings he came to this conclusion: “There is little difference in the moral values and conduct of those who go to church and those who do not.” In the survey it was reported that 68% of Americans claim to be members of some kind of an evangelical church. Of those 68% it was found, through the survey, that: 20% never attend church, 25% never pray, 30% never read their Bible, 40% never give to their church, 50% never attend Sunday evening services, 60% never give to world-wide missions, 70% never get involved in the ministry of their church, 80% never attend Wednesday night prayer meeting, 95% never give a gospel witness to others, but 100% believe that they will go to heaven when they die!

It is obvious from such statistics that there are many in our day who profess that Jesus Christ is Lord but who are unwilling to live out that profession in their daily lives. To borrow the words of a modern day writer and preacher:



“Christ’s lordship is a blessed hope for some and a terrifying nightmare for others. Regardless of our response, it is an unalterable reality.” (Paul Washer) All who believe the Word of God will agree that Jesus Christ is Lord. He is ever and always Lord, whether or not anyone acknowledges His lordship or surrenders to His authority. We hear many people in our day talking about “making Jesus Lord.” I have got news for those people: you cannot make Jesus Lord because God has already beat them to it. *“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”* (Acts 2:36)

THE MEANING OF LORDSHIP

The word “Lord” (kurios) as it is used in the N.T. in connection with Christ means: one who has absolute power and authority; the one who is the owner and master. The Lordship of Jesus Christ means that without question, doubt, or debate He is sovereign, that He is the One who is in charge and in control, that as Master there is to be obedience, surrender, submission on our part. The Lordship of Jesus Christ includes the ideas of sovereign authority, dominion, rulership, the right to command and govern, the obligation to be believed and obeyed. The Lordship of Jesus Christ ascribes the glory which is due unto Him and places the creature in his proper place before Him, and that is, in the dust. The Lordship of Christ declares that His rights are those of the Potter who forms and fashions the clay

into vessels of whatever type He sees fit and for whatever use He may please. It is as A.W. Pink once wrote: “Unless we have a proper respect for His high sovereignty He will never be honored in our thoughts of Him, nor will He have His proper place in our hearts and lives.”

LORDSHIP OF CHRIST REVEALED IN SCRIPTURE

The Lordship of Jesus Christ is consistently affirmed and declared throughout Scripture. He is called Lord no less than 747 times in the N.T. The book of Acts alone refers to Christ as Lord 92 times while calling Him Saviour only twice. The Lordship of Christ was definitely a part of the preaching of the apostles in the early days of the N.T. churches.

In your N.T. Jesus Christ is called Lord of lords, Lord and Saviour, and Lord and Saviour Jesus Christ. He is referred to as Lord Almighty, Lord God Almighty, and Lord of glory. In your Bible Christ is acknowledged as Lord God, Lord Jesus, and Christ Jesus our Lord. He is declared to be Jesus our Lord, Jesus Christ our Lord, and Christ Jesus the Lord. And in Scripture He is commonly named as the Lord Jesus Christ.

As Lord, Jesus Christ is to be worshiped and served (Mt. 4:10; Rom. 12:11). As Lord, Jesus Christ is the One who calls and sends forth laborers in His harvest fields (Mt. 9:38). As Lord, Jesus Christ deserves and de-