

# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

"To the law and to the testimony; if they speak not according to this word

it is because there is no light in them."—Isaiah 8:20

VOL. 39, No. 25

ASHLAND, KENTUCKY, JULY 25, 1970

WHOLE NUMBER 1647

## THE SECOND COMMANDMENT

By A. W. PINK

"Thou shalt not make unto thee any graven image or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments." —(Exod. 20:4-6).

Though this second Commandment is closely related to the first, yet there is a clear distinction between them, which may be expressed in a variety of ways. As the first Commandment concerns the choice of the true God as our God, so the second tells of



ARTHUR W. PINK

our actual profession of His worship; as the former fixes the Object so this fixes the mode of religious worship. As in the first commandment Jehovah had pro-

claimed Himself to be the true God, so here He reveals His nature and how He is to be honored.

"Thou shalt not make unto thee any graven image . . . thou shalt not bow down thyself to them." This commandment strikes against a desire, or we should say a disease, which is deeply rooted in the human heart, namely, to bring in some aids to the worship of God, beyond those which He has appointed — material aids, things which can be perceived by the senses. Nor is the reason for this far to seek: God is incorporeal, invisible, and can be realized only by a spiritual principle, and that principle being dead in fallen men, he naturally seeks that which accords with his carnality. But how (Continued on page 7, column 1)

### ANNOUNCING A NEW BOOK

"The Origin and Nature of the Church," the first in a proposed series of five booklets on the New Testament Church, contains 112 pages, showing the origin of the church to have been by the Lord Jesus Himself during His earthly ministry, and that the church is a local assembly of Scripturally baptized believers.

This booklet is designed to be used as a textbook for preachers, laymen, ministerial students, BTU's and other study groups.

The retail price for the book is \$1.25 per copy plus postage, with a 40% discount on 10 or more copies. Advance sales offered until Aug. 31, 1970 for \$1.00 per copy postpaid.

Order from the author at the address below:

DAVIS W. HUCKABEE  
Pastor, Immanuel Baptist Church  
116 East 9th St.,  
Wellington, Kansas 67152

I have read this book and I am very much impressed by it. I think it is a most splendid book relative to church truth and I am sure that it will be a blessing to everyone who reads it. I would certainly urge you to order it — ordering it directly from the address given above.



ALAN J. CORCORAN

cause God hath from the beginning chosen you to salvation through sanctification of the Spirit. (Continued on page 6, column 3)

## The Baptist Examiner Pulpit

A Sermon by Pastor John K. Gilbin

### "CHRIST, OUR RAIMENT"

"But put ye on the Lord Jesus Christ."—Romans 13:14.

There are actually only two great necessities so far as life is concerned. You and I think we need a lot of things but actually there are few things which we really need. If you don't believe that, just live in a depression such as we had in 1929, through the early 30's, and you will find there are a lot of things you think you need that you can get along without very handily. I say, beloved, in reality there are only two necessities of life and I will prove that from the Word of God.

"And having food and raiment let us be therewith content." — I Timothy 6:8.

The only two things that we need — actually have to have, are food and raiment. I grant you,

there are lots of other things which are nice to have. It is wonderful to have an automobile, wonderful to have a house, and it is just wonderful to have many of the luxuries we have in life. But there are just two things laid down in God's Word as necessities — food and raiment — and if you have these, therewith be content.

Spiritually the Lord Jesus Christ is both food and raiment to us. Spiritually the Son of God is food for our souls and He is raiment for our spirits. We read in the Bible that we are to "desire the milk of the word as newborn babes." We read also about the meat of the Word and the honey of the Word. So we can say, beloved, the Lord Jesus Christ is milk, He is meat, He is honey — He is the food that we

need. Raiment is the second of these necessities and we find that Jesus Christ is this also. We are clothed, if we are saved, in the righteousness of the Lord Jesus Christ.

#### WHERE OUR CLOTHES CAME FROM.

May we notice first of all where our clothes came from. The profession of tailoring is the second oldest profession known to man — the oldest is that of gardening. When Adam and Eve had sinned, the Word of God tells us that immediately they realized they were naked. Up until that time they had a divine covering by way of an innocence to the extent they realized not that they were nude. When they partook of the fruit of the tree that was (Continued on page 3, column 5)

## Godly Parents

"Now His parents went to Jerusalem every year at the feast of the Passover" (Luke 2:41).

This time, instead of thinking about the Lord Jesus Himself, we shall think about His parents. This verse shows us that Mary and Joseph were not just good parents to Jesus, but godly ones. There are three reasons for saying this.

#### 1. They went to Jerusalem to the Passover.

If you do not know how the Passover started turn back to Exodus 12 and read about it. The feast was to be kept every year to remember how God brought His people out of Egypt. It was not just a custom invented by men, like Christmas — it was a command from God. "Keep the Passover unto the Lord thy God" (Deut. 16:1). People who kept it did so because they feared God and wanted to obey and please Him. Mary and Joseph feared God. Also they were thankful to Him — it was because of the first Passover that the Jews were not slaves but free people with a beautiful land. People who fear God and are thankful to Him are godly people.

#### 2. They went to the Passover regularly.

"every year." They did not go just once to see what it was like but went again and again. They would never miss it and they did

not miss it. For their fear of God was not something that comes and goes, it was fixed in their hearts. The godly parents are those that keep up their godliness all their days. Some people practice Christianity when they are young, but when they have children to bring up, a home to look after and work to do, they forget it. Mary and Joseph were not those kind of parents. Not that it was easy for them to keep it up. It was between sixty and seventy miles from Nazareth to Jerusalem. There was no train, coach or car. Not even a horse — only a donkey to carry the luggage. And they had children — not just Jesus, but His brothers and sisters. The younger ones had to stay behind, but Mary and Joseph did not let this keep them away. The godly people are those who overcome all obstacles to obeying and serving God.

#### 3. They went to the Passover as a family.

They went together and when the children were old enough they were taken too. Mary and Joseph's family was a family that did things together whenever possible. This is the best kind of family. Today families are hardly ever together — father goes to football, mother does the housework, the boy goes to his friend's and the girl to hers. No wonder (Continued on page 6, column 5)

### THE RESPONSIBILITY . . .

## OF THE ELECT

- Alan J. Corcoran, 27 years of age. Married with one son.
- A graduate of Hillsdale College which has its roots in Baptist history.
- Alan's interest in Calvinist Doctrine has stemmed from the Christian training received in the home.
- Allan's father is the former pastor of the Cottage Hills Baptist Church, Cottage Hills, Illinois. Eld. Corcoran has ministered at Calvary's Bible Conference and in the "Baptist Examiner" in the past.
- Alan has felt led to share his thoughts with other Christians.

In the light of Calvinist Doctrine, the elect have a very unique role while on earth. It is a role that all Christians should understand; for, it is a vital part of "growing" in one's own Christian life.

The elect have a certain responsibility to carry out in their Christianity. It is simply to expand their knowledge and understanding of salvation, to grow in grace, and to constantly be a witness of their salvation because the future elect need to hear the message of salvation. Only the elect will hear this message.

"But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and for ever. Amen." II Peter 3:18.

### SAY, WHO ARE YOU KIDDING?

When a man says he can't keep awake through a thirty-minute sermon, and stays home with his 700 column newspaper, who is he kidding?

When a man says Sunday is his only day to rest, and gets up at 4:30 a.m. to go fishing, or spends the day on a golf course, who is he kidding?

When a man says the church seats are too hard and uncomfortable, then goes some Saturday to sit on a bleacher for hours in a drizzle watching 22 men push one another back and forth across a mud lot . . . who is he kidding?

When a man says he can't afford to tithe but lives in a com- (Continued on page 8, column 3)

## Space Men Admit That The Sun Surely Stood Still

The following originated from Harold Hill, president of the Curtis Engine Co., Baltimore, Md., a consultant in the space program:

"I think one of the most amazing things that God has for us today happened recently to our astronauts and space scientists at Green Belt, Maryland. They were checking the position of the sun, moon, and planets out in space where they would be 100 years and 1,000 years from now. We have to know this so we don't send a satellite up and have it bump into something later on in its orbits. We have to lay out the orbits in terms of the life of the satellite, and where the planets will be so the whole thing will not bog down! They ran the computer measurement back and forth over the centuries and it came to a halt. The computer stopped and put up a red signal which meant that there was something wrong either with the information fed into it or with the results as compared to the standards. They called in the service department to check it out and they said, 'It's perfect.'"

The head of operations said, "What's wrong?" "Well, they have found there is a day missing in space in elapsed time." They scratched their heads and tore their hair. There was no answer!

"One religious fellow on the team said, 'You know, one time I was in Sunday School and they talked about the sun standing still.' They didn't believe him; but they didn't have any other answer so they said, 'Show us.' He got a Bible and went back to the book of Joshua where they found a pretty ridiculous statement for anybody who has 'common sense.' There they found the Lord saying to Joshua, 'Fear them not: for I have delivered them into thine hand: there shall not a man of them stand before thee.' Joshua was concerned because he was surrounded by the enemy and if darkness fell they would overpower them. So, Joshua asked the Lord to make the sun stand still! That's right — 'The sun stood still, and the moon stayed . . . and hasted not to go down about a whole day.' Joshua 10:8,12,13. The space men said, 'There is the missing day!' They checked the computers going back into the time it was written and found it was close but not close enough. The elapsed time that was missing back in Joshua's day was 23 hours and 20 minutes — not a whole day. They read the Bible (Continued on page 8, column 3)

### PLEASE NOTE!

There has been a slight but VERY IMPORTANT change in our address. The change has been made to help us have the maximum of mail delivery. It is now via MENDI instead of via Hagen. We would still receive our mail if it were addressed via Hagen, but the bulk of the overseas mail now is bagged in Sydney and the Southern Highlands mail when addressed properly, i.e., via Mendi, will not stop at the post office at Hagen but will be sent direct from Sydney to Mendi. We will have opportunity for two to three mail services a week this way instead of one as it now stands. Please take note of this and make the change in your records accordingly.

FRED T. HALLIMAN.



It is doubtful whether one can be good without being good for something.

## The Baptist Examiner

The Baptist Paper for the  
Baptist People

JOHN R. GILPIN.....Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

Published weekly, with paid circulation in every state and many foreign countries.

### SUBSCRIPTION RATES

One year — \$2.00; Two years — \$3.50  
Five years — \$7.00; Life — \$25.00  
CLUB RATES: 15 or more — each \$1.50

When you subscribe for others or secure subscriptions — each \$1.50

BUNDLES: 10 to 50 copies to one address \$10.00 for each 10 yearly; 60 to 100 copies to one address, \$9.00 for each 10 yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? Notify us three weeks in advance. The Post Office does not forward second class mail and they charge us 10c for each "change of address" notice. Please save us this expense.

Entered as second class matter MAY 9, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

## A GIANT LAID LOW BY FALL FROM A LADDER ON JULY 6

By JOE WILSON  
Winston-Salem, N. C.

Dan Phillips of Bristol, Tenn. is truly one of God's giants today.

Measured by doctrinal soundness, there is no man any more sound in the things of God's Word. Dan loves all of the Bible, but he seems to have a special love for the doctrines of grace, church truth, and second coming truth.

Measured by dedication to the cause of Christ, Dan is a giant. I know few men who are more



ELD. DAN PHILLIPS

fully given up to the things of the Lord.

Measured by a clean, godly life, Dan truly is a giant. He would be the first to admit that he is only a sinner saved by grace, but my personal testimony from close fellowship with him is that he is an exceptionally clean-living man.

Measured by preaching ability, Dan ranks just a little below the very greatest preachers of today, and far ahead of many. Yes, Dan Phillips is one of God's giants of this day.

Dan Phillips has meant much to me for many years. I first got acquainted with him while holding a meeting in the church of which he was a member. He sent me my first subscription to The Baptist Examiner. I shall love him forever for that one thing, for no human thing has ever meant as much to me as that greatest of all papers. Dan and I were close friends before God called him to preach, and since. Now, we are brothers-in-law, but our deep friendship is based upon a God-given love for the same precious truths. I can truly say that I love Dan Phillips as I love few men today.

Now you can understand the

THE BAPTIST EXAMINER

JULY 25, 1970

PAGE TWO

## 10 YEARS OF ATTENDANCE

1969 CONFERENCE SERMON

DAN PHILLIPS  
Bristol, Tennessee

In 1969, we had a recognition service for those who had attended for the ten preceding years.

The following had been present for each of the ten consecutive yearly conferences: Mr. and Mrs. John R. Gilpin, Sr.; John R. Gilpin, Jr.; John R. Gilpin, III; Joel Gilpin; Jere Gilpin;

Hazel Hutchinson; Florence Hutchinson; Mrs. Blanche Meade; Mr. and Mrs. Clyde Everman; Betty Everman;

Mrs. John D. Smith; Alice Norris; Gary Meade, and Jimmy Swindell.

All of the above are from Calvary Baptist Church. In addition, there were Mr. and Mrs. Carl Connelly and daughter, Carlene Sue, from South Shore, Kentucky; Elder Dan Phillips of Bristol, Tennessee; Mr. and Mrs. Alvin Harrell of Murray, Kentucky;

Elder and Mrs. James Hobbs, Connie Hobbs, James Hobbs, Jr. of McDermott, Ohio; Elder and Mrs. Willard Pyle, Karen Pyle, Kenneth Pyle of Chesapeake, Ohio.

Elder Raymond Willis of Garison, Ky., and Elder Austin Fields, Coal Grove, Ohio.

This service was conducted by Brother Dan Phillips, whose message follows.

### Ten Years

It has been a great pleasure and a great honor that our sovereign God has permitted me to attend each conference of Calvary Baptist Church.

great sorrow that I felt and still feel, and that many of God's precious saints around the country will feel concerning the following news. Dan Phillips fell from a ladder while painting his home on July the 6th. He had brought three great messages at Grace Baptist Church on Sunday the 5th. We will remember those messages for a long time as we might not get to hear this man preach for many months. Little did I dream that when I told this dear friend goodbye on Sunday night, that the next word I heard from or about him, he would be badly hurt and in the hospital.

This fall was a very serious one. Dan's hip is broken badly. He has been suffering a great deal. He will be flat on his back for up to three months and will be out of work for up toward a year. Dan has a host of friends around the country whom I am sure would want to know this. I appeal to his friends to be much in prayer for him and his family in the trying days and months. Pray for spiritual strength and physical healing for him. Pray for his family. Pray for the great church that he pastors — truly one of the great churches in America today.

Dan Phillips is a great friend and supporter of TBE. He is a great lover of the Bible Conference. In fact, he is one of the few preachers who has attended every conference of Calvary Baptist Church thus far. I know that it will be a great grief to him if he cannot attend this year, and it seems almost certain that he will not be able to. The present indications are that he will be flat on his back at that time. Personally, I am praying that Dan Phillips might be able, if at all possible to be there even if on a stretcher, and even if only for one day. Do pray much for this giant of God as he is now laid low for a season. Pray that, if the Lord tarry, Dan will be raised up, restored to home and work, and that we might again be privileged to listen to him preach the precious truths of God's Word.

Dan would be delighted and blessed to hear from his friends around the country. He is at the Bristol Memorial Hospital, Bristol, Tenn. He will be there several weeks. His home address is: Route 1, Bluff City, Tenn.

tist Church. Twice I thought I would have to miss, because of the stork. This past month, on the first of August, my little girl celebrated her 5th birthday, and on the 26th of August, my little boy celebrated his third birthday. On the birth of these two, I thought I might have to miss the conference to stay home.

I'll never forget the first conference because it was something precious to me. I met so many people that believed the truth that our church had been teaching, and that I had been taught, on the grace of God and church truths. It was a pleasure to come that year of 1959 and meet Brother Gilpin and the brethren here, which were few at that time. There were only a few preachers, and some of them spoke more than one time. I see only two present today who were here that first year, and they are Brother Austin Fields and Brother Wayne Cox.

I had been taught the doctrines of grace and some church truths — that is, the church was local — but there were many things that I was not familiar with, that I learned by coming to these conferences and hearing these men preach.

On thing particularly was the Baptist-Bride theory. I saw that by reading the Word of God, but there wasn't anybody in my locality in Bristol that believed that other than Brother W. W. Vance and Brother Lee Henderson, and these I never heard preach a message on it. In fact, I never heard a message on the Baptist Bride until I heard Bro. Gilpin preach it. It was a wonderful message. I have heard some messages on it since, and I am particularly convinced that Baptists only will be the Bride of Christ.

Not only this, but there have been many things, such as the limited atonement, that I have learned more about by coming to the conferences, that I was weak on. I thank the Lord that I heard

### Just A Few Left!

1969

## BOUND VOLUMES

OF

The Baptist Examiner

Containing All and Every

Issue Printed in 1969

\$6.00 EACH

a message a few years ago that thoroughly convinced me of this great doctrine.

As I said before, it is a pleasure to be here each year and to meet you. I made many friends in 1959, and when I went home, I looked forward to the next conference, for Brother Gilpin announced that he would make it an annual conference. I looked forward to the next conference, which was 1960, that I might meet these brethren again. I didn't know that there were so many brethren that believed these great doctrines which I had been taught, until that time. Like Elijah, I was unaware that God had 7,000 laid aside that hadn't bowed the knee to Baal, and it encouraged me.

I was made a Sunday School teacher sometime before that, and I had done a little prayer meeting speaking. I had spoken in some churches at some services other than our own, and by attending these conferences, it had convinced me that what we were teaching in our church, and what I had been taught since I was saved, was the truth and a reality.

I HAVE SPOKEN TO THE BIBLE CONFERENCE OF  
CALVARY BAPTIST CHURCH, AND . . .



I would urge

everyone to

attend this

Conference

because . . .

More of my Spiritual needs are taken care of at the annual Ashland Conference than during the entire year. There are so many things that the child of God must have in order to be a strong Christian.

We need to be taught Bible truth. I have attended four of these Conferences and every year I learn something that gives me strength throughout the year. If there is no sound teaching where you are, you can't afford to miss this great Conference. Most of the religions of the world are merely flavored with truth. At this Conference the truth is the main course of the Spiritual meal.

We need to be reminded continually of the things we have been taught. Old truths are brought back to our hearts and minds at this Conference. I pray that when my children are all grown, I can say to them, from a child thou hast known the Holy Scripture. Beloved, you can say this about your children if you keep the Truth before them. There is no better way to do this than to bring them to this Conference.

We need a well rounded system of doctrine that supports itself on every point. Total depravity, unconditional election, limited atonement, irresistible grace, perseverance of the saints, local visible church, church perpetuity, church authority, baptism, the Lord's Supper and Scriptural missions are all taught at this Conference. You can't beat this for all around doctrinal truth.

We need Christian fellowship. Fellowship is not merely back slapping but, fellowship is in the Truth. Fellowship is fellows in the same ship. The sweetest fellowship I ever experienced was there with Bro. Gilpin and Calvary Baptist Church in that great Conference. Not only do we find the best fellowship but you will be fed both in soul and body.

So come on and be revived and give God your best in these last few days we have left.

May God bless you,

CHARLIE J. BUFORD  
Amarillo, Texas

I noticed from year to year that the Bible Conferences grew. It began to get better. Not only did I meet new brethren and new faces each year, but I noticed there were some that came that did not come back. I thought of the Scripture which says:

"They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us." — I John 2:19.

Many of those who attended some of the conferences throughout the ten years are not here anymore, and probably never will be.

So it is good — it is like a homecoming — just a little taste of Heaven to come here each year and meet you brethren, and I look forward to it. I can hardly wait until the next conference that we might meet again, and on the other hand, I just dread to see tomorrow, Monday, come, because we will be departing to our respective ways and homes, and it will be a year before I will see some of you again. But let's remember one thing — there was something that brought us together. We know it was our Sovereign God.

God used Brother Gilpin to start this work, and to take over a work that had been started a little while before — THE BAPTIST EXAMINER. Because of the circulation of THE BAPTIST EXAMINER and it being sent out throughout these United States and several foreign countries, we became familiar with these great truths, and we meet men of like faith and order. We have seen sermons by various brethren, along with their pictures, published in TBE. Then when we came here, we saw these brethren for the first time. But because we had seen their pictures, we felt that we had known each other prayer.

for a long time.

Let me say this: THE BAPTIST EXAMINER has been a great factor in our coming together. God has richly blessed Calvary Baptist Church and the circulation of THE BAPTIST EXAMINER. I encourage you to take the EXAMINER if you don't take it now. You pastors ought to encourage your church to take it. You ought to have your church send a subscription for every member, and then have it renewed every year. We do that. All of our families receive this paper, as it is a great help in settling the things that we preach. I recommend that you do it. If you can, send an offering every now and then, or send a regular offering each month to support the work of THE BAPTIST EXAMINER. They have a staff that have to be paid. This work costs money, and I encourage you to help any way you can.

I think I speak for each one of these that have attended every one of these conferences, that it has been a great blessing for us to meet together. As the Bible says:

"I was glad when they said unto me, Let us go into the house of the Lord." — Psa. 122:1.

It has been good to meet with you people this year, and I look forward, if Jesus tarries, of meeting you next year. The sweet fellowship we have had this year will be remembered throughout the year, and may we start where we left off and shake hands once again one with another.

There will be many, no doubt, that will not be back. Some of you may be called out by the Lord, if Jesus tarries, and some of you may not be back for other reasons. But I look forward to the next conference and seeing every one of you.

May the Lord bless you is my



# The Redeemer's Return

By ARTHUR W. PINK  
(Continued from last week)

That the Fig-tree has begun to put forth leaves is evident to all who are acquainted with the leading events of the day. God is once more placing the Jew before the eyes of men as those by whom He has blessed the world in the past and through whom He has purposed to bless it in the future. In a most noticeable manner the Jew is today commanding the attention of both the church and the world. Until the last fifty years the Jew had no place on our missionary program, but now we behold "Missions to the Jews" springing up in many lands. Others besides Christians are interested: the future of Palestine is being carefully pondered by all the leading diplomats. In every realm the Jew is pushing to the front. More and more his rights and claims are being recognized, and as he is allowed to enjoy common privileges he is making his mark in all the leading professions and arts: many of our most influential positions are now filled by the descendants of Abraham, and it is well known that they control the finances of the world.

Perhaps the most significant and portentous episode in Israel's history since their dispersion was the formation of the "Zionist Society." The Zionist movement has for its aim the return of the Jews to Palestine, and for its ultimate object the purchase of the Holy Land. During the past twenty years this movement has spread with startling rapidity. "All over the earth societies have been formed, bodies have been legally incorporated, and vast sums of money subscribed. Children are being taught that the day of Israel is at hand, and are speeding the ancient word "Zion" from lip to lip" (Haldeman). At the time the War began, there were upwards of 100,000 Jews who had returned to the land of their fathers. Colonies had been established everywhere and soil which had lain idle for centuries was once more tilled and sown by the offspring of David. "The land, as foretold by Jeremiah, is being bought and sold at the very gates of Jerusalem. The Jew is already the preeminent factor in the once holy city. He controls its business and is the present guaranty of its prosperity. His synagogues are rising within the shadow of the Mohammedan mosques. His lamentations for the city of the ancient splendors and his prayer for the restoration of the former glory, and the swift descent of an avenging Messiah, resound every Friday beneath the moss covered stones of Solomon's walls, where thousands turn their faces and weep as they contemplate the past, reciting the penitential Psalms, and whose same tear-wet faces shine as they sing of the day when Zion shall be as a garden planted of the Lord, and when the holy hill of the great solemnities shall be the place for the soles of the feet of Him who is their promised King" (Haldeman). If all this became possible under the Turkish government who shall say what shall come to pass if, as now appears most probable, Palestine should become a British or American protectorate! Yes, the rejuvenation of the Jews and their return to Palestine is one of the most striking Signs of the Times. It tells us that the Times of the Gentiles are rapidly drawing to a close. The budding of the Fig-tree evidences that Israel's summer is high at hand and their Messiah is even at the doors. Let us next consider—

## 9. The Limitations of Earth's great Week.

We are well aware that in broaching this point we shall probably evoke the criticism of honored brethren and be charged with "setting a date" for the Return of our Lord. Nevertheless, we feel constrained to set down our honest convictions, only asking our readers to examine in the light of Holy Writ what we now advance tentatively and not dogmatically.

In ancient times it was commonly held by Jewish rabbis before our Lord's first advent, and by many of the most eminent of the church fathers afterwards, that the Creation week of Genesis one defined the limits of earth's history. Before we proceed with our argument we shall first quote from three who lived in the second and third centuries, not that we appeal to them as authorities, but simply to show that the view was commonly held in the century which immediately followed the apostles and before the Blessed Hope was lost.

In the thirteenth chapter of the apocryphal Epistle of Barnabas, written about 150 A. D., we read — "God made in six days the works of His hands, and He finished them the seventh day, and He rested the seventh day and sanctified it. Consider, my children, what this signifies: He finished them in six days. The meaning of it is this: *that in six thousand years the Lord will bring all things to an end. For with Him one day is a thousand years, as Himself testifieth.* Therefore, children, in six days — that is, in six thousand years — Shall all things be accomplished. And what is that He saith, And He rested the seventh day? He meaneth this: that when His Son shall come, and abolish the season of the wicked one, and judge the ungodly, and shall change the sun, moon and stars, *then* He shall gloriously rest in that seventh day. \* \* Behold, He will then truly sanctify it with blessed rest, when we (having received the righteous promise, when iniquity

shall be no more, all things being renewed by the Lord) shall be able to sanctify it, being ourselves first made holy."

Next we quote from the writings of the distinguished Irenaeus who was a disciple of Polycarp, who, in turn, was a disciple of John the apostle. It has been said that "for learning, steadfastness and zeal, he was amongst the most renowned of the early fathers." Consider then his testimony — "In whatever number of days the world was created, *in the same number of thousands of years it will come to its consummation.* God, on the sixth day, finished the works which He made; and God rested on the seventh day from all His works. This is a history of the past and a prophecy of the future; for a day with the Lord is as a thousand years." Similarly, Cyprian, bishop of Carthage, who was martyred in the year 258, wrote — "In the Divine arrangement of the world, seven days were at first employed, *and in them seven thousand years were included.*"

It may be objected to the above quotations that they are merely the opinions and speculations of fallible men, and that their views find no warrant in the Word of God. It is true that they were the beliefs of eminent saints, beliefs which were shared by many of God's people in ancient times, and it is also true that this appeal to antiquity is no proof of the authenticity of the view we now advocate; but to say that it is has *no warrant* in God's Word is more than we are prepared to admit, yea, as we shall seek to show there is not a little in the Scriptures which seems to countenance and confirm it.

First, we would appeal to the *Septenary system* of the sacred calendar of Israel. Here we cannot do better than quote from the late Dr. Johnston — "Through the whole Scripture, both of the Old and New Testaments, there is a striking typical representation of some great and important Sabbath, as a great septenary that has not yet taken place, and which evidently appears to be the Millenarian Septenary, as the great Sabbath of the whole earth. God blessed the seventh day, and hallowed it. In the Decalogue this peculiar distinguishment of the seventh day, or weekly sabbath, was most solemnly renewed. Every seventh year was appointed a sabbatical year. And the commencement of the year of jubilee which was every fiftieth year, was to be fixed by the running of a septenary of sabbatical years. "Thou shalt number seven sabbaths of years unto thee, seven times seven years, and the space of the seven sabbaths of years shall be unto thee forty and nine years" (Lev. 25:8). The number seven, because used in Scripture to complete all the sacred divisions of times, was regarded by the Jews as the symbol of perfection, and is used in this sense in Scripture. The question then arises, Is it to be supposed that all these events, which are interwoven with the Mosaic dispensation, which was itself symbolical or typical, and which are introduced into the New Testament, and abound so much in the Book of Revelation, have no antetype to correspond to them? — no great sabbatical septenary to which they all point and in which they all shall be accomplished? Is it not highly probable that they are all typical of the seventh millenary of the earth, which is the great Sabbath?" To which we answer, we certainly believe so.

Second; God is a God of order. In Scripture, in creation and in history, we find innumerable evidences that God works according to a *mathematical plan*. Numerical design is stamped upon all His handiwork. This fact is so freely recognized that we need not pause to illustrate. What we would now ask is, Is it likely that in His great dispensational plan He has departed from His general rule? We cannot believe it. But we are not left to bare conjecture. That part of God's age plan which is already before us gives plain intimation that He who knows the end from the beginning and has "framed the ages" (Heb. 1:2—Greek) has appointed symmetrical lines to the main divisions and the limits of the world's history. From Adam to Abraham there were two thousand years. From Abraham to the Divine incarnation there was another two thousand years. May there not be another two thousand years then between the first and the second advents? We firmly believe there will be. God's ways in the past foreshadow His dealings in the future, for He changeth not. That the proportions of the present dispensation will correspond with the preceding two great divisions of the world's time we shall seek to demonstrate in our next argument.

Third; we would here call attention to a statement made in connection with the resurrection of Lazarus. In John 11:6, 7 we learn that "When He had heard therefore that he (Lazarus) was sick, *He abode two days still in the same place where He was.* Then after that saith He to His disciples, Let us go into Judea again." Why are we told the exact length of time our Lord remained away from Judea after that He received word of Lazarus' sickness? There must be some good reason for the record of this fact. There is nothing superfluous or meaningless in God's Word. We believe that there is a deeper meaning to this than appears on the surface. Before we suggest what this meaning is, let us note another important word in this connection. (Continued on page 5, column 4 and 5)

## "Christ . . . Raiment"

(Continued from page one)  
forbidden unto them, they realized they stood naked in the sight of God and accordingly made for themselves aprons out of fig leaves. Thus tailoring is the second oldest profession known to man.

Where did our clothes come from? They came as a result of sin. If sin had never entered into the human family, we would have never known what it was to have need of clothes to cover our nakedness. Adam and Eve tried to cover themselves with their fig leaf garments only to have God tell them of the faultiness of their clothing. After God held inquisition within the Garden of Eden, He pronounced a curse upon the earth, upon Adam, upon Eve, and upon the serpent for the part each of them played in the realm of sin. Then God killed an animal, in all probability a lamb, in order that they might be properly clothed in His sight. When you see Adam and Eve clothed, doubtedlessly in that lamb skin, you realize that a lamb has given its life that they might be clothed. And when you see Adam and Eve driven out of the Garden of Eden, they walk out clothed because of the entrance of sin into the human family.

## II

### TO BE PROPERLY CLOTHED, ONE MUST BE CLOTHED IN HIS RIGHTEOUSNESS.

"For he hath made him who knew no sin to be sin for us; that we might be made the righteousness of God in him."—II Cor. 5:21.

What does it say? God made Jesus to be a sinner, even though He didn't have any sin of His own, that we might be made the righteousness of God in Him. In other words, God took our sins and put them on Jesus Christ at the cross of Calvary, so Jesus, who had no sin, died on the cross of Calvary for our sins. It was our sins that brought Jesus Christ to the cross. And now since He bore our sins at Calvary, God takes the righteousness of Jesus, which was perfect in every respect, and clothes you and me in that righteousness, so that Paul said in this text that "He had made Him who knew no sin, to be sin for us, that we might be made the righteousness of God in Him." You and I who are saved are clothed in the righteousness of the Lord Jesus Christ because 2,000 years ago Jesus Christ was clothed in our sins. He got our sins, and we got His righteousness. No man can be properly clothed unless that individual is clothed in the righteousness of God's Son, the Lord Jesus.

In the story of the prodigal son, I remember how that just as soon as the son came home, the father issued some sharp commands. When the father saw him, he ran to him and kissed him and the first thing he said was, "Bring forth the best robe." That robe was to typify the robe of Christ's righteousness and you will notice the father said, "Bring forth the best robe." The robe, the raiment, wherewith we are covered — the robe of Christ's righteousness, is the very best we could ever have! It is better than Adam ever had in the Garden of Eden in his un-sinful state — He then only had a perfect human righteousness. It is better than the angels of God ever had in Heaven — the angels only have an angelic righteousness. You and I who are saved are clothed in a perfect divine righteousness — the righteousness of the Lord Jesus Christ. It is no wonder the old father said to the servants, "Bring forth the best robe and put it on him." I am clothed in the righteousness of (Continued on page 4, column 3)



## The Baptist Examiner FORUM

"In John 6:66, we read of disciples 'who went back and walked no more with Jesus.' Were they true or false?"

From John's words, we gather that those who went out from them were not true disciples (followers of Jesus). I am not saying they were not regenerated, for only God knows that, but I am saying that they were not true disciples of Christ. There is a tremendous difference between being regenerated, and being a disciple. Our Lord in commissioning His church said:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." — Matt. 28:19.

This is the church's God-given responsibility to make disciples.

I HAVE SPOKEN TO THE BIBLE CONFERENCE OF CALVARY BAPTIST CHURCH, AND . . .

I would urge  
everyone to  
attend this  
Conference  
because . . .



AUSTIN  
FIELDS  
PASTOR,  
Arabia Baptist  
Church  
Arabia, Ohio

This Conference can be compared to many things that relate to God's children and all of them are good. After a year's battle with the forces of Satan, the Conference is a most welcome relief. It is at the Conference where the loyal troops of the "Contenders for the Faith which was once delivered unto the saints" (Jude 3) gather to be revived by the comforting presence of the Holy Spirit. Many of us come much like a run-down car battery but after the Conference we leave like a power-house and ready to take on the enemy once more. These Conferences have proved themselves worthy of attendance by the spiritual up-lift that is so obvious, and admittedly so by those in attendance without solicitation.

I firmly believe that every child of God, and Baptists in particular, owe it to themselves to attend what to me is so plainly taught in the Scriptures. First, it was our Lord's example that set the pace when He brought the disciples together to be taught (Matt. 20:17). Secondly, eight chapters later, our Saviour commissions this teaching to His church (Matt. 28:19). This church (Baptist) is the sole custodian of this teaching of the Saviour (1 Tim. 3:15) and since our Lord expects of us, "... in all things approving ourselves as ministers of God ..." (2 Cor. 6:4). Where on God's earth can this be done effectively as it can be at the Conference where Baptists gather? When Baptists have problems and who in the fight for truth doesn't, they follow the pattern of the first Conference in Acts 15 and leave stronger in the truth. I feel personally that the Conference of Calvary Baptist Church is a facsimile with only the names changed. Until one attends, that party will never know what he has missed.

Churches will note a spiritual change for their pastors who attend. They will be better informed and spiritually accelerated. Churches that have representatives in the Conference will in the final analysis be the ones who benefit and thereby be stronger for truth.

Calvary Baptist Church is doing what God expects from all of us, "Be watchful, and strengthen the things which remain, that are ready to die ..." (Rev. 3:2). This request was made of a New Testament church, and He expects no less from us. Come to the Conference to be strengthened and to be a strength unto others "that are ready to die." With all my heart I believe God will deal severely with those that treat as trivial the opportunities to be a better servant of His that are found in Calvary's Baptist Church's Conference. Let us all make this a matter of prayer in our church that Baptists will respond to their responsibility for His glory and their own good.

Yours in Christ,

J. FRANK McCRUM  
Detroit, Michigan

Brethren, the church cannot in any sense of the word give spiritual life. She cannot resurrect the dead, but after God has quickened them by His spirit, then she can make them disciples. This is done through the preaching of the Word. As the church declares the whole counsel of God, there is a separation. This is proven very conclusively by the sermon that Jesus preached at Capernaum when some walked no more with Him. They (Jews) had witnessed the miracle of the feeding of 5,000 with loaves and fish. Observing His works, they rushed forward to make him King. Read John 6:15. Failing in this, they followed him to Capernaum, and upon hearing Him preach, the great doctrine of salvation by grace and making mention of His death, they murmured, fought among themselves and finally walked out in anger. Thus, they were not true followers of Jesus. Their motives in following Him were selfish, which is proof that they were false disciples.

Brethren, things have not changed in the many hundreds of years since these people walked no more with Jesus. When the church preaches and practices the five points of sovereign grace that Jesus preached to these at Capernaum, she will find that her doctrine separates the true disciples from the false ones. Not only does she witness the separation, but she hears the murmuring, the striving, and men exclaiming, "it's a hard doctrine — who can hear it." From the experience of our Lord in the city of Capernaum, I am convinced that the doctrine of sovereign grace is the one doctrine that will separate and make known the true and the false.

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." — John 8:31-32.

As we look about us today, we see only a few true disciples, and I praise God for them. Instead of murmuring when predestination is preached, their cups run over with joy. When unconditional election is preached to them, it is joy unspeakable for they believe as did the first church when she replied to the question by Jesus, "Will you also go away?"

"And we believe and are sure that thou art that Christ, the Son of the living God." — John 6:69.

Therefore, it is my firm conviction that the true disciples are in the churches of Jesus Christ following the Comforter who leads and guides into all truth.

### "Christ . . . Raiment"

(Continued from page 3)  
the Son of God so when God sees me, He doesn't see me as the dirty, filthy, repulsive sinner that I actually am — He sees me as Jesus Christ because I am clothed in the righteousness of the Son of God Himself. If that does

not cause you to say "Amen" deep down within your soul, there isn't anything in this world that will cause you to do it. If that doesn't cause you to rejoice, there isn't anything that will make you rejoice. If that doesn't cause the music box of your soul to echo, and to praise God for His goodness to you, then there isn't anything in this world that will cause you to praise Him for His goodness. I thank God that my sins at the cross 2,000 years ago were laid on Jesus Christ, and the day I saw Jesus was my Saviour, the righteousness of God was put upon me so that I am clothed in the righteousness of the Lord Jesus Christ, the best robe that God had for me. People talk about being dressed up, I am really dressed up! I am dressed in the righteousness of the Lord Jesus Christ. Every saved person is clothed in the righteousness of Jesus Christ, the very best robe God could provide for us. I heard a man say several years ago that he was all dressed up and had no place to go. I said, "Brother, that is not true with me. I am all dressed up too. I am dressed in the righteousness of God's Son and I have some place to go. I am going to Heaven when I die because I am clothed in His righteousness."

I think about the time when

one of the kings of England went to Africa on a tour of inspection of the domain of the British Isles. A group of the African savages were told that the proper way to meet their king was to wear tall silk hats. When the Prince of Wales arrived, this group of savage Africans came riding in Ford automobiles with a cloth around their loins, rings in their noses and in their ears, and with tall silk hats on, dressed, as they thought, suitably to meet their king. To us their dress was ridiculous but, beloved, those savages were more royally and more fitly dressed to meet their king than the sinner who is clothed in his righteousness, rather than the righteousness of Jesus Christ. The only way you will ever meet Jesus Christ in peace is to be clothed in the righteousness of God's own Son, the Lord Jesus.

We read in the 22nd chapter of the book of Matthew of a wedding feast and the Word of God tells us that at this marriage feast there was one fellow who showed up who didn't have on a wedding garment. It wasn't in those days as it is today. Today if you are invited to a wedding it means you have to buy a new suit if you are a man, or a new dress if you are a woman. That wasn't true in the Bible. In this

(Continued on page 5, column 1)

that these disciples walked no more with our Lord that brands them as false disciples.

Several years ago I had a precious young couple to leave me and my teaching on this subject. They were members of a Bible class that I was teaching in our home. For some four or five months I saw nothing of these dear people, but finally they came back and said the Lord brought us back. Today this dearly beloved Brother lives in another city where he is a good Bible teacher in a fine church. Today he and his dear wife love the doctrines that drove them away at one time. Jesus says in Jno. 10:28 "My sheep hear my voice." This word "hear" means they accept what He says in His precious Word. But He did not say they hear, or accept His Word the first time they hear it.

JAMES  
HOBBS

Rt. 2, Box 182  
McDermott, Ohio  
RADIO SPEAKER  
and MISSIONARY  
Kings Addition  
Baptist Church  
South Shore, Ky.



I do not believe that the word disciple necessarily means believer. A disciple is one who learns or follows. These people were following Jesus because He was teaching new things and performing miracles. When He began to teach the hard doctrines of God they left.

Just before this, Christ had fed the 5000 men plus women and children. After this the people wanted to force Him to be king. They were not thinking of Him as the King of Kings but merely as a king who can perform miracles. As a result Christ said to them: "... verily, verily, I say unto you, ye seek me, not because ye saw the miracle but because ye did eat of the loaves, and were filled." (verse 26). He then began to teach them strong doctrine. He taught them of election in verse 37, of the inability of man to come to Christ in verse 44, and of Himself as the bread of life in verse 48 and 53. When He began to do this these same "followers" began to murmur and so He told them that the words that he spake were spirit and life, verse 63. He also said, "But there are some of you that believe not ..." (verse 64). "And he said, therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." (verse 65).

After He said these things, we are told that many went back and walked no more with Him.

Christ then turned to the 12 and asked if they would go away, and of course they said no because He had the words of eternal life. (see verse 67-69).

The disciples of verse 66 were followers because of the material power but not because of the spiritual.

They were false disciples, for had they been true, they would have remained with the church. Those who stayed were the charter members of the First Baptist Church. Turning away from Jesus is surely not a characteristic of a true follower. John, in speaking of those who went out from them, says this:

"They went out from us, but they were not of us; for if they had been of us, they would not doubt have continued with us; but they went out, that they might be made manifest that they were not all of us." — 1 John 2:19.

ROY  
MASON  
RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



They must have been false. The true disciple follows Christ to the end. Judas Iscariot followed for a while after a fashion, then he betrayed the Lord. Later, he was troubled about what he had done, but there was no true repentance and turning back to Christ. Instead, he went out and hanged himself. Simon Peter denied the Lord, but when he grieved over what he had done, he did not commit suicide, instead, he wept, and we find him returning to his allegiance to Christ.

Jesus spoke of "abiding in him." That means to remain in him. When a truly saved person persists in backsliding, God steps in and uses the switch until they turn from their backsliding. The Scriptures tell us that God does this "that we should not be condemned with the world."

God loves His elect, and we are told that "having loved his own, he loves them unto the end."

Turning back and walking no more with Christ when it is persisted in, proves that profession was false.

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.  
BIBLE TEACHER  
Philadelphia  
Baptist Church  
Birmingham, Ala.



Since there are false Christs, false prophets, or preachers, and false teachers, is it any wonder that there are false disciples? Our word "disciple" comes from MATHETES and this word simply means a learner. The Wuest translation puts it "many of His pupils." And that is what a disciple is, just a pupil. These pupils had learned something from this great teacher. They had learned that this man they called Jesus could take five small loaves of bread and a couple of fish and feed thousands of people. They, no doubt, said among themselves, "If we hang around with this guy we can quit work."

But when our Lord told them they could not come to Him except it were given them of the Father, they decided they had rather work for a living than to follow around after this fellow and have Him insult them in that way. You and I can possibly understand what our Lord really said in verse 65 if we read it "No one can come to me unless my Father puts it into his heart to come."

The fact that these disciples went back, or left our Lord when He preached the doctrines of grace to them does not necessarily mean they were false disciples. Most born-again Christians rebel against these doctrines the first time they hear them. These doctrines put man in the dust at the feet of his Lord, and that old Adamic nature all of us have does not like to be put in the dust at anybody's feet. It's the fact



## Conference Headquarters In Huntington, W. Va.



This is Twin Towers located on the corner of 5th Avenue and 19th Street in Huntington, and everyone who comes to our Conference in Huntington, West Virginia, over Labor Day Weekend will be housed and fed in this beautiful, new, and commodious building. These towers are fourteen stories high and have eighteen rooms on each floor, with two beds to a room. We can house 504 people in each tower. This means we have potential accommodations for over 1000 people. The rooms are air conditioned and we consider them very nice.

Please remember that each of our visitors is to bring his own sheets, pillow cases, blankets, towels and soap. These will not be furnished, but each person will be responsible for such.

In between the two towers on the ground floor is a cafeteria, as beautiful as any you have ever seen, and in this 550 people can sit down and eat in comfort at the same time.

The sessions of our Bible Conference will be held at the Huntington High School auditorium, and we are of the opinion that everyone who comes to the Conference will be housed and fed both materially and spiritually in such a way that when he goes home he will thank God for the Conference.

We are inviting all our friends to visit and attend the entire Conference. We insist that you come early and stay late. It is the greatest thing this side of the Rapture.

### "Christ . . . Raiment"

(Continued from page 4)  
marriage feast that is spoken of in Matthew 22, it was the business of the bridegroom to furnish the clothes for the guests and everyone who came to be given a wedding garment. Yet here was one fellow who came in that didn't have on a wedding garment.

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he said unto him, Friend, how camest thou in hither not having a wedding garment: And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth." — Matthew 22:11-13.

What does it tell us, beloved? Here is a man who comes to the wedding, the marriage feast of the Son of God, and when he comes, he is not properly dressed. What is wrong with his dress? Just one thing, beloved — he wasn't dressed for this marriage

in a wedding garment. He didn't have to buy it nor furnish it himself. All he had to do when he came to the wedding was to put it on, but he refused it. When the governor of the wedding came in and saw this man which did not have a wedding garment on, he said, "Friend, how did you get here?" And the man was speechless!

A sinner may boast about the fact that he is a sinner and the fact that he doesn't have any place for God in his life but, brother, when he stands in the presence of God at the judgment day, he is going to be speechless. There is not going to be a thing that he will have to say at that time. What is wrong? He doesn't have on the wedding garment. What is the wedding garment? The righteousness of the Lord Jesus Christ. I repeat, for a man to be properly clothed, he must be clothed in the righteousness of God's Son, Jesus Christ.

### III THE CHARACTERISTICS OF CHRIST'S RIGHTEOUSNESS.

The robe of Christ's righteousness is a costly robe. It does not cost you anything but it did cost

the Son of God. He had to suffer at Calvary for you to be clothed in His righteousness. Do you remember when Joseph's brothers sold Joseph to the Ishmaelites who in turn carried him down into Egypt? Do you remember what those brothers did with Joseph's coat? They killed a lamb and dipped the coat of many colors in the blood of that lamb.

Keep that in mind and let us pass over to the days of Jesus Christ, our greater Joseph, for Joseph was a type of the Lord Jesus Christ. Jesus did not have His coat dipped in the blood of the lamb but rather, beloved, the Lord Jesus Christ dipped the coat that was to be for us in His own blood and died on Calvary. Thus, it was a costly robe that God provided for us. It cost you and me nothing but it cost God's Son everything when He dipped the robe of His righteousness in His own blood that you and I (Continued on page 6, column 1)

## THE REDEEMER'S RETURN

(Continued from page 3)

tion. In John 11:17 we read "Then when Jesus came, He found that he (Lazarus) had lain in the grave *four days already*." Again, we ask, Why this information concerning the precise number of days that Lazarus had lain in the grave? Is the answer far to seek? Did not Lazarus *typify* the condition of man at that time? — the time of the first advent, the time "when Jesus came." In what condition did the Son of God find the one who had been made in His own image? He found him *dead* — dead in trespasses and sins. And how long had man been in this state? According to God's estimate of time — a thousand years as a day — *exactly four days*, for there can be little doubt that from Adam to Christ was just that length of time. Here then is the key to the "two days" of verse 6. Lazarus not only represented the natural man in his spiritually dead condition, but as the one whom "Jesus loved" he typified the nation of Israel, and just as Christ, after abiding for two days *outside the land*, said "Let us go into Judea *again*" and there, and then, raised Lazarus, so after two thousand years absence from the earth, our Lord shall return to Judea and restore Israel to life. "A fanciful supposition" says someone. Not at all, is our reply. Our conclusion is in perfect harmony with the express testimony of Scripture. Listen, "After two days will He revive us: in the third day He will raise us up, and we shall live in His sight" (Hosea 6:2)!

If further proof be required to show that our Lord will be absent from the earth "two days" (two thousand years) we have another typical hint in John 4:43,45 — "Now after two days He departed thence, and went into Galilee. \* \* Then when He was come into Galilee, the Galileans *received Him*," and then follows the record of the healing of the nobleman's son. Who can fail to see in this a dispensational picture which will be realized in the millennium! As John 11 presents our Lord's return to Judea after an interval of "two days" which is followed, typically, by the restoration of Israel, so here, in John 4, after "two days" our Lord comes into Galilee "of the Gentiles" which is followed, typically, by their "healing"! The same time-mark is found in John 2:1. It was on "the third day" — after "two days" that "there was a marriage in Cana of Galilee," where the wine (symbol of joy, see Ps. 104:15) is provided by Christ — the "best" kept till "the last" and where He "manifested forth His glory" (vs. 11) — how perfect the type! — which clearly pictures another *millennial scene*, and this also is on "the third day" — the "third" after two days absence from the earth! Still other illustrations might be adduced but these are sufficient. "Four days" from Adam to the first advent, "two days" of absence, making a total of six (6,000 years) and then the Lord returns to usher in the "seventh day," the Millennium, when the sick will be healed, the dead raised, the wine provided, and the glory of Christ fully manifested.

Fourth; in 2 Pet. 3:8 we read, "But, beloved, be not ignorant of this one thing, that *one day is with the Lord as a thousand years, and a thousand years as one day*." Two things here are to be particularly noted. First, the immediate context of these words *directly connects them with the second advent of Christ!* In verses 3 and 4 the apostle tells us that in the last days "scoffers" should ask, "Where is the promise of His coming?" to which they add, "for since the fathers fell asleep, all things continue as they were from the beginning of the creation." The force of this is obvious: men will point to the world around and declare that everything is stable and prosperous, refusing to see any indications of the approaching doom of Christendom. In reply the apostle declares, "For this they willingly are ignorant of, that by the Word of God the heavens which were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Having silenced the objection of the "scoffers," the apostle now addresses himself to the saints, saying, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." Thus we see that these words are directly connected with the subject of our Lord's return. In the second place, observe the words, "But, beloved, be not ignorant of this one thing." The "be not ignorant" is in apposition to the "this they (the 'scoffers') willingly are ignorant of" (vs. 5) The "this one thing" calls attention to the *importance* of what he was about to say. God forbid that His people today should be "willingly ignorant of" what He has been pleased to make known to us. If, then, Scripture distinctly tells us that "one day is with the Lord as a thousand years, and a thousand years as one day," are we not fully justified in concluding that the six days' work of Genesis one foreshadowed six thousand years of human toil and labor, and that the seventh day, the Sabbath, which God "blessed"

(Continued on page 7, column 2 and 3)



# Remember Our...

# LIST OF GREAT BOOKS FOR SALE

WAS PUBLISHED IN THE ISSUE OF TBE UNDER DATE OF JULY 11

TAKE ADVANTAGE OF THE BIG DISCOUNTS WHILE THEY LAST!

## "Christ... Raiment"

(Continued from page 5)  
might be clothed from our sins.  
No wonder Peter said:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."  
—I Peter 1:18,19.

So this robe of Christ's righteousness was a costly robe.

I want you to notice another characteristic. It was a large robe — it was large enough to take care of all the sins of your life.

"The blood of Jesus Christ his Son cleanseth us from all sin."  
—I John 1:7.

Thank God, beloved, the robe of Christ's righteousness was not only a costly robe but it was a large robe — large enough to cover all of our sins.

In Isaiah 28:20 we have an unusual text which speaks about the bed being too short and the cover too narrow, which would present to us an awkward picture of a man trying to sleep in a bed that was too short for the man to stretch himself upon and the cover being too narrow to wrap himself in. That is the position of a sinner. Every unsaved man is sleeping on a bed of his own making, that is too short for him to stretch himself comfortably upon, and he is unable to wrap himself in the garment by way of a covering. When a man sees that Jesus Christ died on the cross for his sins, thank God, he is then clothed in righteousness of Jesus Christ which was a costly thing and a large thing because it was large enough to take care of all the sins of your life. Is it any wonder that Paul wrote to the church at Colosse and said:

"Having forgiven you ALL TRESPASSES."—Col. 2:13.

And when Paul wrote to Titus he said:

"Who gave himself for us, that he might redeem us from ALL INIQUITY."—Titus 2:14.

The robe of Christ's righteousness was not only a costly thing but it was a large thing — large enough to take care of all your sins and all of your iniquities and all your unrighteousness.

This robe was a lasting thing. It does not wear out but it lasts.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in EVERLASTING RIGHTEOUSNESS."—Daniel 9:24.

What are we clothed with? The righteousness of God's Son. How long does it last? There is not any end to it — it is everlasting righteousness.

We who are clothed in the righteousness of the Lord Jesus Christ are clothed in a robe that was costly — it cost the blood of the Son of God. We are clothed in a large robe because it is large enough to cover our sins, our iniquities, and our transgressions. It was a lasting robe because it is spoken of as everlasting righteousness wherewith we are clothed.

## CONCLUSION

Do you remember the time Jacob wanted to get a blessing from his own father, Isaac? The blessing ought to have gone to Esau but Isaac was blind, and Jacob knew it and knew he could deceive his father. The Word of God says that Jacob put on the clothes of Esau and Isaac could not tell the difference, and gave Jacob the blessing. When did Jacob get the blessing? When he put on the clothes of Esau. If you want to get the blessing of sins forgiven, of righteousness as an eternal covering to cover all your sins, you will get it when you are clothed in the righteousness of God's Son, Jesus Christ. Just as Jacob put on the clothes of Esau to get the blessing, you have to put on the clothes of Jesus Christ to get the blessing of eternal salvation in Christ Jesus. I come back to my text which says, "Put ye on the Lord Jesus Christ."

How are you clothed? I am not asking about the kind of clothing you are wearing but I am asking

something more serious. How are you clothed? Are you clothed in the righteousness of God's Son? Do you have on the raiment that God has provided in Jesus Christ? If not, "Put ye on the Lord Jesus Christ."

May God bless you!

## Responsibility

(Continued from page one)  
it and belief of the truth." II Thessalonians 2:13.

The elect Christians have no choice in their earthly Christian responsibilities just as they have no choice in their salvation. To understand this, one must understand the "Doctrine of Election." God has elected from the beginning certain human beings of His creation that have lived and will live to spend eternity in Heaven. God has foreordained those to be His elect. As Christians, we know who the elect are by their

profession of faith, their witness, and deeds.

"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through Sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you, and peace, be multiplied." I Peter 1:1, 2.

It follows that if God foreordains the elect, then God also foreordains the degree of responsibility that each individual Christian will carry out while alive on this earth. It is a matter of degree. Each Christian will manifest his or her salvation in different degrees. Some will minister in Sunday Schools. Some will minister in song, and some will minister in other ways. Some will lead more of the elect to Christ than others. Some will live longer Christian lives in a physical sense. But, these different degrees cannot be changed because God, from the beginning, has foreordained our length of Christian life, and our degree of Christian activity. Because of this, some of the elect will "win more stars for their heavenly crown than others."

"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen." I Peter 4:11.

"Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labour." I Corinthians 3:8.

But, this is not to diminish the role of any of the elect. For, the elect person cannot change his particular unique role of Christianity. God has willed the role of each.

These observations, in no way, give the Christian the right to "sit back" and take a look at his role, size it up, and say: Well, this is the degree of Christian activity God has planned for me; and, since I can do nothing about it, I'll continue with the same measured effort. No. No. This is the uniqueness of Christian responsibility. We, the elect, do not know to what degree our role will lead us. God does, however, and we must nurture our Christianity because God has greater things for us. He has promised us that.

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." I Corinthians 3:13.

We must always be cultivating our Christian lives to the utmost. For, that degree we have attained as we pass from this earth, will be the ultimate role God has ordained from the beginning for us as individual Christians.

One should not size up the responsibility of the elect, presented in this light, as a philosophy of fatalism. For as Christians, we do not view our eternal life in heaven as fatalistic, but we look toward it with hopefulness that our Lord will soon come and take us to glory to live an eternal life with the one we love and around whom our faith has been. Chris-

## WE OFFER SOME GOOD USED BOOKS

In the providence of God we have been able to secure some exceedingly good used books, the most of which have been out of print for quite some time. Each of these books is in excellent condition — more shop-worn than used.

At the price we are offering them they will not last long, so do not tarry if you wish to purchase such. Practically all of them are out of print, and the majority of them will doubtlessly never be reprinted.

These books are as follows:

**THE TREASURY OF THE NEW TESTAMENT** — 4 vol. — C. H. Spurgeon. Each set \$25.00

**THE TREASURY OF THE OLD TESTAMENT** — 4 vol. — C. H. Spurgeon. Each set \$25.00

**AN INTERPRETATION OF THE ENGLISH BIBLE** — 13 vols., B. H. Carroll ..... \$25.00

**WORD PICTURES IN THE NEW TESTAMENT** — 6 vols. — Archibald Thomas Robertson. \$25.00

1.00 EACH

**A QUEST FOR SOULS** — George W. Truett.

**WHY NOT JUST BE CHRISTIANS?** — Vance Havner.

**SERMONS AND ADDRESSES** — John A. Broadus.

**BY THE STILL WATERS** — Vance Havner.

**WE WOULD SEE JESUS** — George W. Truett.

**PASSING ON THE TORCH** — A. T. Robertson.

**THE EPISTLES TO TIMOTHY** — W. E. Vine.

**BAPTISTS AND THEIR DOCTRINES** — B. H. Carroll.

**CENTENARY TRANSLATION OF THE NEW TESTAMENT** — Helen Barrett Montgomery.

**A HISTORY OF THE BAPTISTS** — John T. Christian.

tians will look to each day as a new part of their growth. The responsibility of the Christian is to "strive to grow." This is an exciting thing: Not a fatalistic undertaking. Isn't it a wonderful part of salvation to wake each day knowing that your Christian life will expand? God has willed that our responsibility be the exercise of that expansion. The elect will be engaged in that exercise.

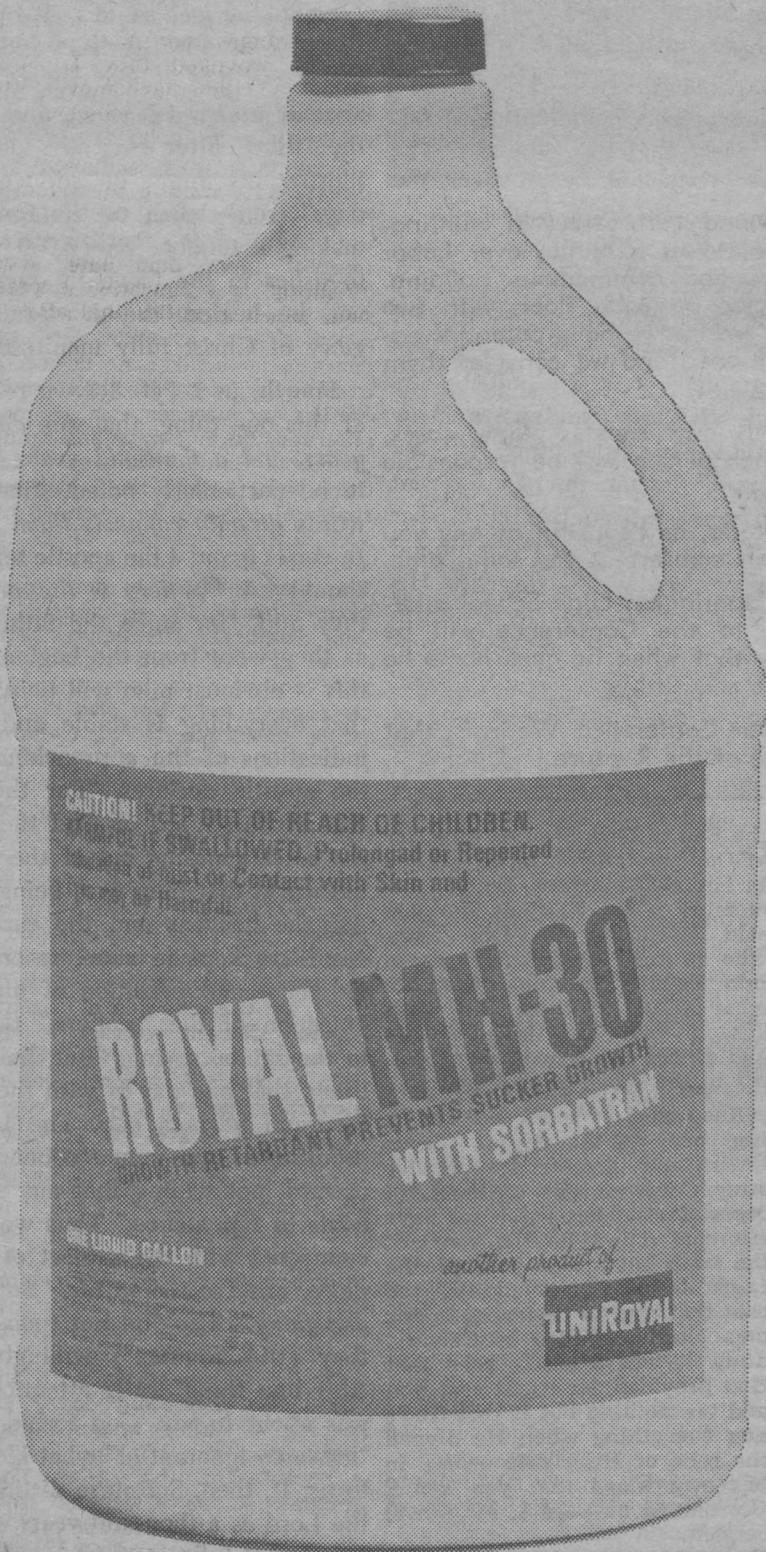
## Godly Parents

(Continued from page one)  
families are breaking up! Families should do everything possible together. Especially they should worship together. This was what Jesus' family was doing here. They did it because the parents were godly parents.

Do you have godly parents? Parents who fear God and keep His commandments? Who keep up their Christianity when crowds of duties and trials press upon them? Who seek to keep the family together — especially for worship? Does your family pray and read the Word together and go to Church together? If so, thank God with all your heart — it is a real gift, much rarer than Roman coins. If not, begin to pray for them. Who knows what God may do?

—Peace and Truth

## Introducing . . .



UNIROYAL CHEMICAL  
NAUGATUCK, CONNECTICUT



## Eld. Wm. C. Burket Missionary To Navajo Indians



WM. C. BURKET

Send your offerings for the support of Brother William C. Burket to:

Navajo Missions  
c/o Calvary Baptist Church  
P.O. Box 910  
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of the Navajo Indians. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Burket frequently. His address is:

Elder William C. Burket  
208 E. Tycksen Street  
Farmington, N. M. 87401

## 2nd Commandment

(Continued from page one)

different is it with those who have been quickened by the Holy Spirit! No one who truly knows God as a living reality needs any images to aid his devotions, none who enjoys daily communion with Christ requires any pictures of Him to help him to pray and adore — he conceives of Him by faith and not by fancy.

"Thou shalt not make unto thee any graven image or any likeness." It is a manifest straining of this precept to make it condemn all statuary and paintings: it is not the ingenuity of making but the stupidity in the worshipping of them which is condemned, as is clear from the "thou shalt not bow down thyself to them," and from the fact that God Himself shortly afterwards ordered Israel to "make two cherubim of gold of beaten work" for the mercyseat (Exod. 25:18) and later the serpent of brass. Since God is a spiritual, invisible and omnipotent Being, to represent Him as of a material and limited form is a falsehood and an insult to His majesty. Under this most extreme corruption of mode — image worship — all erroneous modes of Divine homage are here forbidden. The legitimate worship of God must not be profaned by any superstitious rites.

### What is Required

This second commandment is but the negative way of saying "God is Spirit: and they that worship Him must worship Him in spirit and in truth" (John 4:24). If it be asked, what are the duties here required? The answer is: The receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God has instituted in His Word (Deut. 32:46,47; Matt. 28:20; Acts 2:42; 1 Tim. 6:13,14); particularly prayer and thanksgiving in the name of Christ (Phil. 4:6; Eph. 5:20); the reading, preaching and hearing of the Word (Deut. 17:18, 19; Acts 15:21; 2 Tim. 4:2, etc.); the administration and receiving of the sacraments (Matt. 28:19; 1 Cor. 11:23-30); church government and discipline (Matt. 18:15, 17; 16:19; 1 Cor. 5); the ministry and maintenance thereof (Eph. 4:11, 12, etc.); religious fasting (1 Cor. 8:5); swearing by the name of God

## The Redeemer's Return

(Continued from page five)

and "sanctified" and on which He "rested from all His work" typified that dispensation of blessing which shall follow the six thousand years of human effort, a dispensation over which the Prince of Peace shall preside, and a dispensation which will last exactly "a thousand years!"

Fifth; as we have pointed out in an earlier chapter, the Transfiguration upon the holy mount was a seventh day scene. Matthew says, "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them" (Matt. 17:1, 2). Luke says, "And it came to pass about an eight days after these sayings He took Peter and John and James, and went up into a mountain to pray. And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening" (Luke 9:28, 29). Why these time-marks? The "transfiguration" was a spectacular setting forth of the leading features and characteristics of the millennial kingdom, and the fact that the Gospels present this as a seventh day scene certainly seems to add weight to the conclusion that the Millennium will follow six thousand years (six days), of human toil and labor, and thus be the antitypical fulfillment of the seventh day of Gen. 2:3.

Sixth; the Millennium is distinctly termed "a Sabbath-keeping" — Heb. 4:9.

Seventh; whatever may be thought of what we have advanced above, personally, we know of nothing whatever in Scripture which contradicts it. It is true that Acts 1:7 is often appealed to but it is clear from 1 Thess. 5:1-7 that it will not bear the construction that is frequently placed upon it. We may be considered "fanciful," but if so, we are fanciful in company with a goodly and godly number — "Luther entertained it. Melancthon wrote it on the fly-leaf of his Bible, as a matter not to be disputed. Thousands of divines since his time have received it as part of their faith. And when we come to place together certain statements of the Scriptures, there seems to me to be a weight of testimony in its favor sufficient to warrant us in regarding it as sacred truth. Look at these sentences:—

"In six days the Lord made heaven and earth."

"On the seventh day He rested and was refreshed."

"One day is with the Lord as a thousand years."

"There remaineth therefore a keeping of Sabbath to the people of God." (Quoted from "The Last Times" by J. A. Seiss).

What then is the practical value of this computation? This, that it furnishes us with another proof that the coming of the Lord draweth nigh. No doubt there is Divine design about the present confusion in human chronology. It is impossible for us to ascertain with certainty the precise year of grace in which we are now living. But it is almost certain, as certain as any human calculation can be, that the year 5900 A. M. was passed considerably more than a decade ago, and therefore less than a century is now required to complete the sixth millennium. The end of the sixth day is nigh at hand, and as we know that the Tribulation period which follows the Rapture will last at least seven years and probably much longer, then the descent of Christ into the air to catch up His saints to Himself is that much nearer still. Let it be distinctly understood that the period of "two days" when our Lord is absent, has to do with His absence from the earth and that His coming back to the earth at the close of the 6000 years to usher in the Millennium follows some years after the first stage of His second advent, so that in no sense are we "fixing a date" for the coming of Christ for His saints — the date of that event is absolutely "hidden in God." Yet, as we say, we know that the approximate time for this must be very near, because at the close of the present century (and how far this century has progressed we cannot say for certain) the Millennium itself will begin, and before that arrives there is the Tribulation period which may

(Continued on page eight, columns four and five)

(Deut. 6:13), and vowing unto Him (Isa. 19:21; Psa. 76:11); as also the disapproving, detesting, opposing, all false worship (Acts 16:16,17, etc.); and according to each one's place and calling removing it, and all monuments of idolatry (Deut. 7:5; Isa. 30:22)— Westminster Confession of Faith. To which we would simply add there is required of us a diligent preparation before we enter upon any holy exercise (Eccles. 5:1) and a right disposition of mind in the act itself. For example, we must not hear or read the Word just to satisfy curiosity, but that we may learn how better to please God.

### What is Forbidden

In the forbidding of images God by parity of reason prohibits all other modes and means of worship not appointed by Him. Every form of worship, even of the true God Himself, which is contrary to or diverse from

that which the Lord has prescribed in His Word, and which is called by the apostle "will worship" (Col. 2:23), together with all corruptions of the true worship of God and all inclinations of heart unto superstition in the service of God are reprehended by this Commandment: Christ condemned the religious washing of the hands, because it was a human addition to the Divine regulations. In like manner this Commandment denounces the modern passion for ritualism (the dressing up of simplicity in Divine worship), as also the magical virtues ascribed to or even the special influences of the Lord's supper, still more so the use of a crucifix. So also it condemns a neglect of God's worship, leaving undone the service which God has commanded.

The Scriptures have set us bounds for worship, to which we must not add and from which we must not diminish. In the ap-

plication of this principle we need to distinguish sharply between the substantias and the incidentias of worship. Anything which men seek to impose upon us as a part of Divine worship, if it be not expressly required of us in the Scriptures — such as bowing the knee at the name of Jesus, crossing ourselves, etc. — is to be abominated. But if certain circumstances and modifications of worship are practised by those whom we meet, even though there be no express Scripture for them, they are to be submitted unto by us, providing they are such things as tend to decency and order and distract not from the solemnity and devotion of spiritual worship. That was a wise rule inculcated by Ambrose: "If thou wilt neither give offence nor take offence, conform thyself to all the lawful customs of the churches where thou comest." It is a grievous breaking of this commandment if we neglect any of the ordinances of worship which God has appointed. So too if we engage in the same hypocritically, with coldness of affection, wanderings of mind, lack of holy zeal, or in unbelief, honouring God with our lips while our hearts are far from Him.

### Three Good Reasons

This Commandment is enforced by three reasons. The first is drawn from the Person who denounces judgment upon those who break it: He is described by His relationship — "thy God," by the might of His power, for the Hebrew word for "God" here is "the Strong One" — able to vindicate His honour and avenge all insults thereto, by a similitude taken from the state of wedlock, wherein unfaithfulness results in summary punishment — He is a "jealous God." It is the Lord speaking after the manner of men, intimating that He will not spare those who mock Him. "They provoked Him to jealousy with strange Gods, with abominations provoked they Him to anger . . . they have moved Me to jealousy with that which is not God" (Deut. 32:16-22).

Second, a sore judgment is threatened: "visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me." "Visiting" is a figurative expression, which signifies that after a space of time, in which God appears to have taken no notice or to have forgotten. He then shows by His providences that He has observed the evil ways and doing of men. "Shall I not visit for these things? saith the Lord: and shall not My soul be avenged on such a nation as this" (Jer. 5:9, and cf. 32:18; Matt. 23:34-36). This was designed to deter men from idolatry by an appeal to their natural affections. "The curse of the Lord righteously rests not only on the person of an impious man, but also on the whole of his family" (J. Calvin). It is a terrible thing to pass on to children a false conception of God, either by precept or by example. The penalty inflicted corresponds to the crime. It is not only that God punishes the child for the offences committed by the parents, but that He gives them over unto the same transgressions and then deals with them accordingly, for the example of parents is not sufficient warrant for us to commit sin.

Third, there is a most blessed encouragement to obedience, in the form of a gracious promise: "Showing mercy unto thousands of them that love Me, and keep My Commandments." To the same effect He assures us, "The just man walketh in his integrity; his children are blessed after him" (Prov. 20:7). Love for God is evidenced by a keeping of His commandments. Papists contend that their use of images is with the object of promoting love, by keeping a visible image before them as an aid; but God says it is because they hate Him. This promise to show mercy unto thousands of the descendants of those who truly love God, does not express a universal principle, as is clear from the cases of Isaac having a godless Esau and David an Absalom. "The Legislator never intended to establish in this

## Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

New Guinea Missions  
c/o Calvary Baptist Church  
P.O. Box 910  
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman  
Sovereign Grace Baptist Mission  
Koroba Free Bag, via Mt. Mendi  
Territory, Papua, New Guinea

case such an invariable rule as would derogate from His own free choice . . . When the Lord exhibits one example of this blessing, He affords a proof of His constant and perpetual favour to His worshippers" (Calvin). Observe that here, as elsewhere in Scripture (Jude 14, for example), God speaks of "thousands" (and not "millions," as men so often do) of them that love Him and who manifest the genuineness of their love by keeping His commandments. His flock is but a "little" one (Luke 12:32). What causes for thanksgiving unto God have those born of pious parents, who treasure up not wrath for them, but prayers!

## FACTS ABOUT OUR CONFERENCE . . .

● Our 11th annual Bible Conference will be held in Huntington, W. Va., Labor Day weekend, beginning Friday evening, Sept. 4th, and ending Monday noon, September 7th.

● All lodging will be in Twin Towers, the dormitories of Marshall University. Those attending the conference will be responsible for their own bed linens, blankets, towels and soap.

● Meals will be served in the air-conditioned cafeteria on the ground level of one of the dormitories.

● All sessions of the conference will be held in the auditorium of Huntington High School, which is about 14 blocks from our place of lodging and eating. It is located out of the business section of town, which means there should be ample parking space.

● Our books will be on sale in the lounge of the dormitory that houses the cafeteria. We have an abundance of good books, and Brother Joe Wilson will be in charge of selling our books again this year.

● We invite all of our friends to attend this conference. The only cost to you will be your transportation to and from the conference, as all lodging and meals will be furnished by Calvary Baptist Church. Come, be our guest over Labor Day weekend.

THE BAPTIST EXAMINER

JULY 25, 1970

PAGE SEVEN



## THE CHRISTIAN IDENTIFICATION (I.D.) CARD

Or 25 marks of a true Christian

Rom. 1:8: "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world."

### THE BORN AGAIN CHRISTIAN IS:

1. A peacemaker, especially in the church.
2. One that will quit being himself, and struggle to be what he (she) ought to be.
3. A lover of God more than worldly pleasure.
4. One that realizes being out in front at the church, means that you have left the assembly. (A limb amputated from the body is dead).
5. One who takes his company to church, or leaves the company comfortably at home.
6. One who exercises his brain in thought, before he exercises his tongue in speech.
7. An examiner of self, so as not to be examined by others.
8. One that knows that Christ loves and died for His church, and that He has bid us to love His church, even to die for it if necessary. ("Be thou faithful unto death").

9. A lover of truth, defending the church, "The pillar and ground of the Truth."
10. One that is well enough to enjoy the grace of God, but too sick to enjoy the pleasures of the world.
11. One that will say NO to



OSCAR B. MINK

- the world, and YES to the Word.
12. Not disgruntled, being governed by the church majority rule.
13. One that is more concerned for his eternity bound soul, than for his death bound body.
14. One who realizes that it is the grace of God which grants

harmonious disagreement with his brother in Christ.

15. One who utilizes his time in talking to men about the "TV" (The victory of Christ), rather than waste time by letting the "TV" of man talk to him about human accomplishment.

16. One that not only attends the church service, but applies it to his daily life.

17. One that is obedient to God, but rebels against sin.

18. One that studies the Bible, prays to the God of the Bible, and attends the church of the Bible.

19. One that prefers to be alone with God, than to be in the company of a multitude of the world's great people.

20. One who realizes that the church has been ordained to success, with or without him.

21. A seeker of God's favor rather than man's.

22. One who forgives others their faults, even as Christ has forgiven his faults.

23. One that realizes the importance of being on time at the worship service, as well as at the shop's time clock.

24. One who will not detract from the Word of God, nor be distracted from it by worldly amusements.

25. One that is giving and going for God.

Matt. 5:16 "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

What is your score? Any grade less than one hundred percent calls for soul searching. Are you one of God's blood bought sheep? Please commit to memory this verse of Scripture. "My sheep hear my voice, and I know them, and they FOLLOW ME." (John 10:27).

Oscar B. Mink  
Mansfield, Ohio



### Kidding?

(Continued from page one)

fortable home, drives a new car, eats well, clothes his family comfortably and stylish, who is he kidding?

When a man says he doesn't have time for Christ and His church, then spends evenings shopping, bowling, watching television, going to clubs, playing cards and having evenings out . . . who is he kidding?

NOT GOD . . .

—From "Pleasant News"



### Sun Stood Still

(Continued from page one)  
and there it was—"about (approximately) a day."

"These little words in the Bible are important. But they were still in trouble because if you cannot account for 40 minutes you'll still be in trouble 1,000 years from now. Forty minutes had to be found because it can be multiplied many times over in orbits. This religious fellow also remembered somewhere in the Bible where it said the sun went BACKWARDS. The space men told him he was out of his mind. But they got out the Book and read these words in II Kings. Hezekiah, on his death-bed, was visited by the prophet Isaiah who told him that he was not going to die. Hezekiah asked for a sign as proof. Isaiah said, "Do you want the sun to go ahead ten degrees?" Hezekiah said, "It's nothing for the sun to go ahead ten degrees." II Kings 20:9-11. Isaiah spoke to the Lord and the Lord brought the shadow ten degrees BACKWARD! Ten degrees is exactly 40 minutes! Twenty-three hours and 20 minutes in Joshua, plus 40 minutes in II Kings make the missing 24 hours the space travelers had to log in the logbook as being the missing day in the universe! Isn't that amazing? Our God is rubbing their noses in His Truth!"

—The Sedalia, (Mo.) Democrat

## THE REDEEMER'S RETURN

(Continued from page 7)

last forty or even seventy years. Consider now—

### 10. The Analogy between the two Advents of Christ.

That there will be a close analogy between the first and second Advents of our Lord is intimated by two Scriptures which contain a similar expression. In Gal 4:4 we read, "When the fullness of time was come God sent forth His Son, born of a woman." This, of course, has reference to the first advent. In Eph. 1:10 we are told "that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." This has reference to that which shall immediately follow the second advent. The Millennium will be "the Dispensation of the fullness of times" inasmuch as it will be the final one of earth's Ages. The "gathering together in one all things in Christ, both which are in heaven, and which are on earth" points to the uniting of heaven's and earth's interests under His blessed reign. Then will be fulfilled that word of John 1:51 — "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man," for then will perfect communication be established between heaven and earth, or rather, earth and heaven. In order to understand the force of this expression "fullness of times" let us ponder the words "fullness of time" (Gal. 4:4) in the light of the conditions which prevailed at the Divine incarnation.

The coming of Christ to this earth was not some sudden, isolated, unexpected event. The advent of our blessed Lord, and with it the dawn of Christianity, marked a climax and a consummation. The world was prepared through long processes for the coming of the one and the preaching of the other. From Paradise to Bethlehem the centuries were preparing for the appearing of Immanuel. As the processes of creation prepared the earth for man, so all history prepared the way for the birth of the Saviour. The Holy Scriptures focus the preparation in one race, but all peoples shared in the process. Outside of the elect, God was at work, and all streams converged to one center.

If we look closely at the character of the age when Christ was born, we may, in some measure at least, understand the "fullness" of which Gal. 4:4 makes mention. It consisted chiefly in two things — preparation and need. There was a wonderful combination of circumstances tending to prepare the world for the Gospel, and a terrible climax in the world's need of redemption. The break up of old heathen faiths and the passing away of the prejudices of antiquity disposed men for a new revelation which was spiritual, humane and universal. The utter failure of Pagan religion from its immorality, and of Pagan philosophy from its impotency to cure that immorality and the misery which accompanied it, called loudly for some fresh faith which should be both pure and powerful.

The century immediately preceding our Lord's advent was probably the most remarkable in all history. Every thing was in a state of transition. Old things were passing away and there seemed little prospect that they would give birth to a better and brighter future. The fruit of the ancient order was rotting upon the tree without yielding the seeds of a new order. And yet there were strange rumors of coming relief afloat, and singular hopes stirred the hearts of men that some Great One was to appear and renovate the world. But to particularize—

*The world had reached its climacteric of sin.*

History has given a faithful record of the terrible moral conditions which obtained among men in the century which immediately preceded our Lord's appearing. At Rome, which was then the metropolis of the world, the Court of Caesar was steeped in luxury and licentiousness. To provide amusement for his senators, six hundred gladiators fought a hand to hand conflict in the public theatre. Not to be outdone, Pompey turned five hundred lions into the arena to engage an equal number of his braves, and delicate ladies (?) sat applauding and gloating over the flow of blood that followed. At this period children were the property of the State, to be disposed of as was deemed best for the public interests. Weak and sickly infants were looked upon as a useless incumbrance and generally suffered an early and cruel death. The aged and infirm were often banished to an island of the Tiber, there to starve out their few remaining days. Marriage, if such this holy institution could then be called, was wholly a matter of sensual caprice. Divorces were so common and frequent that it became the custom for women to count them by the number of rings worn on their fingers. Almost two-thirds of the population of the entire civilized (?) world were computed to have been slaves. Those who were in this unhappy situation were treated with utmost cruelty. Their masters had absolute power over them and were permitted to scourge or put them to death at pleasure. This right was exercised in the most merciless manner. When punished capitally slaves were generally crucified. So wretched was the lot of mankind that the sanest of the philosophers of that time calmly advocated suicide as the best way of escape from the miseries of life.

(To Be Continued Next Week — D.V.)

## SAY, BAPTIST FRIEND—

How about sending ten "subs" for ten of your Baptist friends who need the Truth this paper stands for?

TEN SUBS \$10.00

IN ADDITION, WE WILL RENEW YOUR OWN FREE!

(No less than ten "subs" accepted at this price.)

1. Name _____	Address _____	Zip _____
2. Name _____	Address _____	Zip _____
3. Name _____	Address _____	Zip _____
4. Name _____	Address _____	Zip _____
5. Name _____	Address _____	Zip _____
6. Name _____	Address _____	Zip _____
7. Name _____	Address _____	Zip _____
8. Name _____	Address _____	Zip _____
9. Name _____	Address _____	Zip _____
10. Name _____	Address _____	Zip _____
Enclosed \$ _____ for _____ Subs		
Your Name _____		
Address _____		
Zip _____		

GIVE US READERS  
We Will Give Them The Truth

THE BAPTIST EXAMINER

JULY 25, 1970

PAGE EIGHT