

The Baptist Examiner

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"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.

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A REVEALED RELIGION

by John R. Gilpin
(Deceased)

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God" (I Cor. 2:10, 11).

I would like to remind you at the very beginning of this message that the things of God have to be revealed from God. I mean by that, beloved, you can't understand the Bible unless God reveals to you the truth of the Bible. I am inclined to be most unusually patient with people who claim to be saved but who cannot at all understand many of the things that we preach here from Sunday to Sunday. As I say, I am inclined to be exceedingly patient with them. I realize that if the Lord had not revealed these things to

me, I would be just exactly in the same position as they. I realize the only reason why I believe as I do, is because God has made a revelation of His



JOHN R. GILPIN

Word unto me. I say then, beloved, I am inclined to be exceedingly patient with that in-

dividual who does not see as we see, and does not believe as we believe. I am inclined to be very patient with such an individual because I realize that only the Spirit of God can teach him the things of the Lord.

While that is true so far as saved people are concerned, it is likewise true relative to the unsaved. In a special sense, and in a particular way, it is true of the unsaved, for an unsaved man never will see the truth of God's Word unless the Holy Spirit takes the things of God and shows them unto the individual.

We have a good example of that growing out of the experience of the Lord Jesus Christ with Nicodemus. Listen:

"Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we

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HOW CHRISTIANS ARE TO OBSERVE THE LORD'S DAY

by Roy Mason
(Deceased)

Certainly Christians should observe the Lord's Day! It should be a precious day — one to look forward to. Instead of a lot of days, such as Easter and Mother's day, which have no Bible warrant, we should carefully observe the Lord's Day.

Why? We suggest the following reasons:

Because that day was the day on which Jesus revealed Himself as the risen from the dead. (See Mark 16:1-6). Many events of history deserve commemoration, but nothing in comparison with the resurrection of our Lord.

Because Jesus met with His disciples on that day following His resurrection. (See Mark 16:9-4). This he did during the period of 40 days before his ascension. Certainly he seemed to attach significance to that day, or else he would not have done this.

Because the followers of Christ continued to meet for worship on that day after Jesus went away, and have continued to do so through all the centuries since. Adventists deny this, and claim that the pope changed the Sabbath to Sunday. This is not true. Ancient writings reveal that the First Day of the week has ALWAYS BEEN the Christian worship day from the time of Christ.

"Because the 'Lord Made that day.'" (See Psalm 118:24 with Luke 24:32-41 and also John 20:26-28).

Because the descent of the Holy Spirit came on that day. The church gathered for prayer, and on the Lord's Day the empowerment came. God stamped that day with the greatest events

of Christian history.



Roy Mason

HOW SHOULD THE LORD'S DAY BE OBSERVED?

Not as the SABBATH. It is not THE Sabbath, and should not have the Sabbath restrictions imposed on it. The Sabbath belongs to the Law and the Old Testament economy. The Lord's Day is not just a rest day, but a day to "rejoice and be glad in." Note several things in this connection:

Ordinary work ought to cease as much as possible. Why? Because if the ordinary things of life go on, there is interference with the worship and service of God.

"The Lord's Day is a PROPER DAY FOR PREACHING. (See Acts 20:7).

The Lord's Day is a proper day to "lay by him in store"

(Continued on Page 6 Column 1)

The Baptist Examiner Pulpit

A Sermon by Willard Willis

"HOW TO CATCH THE BIG FISH"

"Simon Peter saith unto them, I go a fishing. They say unto Him, We also go with thee. They went forth and entered into a ship immediately; and that night they caught nothing" (John 21:3).

The first thing that is remarkable about this passage is that the words spoken and the action taken are recorded. We have news reporters under rocks and behind bushes today so that there isn't much which misses being reported. There, however, were no human reporters with these fishermen when their statements were made and their action taken. How, then, did we obtain this record? The answer

is found in the following passage:

"For the prophesy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit" (11 Peter 1:21).

The question now arises as to why did God the Spirit make an indelible record of the sayings and actions of the first church. It was made, of course, so that we can know what God requires of us.

The disciples, in church capacity, had gone fishing. They, in fact, had fished all through the night without catching one fish. The record shows that they "caught nothing." I'm sure that these

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"He is risen!"

These are the crisis and crucial words which shattered the darkness of the world's hopeless night and rang the toll on the specter of death which



Ray Waugh, Sr.

haunted every nook and cranie of the inhabited universe and beyond. This is the cry which shook the vaulted heavens of men and angels. This is the cry which gave incomparable assurance of reality to the prophecy, "But the day of the

Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and the works that are therein will be burned up" (2 Pet. 3:10). This is the enunciation which changed the course of human thinking and disrupted the timetables of the human race.

Before this cry, "He is risen," God's own lived in hope of the resurrection. Since this glorious cry, however, "The whole creation groaneth... Also we ourselves groan, awaiting the redemption of our body" (Rom. 8:22-23). Climactically, this glorious resurrection is the basis for Paul's unsearchably-rich proclamation. "O death where is thy sting? O grave where is thy victory... thanks be to God who gives us the victory through our Lord Jesus Christ" (I Cor. 15:55, 57).

"He is risen" is the incomparable truth which provides the evidence which is not seen of the ultimate relationship between God and man. No philosopher ever so related the material with the spiritual, the concrete with

(Continued on Page 2 Column 5)

CONVERSION PRODUCES GREAT CHANGES

In studying any subject, difficulties are often encountered because we do not always take care to define the words we use clearly and adequately. Much of the religious world's confusion on the subject of conversion stems from the fact that the word "conversion" itself is popularly used in the most hazy fashion. Certainly in a fashion not in keeping with the Scriptures. Almost any sort of religious experience through which a man may pass is liable to be labelled "conversion." From time to time we have heard it defined as "a change of heart or mind," or, "a change of behaviour," and so on. The result of all this confusion is that there are many honest people who today consider themselves converted and saved, when the unpalatable fact is that they are only HALF-converted.

This brief article is written with a view to helping these people to know the way of the Lord

more perfectly.

Now, the word "conversion" is itself a Latinized form of a Greek word which occurs but once in the New Testament, and which, generally speaking, means "a turning together" or "a turning with." Hence it will be understood that for a man to be "converted," he must be "turned."

But the question is: what is involved in this turning? And the answer is that conversion is nothing more nor less than a turning of the ENTIRE MAN in his UNDERSTANDING, his CONDUCT, and his RELATIONSHIP. The New Testament reveals—and our subsequent studies of actual cases of New Testament conversion will show this—that no man has been thoroughly converted who has not experienced THREE CHANGES.

1. He must have changed his MIND.
2. He must have changed his CONDUCT.
3. He must have changed his RELATIONSHIP WITH GOD.

Conversion Involves A Change In Mind

This is produced by hearing the Gospel. We may call this the birth of Faith, since Paul says, "Faith cometh by hearing...the word of God." (Romans 10:17). The Gospel finds us when we are separated from God by sin, and living as though He did not exist. Its message reveals Him to us afresh; tells us of His love in Christ, so that we change our minds, and turn from unbelief to belief. Thus, the process of conversion is begun. Notice this! Belief isn't the END or COMPLETION of conversion. It is the commencement. The initial change that takes place is a Change of Mind.

Conversion Involves A Change of Conduct

By this we mean that Faith

(Continued on Page 5 Column 3)

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THE BAPTIST PEOPLE

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CATCH

(Continued from Page 1)

disciples and us a very impor-
tant lesson during that fruitless
night long ago. He, in fact,
taught them and us that without
Him we can do nothing (John
15:5).

The Spirit, in the wording of
our text, informs us that the
disciples were quick and rash in
their action — that they went
out without being sent. The
Spirit, in fact, informs us that
Peter said, "I go a fishing" and
the others said, "We also go
with thee." The next statement
is that they "went forth and
entered into a ship im-
mediately." They, spiritually
speaking, went forth without
prayer, study and meditation.
One, when working for an
employer, must seek instruction
from him before doing anything.
These disciples were servants of
the Master and were in need of
their work being laid out for
them. They, therefore, should
have sought His guidance by
means of study and prayer.

"But when the morning was
now come, Jesus stood on the
shore; but the disciples knew
not that it was Jesus" (John
21:4).

The minds of the disciples
were concerned only with earth-
ly things. They were looking
for a big catch, but were not
looking up for their success.
They were relying only on their
own skills and hard work. It was
therefore necessary that our
Lord teach them and us a very
vital lesson. The lesson He
taught was that our intelligence
and diligent efforts are not
enough. They, in fact, caught
nothing, and we will catch
nothing unless He uses our in-
telligence and diligent efforts.

The disciples didn't recognize
Jesus because they had eyes only
for their own efforts. Their eyes
were directed toward each other
and the net. They did not realize
that more was needed.

"Then Jesus saith unto
them, Children, have ye any

True courage is like a kite; a contrary wind raises it higher.

meat? They answered Him,
No" (John 21:5).

It is interesting to note that
our Lord did not use His usual
term of "little children" when
addressing the disciples. He used
the term "children," or as the
margin renders it, "sirs." He, in
other words, spoke as one who
stood at a distance rather than
one who was intimate with
them.

The Lord knew that they had
no meat. He, in fact, had seen to
it that they had no meat. His
question, then, "Have ye any
meat," was directed to their
hearts so that they might confess
their failure to Him. It was
necessary that they be conscious
of their need before He supplied
it. It was necessary that they be
made aware of their weakness
before He granted them
strength. They and us, in other
words, must be in the proper
frame of mind and heart before
we are able to hear and heed the
following passage.

"Come unto me, all ye that
labor and are heavy laden,
and I will give you rest"
(Matt. 11:28).

"And He said unto them,
Cast the net on the right side
of the ship, and ye shall find"
(John 21:6).

The Lord and only the Lord
knows His plans for the ages to
come. He alone knows where
His sheep are located. He alone
knows where His churches are
to be organized. The disciples,
in their own efforts, could never
have known or fulfilled the
Lord's will. We therefore must
consult Him for direction. He is
the great architect and we are
His builders. We must not try to
build without His blueprint
before us. His blueprint, of
course, is His Word. We must
keep the Word open before us as
those on a trip keep an open
map before themselves.

The Lord's words to His
disciples were, "Cast the net on
the right side of the ship, and
ye shall find." May we always
be sure that the net is cast on the
right side. We, of course, can be
sure that the net is cast on the
right side if we have an open Bible
before us and the Spirit to in-
terpret it to us.

"They cast, therefore, and
now they were not able to
draw it for the multitude of
fishes" (John 21:6).

The disciples, by hearing and
heeding their Master, went from
nothing to more than they could
handle. Are you having trouble
catching anything? Perhaps you
have too much of yourself in
your project. Look over there on
yonder shore. There stands the
Lord and He is admonishing
you to cast the net on the right
side. He, in other words, is ad-
monishing you to quit the doc-
trines of men and follow His
blessed Word.

"Therefore that disciple
whom Jesus loved saith unto
Peter, It is the Lord" (John
21:7).

There is a marvelous lesson
for each of us to learn from this
statement by John. John
recognized and acknowledged
that no one but the Lord could
have given them the greatest
catch of their lives. He therefore
gives His Master the glory by
stating, "It is the Lord." May
we, when receiving any good or
perfect gift, acknowledge that it
has come to us from the Lord.
We, of course, by following this
procedure, will be scriptural in
view of the following passage.

"Every good and perfect
gift is from above, and com-
eth down from the Father of
Lights, with whom is no
variableness, neither shadow
of turning" (James 1:17).

"Now when Simon Peter

heard that it was the Lord, he
girt his fisher's coat unto him
(for he was naked) and did
cast himself into the sea"
(John 21:7).

Simon Peter, as was true on
other occasions, acted in accord-
ance with his nature. John, as
was true on other occasions, was
the first to perceive, but Peter
was the first to act. We, of
course, cannot condemn Peter
since his action was the result of
love. He, in fact, left the
greatest catch of his life, jumped
off the ship and swam to his
master's side.

The fact that Peter left the
one hundred and fifty three
great fish and rushed to the side
of his Master is even more
significant when we consider
that he had fished all night.
May we, too, be willing to leave
increased worldly goods and
follow Christ even if we have
sought them for the larger por-



WILLARD WILLIS

tion of our lives.

The record shows that Peter
was fishing naked. It is likely
that his clothes had become wet,
or that he was naked in order to
prevent them from becoming
wet. I'm sure, however, that
God has given us the record for
another reason. It is to show
that we go naked when we go
without authority from Christ
our Lord. We go naked in that
we don't have on the whole ar-
mor of God.

There is a very interesting
passage in Luke 24:49 which
shows very clearly why Peter
was spiritually naked. The
passage states:

"And, behold, I send the
promise of my Father upon
you: but tarry ye in the city of
Jerusalem, until ye be endued
with power from on high."

Peter and the others
disobeyed this command when
they left Jerusalem and went
fishing. They were to wait for
the empowering of God the
Spirit, but they set out without
Him and the result was that they
caught nothing. We, in like
manner, will accomplish
nothing without the aid of God
the Spirit. This fact is made very
clear by the following passage.

"But the natural man
receiveth not the things of the
Spirit of God: for they are
foolishness unto him: neither
can he know them, because
they are spiritually discerned"
(1 Cor. 2:14).

"And the other disciples
came in a little ship (for they
were not far from the land,
but as it were two hundred
cubits) dragging the net with
fishes" (John 21:8).

The "little ship" which the
other disciples were in, was called
a skiff. It usually accom-
panied the larger vessels and
was used to drag the net with the
fish to the land.

Let us be mindful of the fact
that the Lord's disciples made
up His church. It, therefore,
was the Lord's church which

had gone fishing. It was the
Lord's church which had caught
nothing. It was His church
which made the great catch,
drag the catch to shore and then
dined with the Lord.

"As soon as they were come
to land, they saw a fire of
coals there, and fish thereon,
and bread" (John 21:9).

Those who go forth in the
energy of the flesh will fish all
night and catch nothing. They
will spend their entire life striv-
ing upon the sea of time, but
their efforts will not obtain one
reward for them. Those,
however, who go forth with
Christ as their head, with an
open Bible before them and the
Spirit to guide them, will find
the Savior waiting to bless them.
They will find the Savior stand-
ing by a warm fire with food
and sweet fellowship.

"Jesus saith unto them, Br-
ing of the fish which ye have
now caught" (John 21:10).

We, in order to appreciate
this precious Scripture, must
place a very strong emphasis
upon the word "now." Their
own efforts had proven fruitless,
but now that they had heard
and heeded His command, there
is an abundance of success.
They could now draw up the net
and see for themselves how pro-
fitable it is to obey Him.

A close study of that which is
before us will show that it is a
parallel to Revelation 1:13
where the Lord walked in the
midst of His churches. He also
walked with and cared for His
church when He was here in
person. He, of course, is walk-
ing in the midst of His churches
today. He, in fact, has said, "I
will never leave thee nor for-
sake thee."

Those believers who are not in
the Lord's churches will one day
find that they have caught
nothing. Those who have not
been scripturally baptized are
most certainly naked in the ship
of life. There is no warm fire,
bread and fish at the Master's
feet on yonder shore for them.
They, if believers, will be saved,
yes, but it will be "so as by
fire."

"Simon Peter went up and
drew the net to land full of
great fishes, an hundred and
fifty and three: and for all
there were so many, yet was
not the net broken" (John
21:11).

Keep in mind that each of the
one hundred fifty-three fish are
termed "great fishes." Let's
suppose that each fish weighed
ten pounds. This would mean
that all of them together
weighed 1530 lb.; yet the Apos-
tle Peter, by himself, drew the
fish to land. Peter, in fact, at the
feet of his Lord, is able to do
what all of the disciples could
not do together (see 21:6). Let
each of us learn from that which
is before us that the source of
our strength is to be found at the
feet of our Lord.

It is interesting to note from
the above passage of Scripture
that each of the fish is termed a
great fish. There were no little
fish. Every church which has
been organized from that first
church is a great church. It is a
part of the catch of the first
church. Every soul that has
been saved is a great soul. Every
reward received will be a great
reward. The death and resurrec-
tion of our Lord has made it so.

It is important to observe that
the net was not broken even
though it was not prepared to
hold one hundred fifty-three
great fish. The Lord, in other
words, uses that which we have
to accomplish His will. Perhaps
there are those of you who don't
feel qualified to do much for the
Lord. Keep in mind that Peter,

in his own strength, could not
have pulled the net to shore, and
the net, without the aid of the
Lord, could not have been suffi-
cient.

The net accomplished all that
the Master intended and
nothing was lost. The Word of
the Lord will not return to Him
without accomplishing that
which God intended. Every per-
son for whom our Lord died will
be saved and the gates of death
will not prevail against our
Lord's church. God has not only
decreed that which shall be, but
He will supply the power (net) to
bring it about.

"Jesus saith unto them,
Come and dine" (John 21:12).

The disciples had been in
school all night and had learned
one of the greatest lessons of
their lives. It, in fact, was a
lesson which they would never
forget. Now that the lesson has
been taught and the disciples
have been receptive, the Lord
bids them to "Come and dine."
He remembered that they were
but clay — that they were not
made of iron or steel. He,
therefore, bids them to draw
near to himself and be refresh-
ed. The Lord's children today
also experience dark nights of
learning. Our Master, however,
will not try us beyond that
which we are able to bear. One
day, when our life's work is
done, He will call us to His side
on yonder shore where there will
be a warm fire and refreshments
for ever more.

"And none of the disciples
durst ask Him, Who art thou?
knowing that it was the Lord"
(John 21:13).

It would have been foolish for
the disciples to have asked who
He was in view of all that had
occurred. Who else could have
enabled them to do the things
which they did. May we, also,
when blessings come our way,
not ask from whence they came.
We know that every good and
perfect gift is from above.

"Jesus then cometh, and
taketh bread, and giveth
them, and fish likewise"
(21:13).

It is truly marvelous that the
King of kings and Lord of lords
would stoop to feed and comfort
mortal men. This, however, is
exactly what happened. The
disciples sat around the fire
while the Lord Jesus walked
among them, giving them bread
and fish. The Creator of the
world was, by this action, say-
ing, "I love you." The Lord,
also, loves us with a love that
will not let us go. He hath given
us a hope that fadeth not away
and a dream that is sure to come
true. May we not be discourag-
ed, because on yonder shore
stands the Master. He is ad-
monishing us to cast the net on
the right side and soon He will
bid us to come and dine.

RISEN

(Continued from Page 1)

the abstract, or the phenomenal
with the noumenal. No physical
scientist ever so related the
macrocosmic with the
microcosmic — not even Ein-
stein in his "unified Field
Theory." No educator ever so
related the historical with the
supra-historical. And no
biological scientist ever so filled
the dead with life.

Miraculously, the ultimate
relationship between earth and
heaven, between the material
and the spiritual, and between
mortality and immortality is
contained in the cry, "He is
risen." The greatest and the

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RISEN

(Continued from Page 2)

least of men must stand with tongues frozen, whether in flushed or pulseless cheeks, before the awesome accomplishment of that which was, is, and ever shall be impossible for men; namely, the literal, physical, bodily resurrection of the Son of God.

Our Need

Today, as never before in history, we who know Jesus Christ in saving faith and that "He is risen, as he said" (Mt. 28:6), need to follow God's admonitions. We need, as never before, to "Study to show yourself approved unto God, a workman who needs not to be ashamed" (2 Tim. 2:15). We need to "Prove all things, hold fast the right" (1 Thess. 5:21), and to "Believe not every spirit, but try the spirits whether they are of God" (1 John 4:1).

Only by vigorous, concentrated, and Holy Spirit directed effort in the study of God's Word will we be able to separate believing saints from the unbelievers and agnostics of our generation. Only by comparing Scripture with Scripture and then comparing the pronouncements of men with the Scriptures will we be able to make the necessary distinctions between those who believe and those who do not. Only by understanding the Scriptures under the guidance of God's Holy Spirit will we be able to stand before the world of lost men as true ministers of the grace and gospel of God, "Ambassadors for Christ" (2 Cor. 5:20), and cry effectually, "He is risen, as He said."

All who come to an understanding of the Word of God will know that among mortals the cry, "He is risen," distinguishes between the lost and the saved, between those who are on their way to Heaven and those who are on their way to Hell, between those who are in the service of God and those who are in the service of Satan — see 1 Cor. 15:14. This cry, "He is risen," makes the ultimate division between those with faith and those without it; between those who are wise toward God and content with the foolishness of preaching and those who seek after the signs and the wisdom of this world — see 1 Cor. 1:20-29. For the faithful, our need for time and eternity is met fully when we experience the beauty and the wonder of having believed in our hearts that "God has raised Him from the dead" (Acts 13:30) and are forever in harmony with the Scriptural declaration, "He is risen, as He said."

The Scriptures

The Holy Scriptures alone provide us with the wondrous truth concerning the promised and consummated resurrection of Jesus Christ. This Son of God took upon Himself the likeness of man that He might be "tempted in all points, even as we, yet apart from sin" (Heb. 4:15).

Men have recorded both His presence and His exploits as man, but the Scriptures alone declare His resurrection. Hence, apart from the Scriptures and a belief in them as the Holy Word of God, no man can be saved, for salvation is dependent not only upon the fact of the death and the burial of the Lord Jesus, but also upon our heart-confession that "God has raised Him from the dead" (Rom. 10:9). It was, then, no idle word

on the part of our Lord when He said, "For had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:46-47).

When we read the Scriptures with some care, we learn that the resurrection was promised prophetically. The reality of this truth is evident in:

"I know that my redeemer liveth and that He shall stand in the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh I shall see God" (Job 19:25-26). "As for me, I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness" (Ps. 17:15). "He will swallow up death forever and the Lord will wipe all tears off their faces" (Isa. 25:8).

All of these Scriptures were written under the direct enlightenment of God and in hope. The Apostle Peter tells us of this hope which the prophets had and of how they searched to know the times, seasons, and meaning of these promises, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what or what manner of time the Spirit of Christ which was in them did signify when He testified beforehand the sufferings of Christ and the glory that should follow; (1 Pet. 1:10-11).

Though Job could cry, "In my flesh I shall see God," he could not declare, "He is risen!" As climactic as is David's cry, "For thou wilt not leave my soul in Hell; neither wilt thou suffer thine Holy One to see corruption" (Ps. 16:10), he was incapable of crying, "He is risen!" Likewise, Isaiah, Daniel, Hosea, and others could put forth their prophetic utterances in hope, but they could not cry, "He is risen!"

God explains this seeming paradox clearly in the book to the Hebrews, "And these all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:39-40). Though prophesied wisely and wonderfully, the promise could not be consummated for any until it could be proclaimed by all, "He is risen, as He said!"

The pages of human history may be scarred by the troubles of men common to all, as noted so effectively by Job, "Man that is born of woman is of few days, and full of trouble" (Job 14:1). They may be discolored beyond measure by the blood which both the lost and the saved have shed from that hour when Abel gave his in witness of his faith in the coming Messiah, but such blood cannot save from sin! Yet, because of the blood which "The Lamb slain from the foundation of the world" (Rev. 13:8) shed on the Cross at Calvary, the cry, "He is risen," affords the assurance of life beyond "blood, toil, sweat and tears" for all who can believe in the death, burial and the resurrection of Jesus Christ.

For all who can believe, there is wisdom beyond human intelligence or a lack of it, and victory beyond economic supremacy or peonage. All who can believe, "He is risen, as He said," will know the reality of conscious, victorious, individual, and personal eternity



Colossians 1:13-17

Intro.: One glorious thought the Apostle Paul keeps before the saints is what they were saved from, and what they are saved unto as a result of the grace of God through the redemption in Christ Jesus and the work of the Holy Spirit. This truth will call forth the exclamation, "Salvation is of the Lord," and will serve to motivate to thanksgiving and obedience.

devoid of the nothingness of the religions of the East. Even more, all who can believe "He is risen" can experience hope devoid of the theories of the theologians, devoid of the abstractions of the philosophers, devoid of the uncertainties of the scientists; devoid of the platitudes of the educators, devoid of the intellectual machinations of the psychologists and psychiatrists, and devoid of the miseries of inequality and insecurity devised by self-serving sociologists.

Christ In History

The resurrection of "The Lamb slain from the foundation of the world" and begotten by the Holy Spirit of the Virgin Mary so transcends the concepts of mortals that there is "a great gulf fixed," if you will, between the Scriptures and the mundane conclusions of men. There can never be any valid comparison!

Truly, the Son of God — God manifest in the flesh and our resurrected Advocate in Glory — is unmatched by the "Unmoved Mover" of Aristotle, superior to the "Ineffable" of Plotinus, and more creative than the "Final Cause" of Bruno. Looking from a more modern sense, we can know that our resurrected Lord of Glory is more substantial than the "Sole Substance" of Descartes, unparalleled by the "Universal Reason" of Fichte, more excellent than the "Self-caused One" of Spinoza, more effectual and personal than the "Central Monad" of Leibnitz, preeminent beyond that "Apriori Postulate" of Kant, more distinguished physically and spiritually than Schelling's "Infinite," unapproached by Hegel's "Idea," unequalled by Fechner's "General Consciousness," and forever unrivaled by Brightman's "Limited Leader."

Compare any device of mortals with the crucified, buried, and resurrected Son of God, and the result must forever be the same. Truly, He is "The same yesterday, and today, and forever" (Heb. 13:13). The Son of God is not and cannot be approximated by the reflective, meditative, or even the imaginative thinking of mortal minds.

Jesus, the Christ of God, manifested Himself as so completely supreme and at the same time so faultlessly human, so spiritual and at the same time so fleshly, so powerful at times and at others so perfectly weak, so glorious and yet so submissive that all of the ideologies of men fail to define or explain Him. Therefore, except men concede "Faith cometh by hearing and hearing by the Word of God" (Continued on Page 5 Column 1)

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

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This, then, is also a worthy pattern for the preachers of our day. In this lesson we see Christ as the Saviour and Creator.

VERSE 13

"Who?" We can never over-emphasize the source of our salvation. It would be well indeed if each professing Christian would keep before his eyes the "Who" of salvation, for in this way we would give God the glory for salvation, and yet it appears many, if not most professing Christians, think and talk in terms of salvation by human merit and human works. The Pharisee in the temple (Lk. 18:11, 12), would be right at home in the average church, as both he and they exalt human works and worth.

"Hath delivered us." Thank God, spiritually, God has come down to deliver us like He did the Israelites from Egypt (Ex. 3:7, 8). He has, is, and will deliver (Gal. 1:4). We therefore can have the same assurance that the three Hebrew children had as they faced the fiery furnace (Dan. 3:17), and may we rest ourselves in the words of Hezekiah (II Chron. 32:6-8) and of the Apostle Paul (II Cor. 1:9, 10).

"From the power of darkness." To be in the kingdom, or under the power of darkness means to be under "the prince of the power of the air" (Eph. 2:2). It means to be surrounded by darkness and filled with darkness (Eph. 5:8, 11). To be saved or delivered from darkness means to be "called out of darkness" (I Pet. 2:9).

"And hath translated us." Enoch was translated from one realm to another that he should not see death, and this illustrates the truth of the thought here. The believer in Jesus Christ is brought out from under the place of darkness, death, and condemnation.

"Into the kingdom of His dear Son." That is, into the kingdom of light and life, wherein is justification, peace, and joy. So the lost sinner is brought from Lodebar, the place of barrenness, to the King's table as one of the King's sons (II Sam. 9:4, 10-13). As the King's sons, we have the best robe, shoes, and a ring, and are partakers of the fatted calf (Lk. 15:22-24). This verse teaches us that Jesus is a King now, in fact, King of kings (Psa. 17:14). He rules over His people and shall finally and publicly rule over all kingdoms (Dan. 2:44, 45).

VERSE 14

"In Whom we have redemption." Jesus Christ not only delivered us by power, but by paying the price, so we are the purchased possession (Eph. 1:14; I Cor. 6:20). This redemption, of course, is eternal (Heb. 9:12), and includes the deliverance of the body (Rom. 8:23). So, finally, we will experience "the glorious liberty of the children of God" (Rom. 8:21). Therefore, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

"Through His blood." "When I see the blood, I will

pass over you" (Exodus 12:13). Praise God for the "blood of the everlasting covenant" (Heb. 13:20). Nothing else will do.

"Even the forgiveness of sins." Jesus Christ is our Scapegoat Who carried our sins into the wilderness and removed them as far as the East is from the West (Lev. 16:10, 21, 22; Ps. 103:12). So He "washed us from our sins in His own blood" (Rev. 1:5). Yes, "the blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7). Therefore thou shalt call His Name Jesus: for He shall save His people from their sins" (Matt. 1:21).

VERSE 15

"Who is the image of the invisible God." The Deity of Jesus Christ can be expressed in no greater terms. He is "Emmanuel, which being interpreted is, God with us" (Matt. 1:23). He is "the express image of His Person" (Heb. 1:3). "The Word was God" (John 1:1). "I and the Father are One" (John 10:30). "He that hath seen Me hath seen the Father" (John 14:9). The first Adam was made in the image and likeness of God, but Jesus Christ is the express image.

"The firstborn of every creature." This has to do with priority and superiority. "Before Abraham was, I am" (John 8:58). This is the eternal "I am" (Ex. 3:14). He is not a created being, but the Creator.

VERSE 16

"For by Him were all things created." "Without Him was not anything made that was made" (John 1:3). "In the beginning God (Father, Son, and Holy Spirit) created the heaven and the earth" (Gen. 1:1).

"That are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers." All the angelic hosts and all of mankind, including the spheres of their existence are His work, and "He doeth according to His will in the army of heaven, and among the inhabitants of the earth" (Dan. 4:35).

"All things were created by Him, and for Him." There need not be any doubt, He is the Creator. Further, everything shall be for His glory (Rev. 4:11).

VERSE 17

"And He is before all things, and by Him all things consist." Nothing has its being or movement without Him. He is the main spring of creation and all revolves around Him and by Him. If He had not existed, there would be no one or nothing else. If He would stop, all else would cease to be.

Conclusion: "O come let us worship and bow down" to the Creator and Saviour.

(EDITORS NOTE: If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 22, Box 1198, Fort Myers, Fla. 33908).

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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. BOX 71 — ASHLAND, KENTUCKY 41101

What is Paul speaking about when he speaks in II Corinthians 5:2?

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Let us first look at verse one. "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Here we see a distinction made between ourselves and the houses in which we live. We are told that even though this earthly house breaks down, and it is day by day, we can be certain (we know) that we have a "building of God, — eternal in the heavens" awaiting us. While here on earth, we live in a temporary body or house. The word tabernacle (tent) carries that meaning. But that body in Heaven is to be a permanent dwelling-place.

We do not enter that body the moment we die. It is not an intermediate body, as some believe, that we enter between death and the resurrection. This verse tells us that this is not so, as this house not made with hands abides "eternal in the heavens." Between death and the resurrection we leave this body and our spirits enter into the presence of our Lord, and at the resurrection we receive that new glorified body.

Verse two tells us, "We groan, earnestly desiring to be clothed upon with our house which is from heaven." The Apostle Paul, here is saying, because of all the aches, and pains, and sufferings, and sorrows we have in this life, "In this we groan." That is, we are longing and looking forward to the resurrection, or the change that will take place when our Lord returns. At that time we will be "Clothed upon with our house which is from heaven." That house (body) will be like the glorified body of our Lord. (I John 3:2).

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In reference to 2 Corinthians 5:2. Paul uses the function conjunction "for" to indicate a God-intended destination, as the object toward which the Christian's desire or activity is directed. The verse concludes thus: "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven."

In the prepositional phrase, "in this," we find the antec-

dent in the previous verse 2 Corinthians 5:1, which is also introduced by the same conjunction, "for." There Paul says: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

But, presently, we live in this, "our earthly house of this tabernacle" under groaning conditions in anticipation of being "clothed upon with our house which is from heaven. If so be that, being clothed, we shall not be found naked" (2 Cor. 5:2, 3), "that mortality might be swallowed up of life" (2 Cor. 5:4).

Upon the pending death of this present house of our tabernacle on this earth, the "dissolving" is in favor of "an house not made with hands," as in contrast to the tabernacle made with hands in the wilderness wanderings of Israel. In regard to this "house not made with hands," upon which we are clothed at death, it is, perhaps, a temporary abode between death, lest we should be found naked, until the resurrection of our earthly body, when this corruptible body "must put on incorruption, and this mortal must put on immortality" (I Cor. 15:53).

But, in the meantime, until the death of this body, we have an adequate reason for groaning; yet there is a joyous hope in consideration of the fact that, presently, "we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (2 Cor. 4:8, 9), due to the marvelous sustaining grace of God.

Hence we find ourselves "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we who live are always delivered unto the death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" (2 Cor. 4:10, 11).

In this, Paul speaks of "Knowing that He (God, the Father) Who raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many rebound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal" (2 Cor. 4:14-18).

As all physical houses, which are made by hands, are, sooner, or later, subject to dissolution; so we have a simile in the Old Testament in conjunction with the resurrection, which Paul

constantly had in mind, concerning the tabernacle under the old economy. This tabernacle, for removal purposes, was disassembled; then, at the conclusion of the journey, it was reassembled for the destined period of time, as determined by God, until the resuming of the journey.

So, in a similar manner, the mortal human body is to be dissolved in order to be reassembled at the resurrection. In this, "it is sown a natural body; it is raised a spiritual body...having put on immortality" (I Cor. 15:44, 53).

But, as related before, between the time of death (dissolution of the body) and the resurrection, there is a time-period when we are clothed upon with "an house not made with hands, eternal in the heavens." Of this, Paul was very knowledgeable, as were those to whom he spoke.

However, in consideration of the Old Testament tabernacle, we find that, when the tabernacle was disassembled, the ark of the covenant subsisted of itself, when separated from the tabernacle; so, at death, does the soul and spirit, in the dissolution of the mortal body, in being clothed upon with our house which is from heaven, lest we be found naked (unclothed), perhaps, as the beggar was clothed upon at death, when he was carried of the angels into Abraham's bosom (Lk. 16:22), pending the resurrection of Jesus, as related in Matthew 27:52, 53, when, no doubt, all Old Testament saints were resurrected, to be presented by Jesus before the Father as first-fruits of the first resurrection.

So, presently, in like manner, at the dissolution of our mortal body, in being clothed upon, we will be with Jesus pending our resurrection, when our mortal body will put on immortality. Then, as the ark of the Old Testament covenant had its own veil for a covering, so will we be clothed upon with a body, so as not to be found naked, pending our resurrection (Ex. 11:21).

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Paul in this text is talking about the saint's pilgrimage on earth with its many and varied troubles. In the preceding chapter Paul speaks of the bodies of the saints as "earthen vessels," and says we "are troubled on every side" (vss. 7 & 8). In II Corinthians 5:2, Paul not only makes a distinction between our earthly vessel in which we groan, and our house or body which is from heaven, but sets them in opposition, the one to the other.

In this present life and body, we are burdened and groan (Vs. 4). When our house or glorified body which is from heaven is realized, then no more burdens

or groaning, for all that pertaineth to mortality, and our house from Heaven is eternal or immortal, no longer subject to death or things contributing to death.

Every Christian upon seeing the face of their Saviour, will agree with Paul, "To die is gain" (Phil. 1:21). Death to the saved person is actually the funeral of all their sorrows, and a door to pleasures evermore (Ps. 16:11). Paul did not see death as humiliation, but as exaltation. He said, it is "far better" to be with Christ, than to be in this body of sin, and wretched existence on earth (Phil. 1:23; Ro. 7:24). Paul said, speaking of earth's animated creation, "For we know the whole creation groaneth and travaileth in pain together until now. And not only they but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Ro. 8:22 & 23).

While death speaks horrors to this trembling earthbound body, the new creature cannot be unnerved, and will in God's season assert itself to the stripping of death of all its viciousness (I Cor. 15:55). Christ has spoken to the hearts of His poor struggling children, saying, "Because I live, ye shall live also" (John 14:19). The power of Christ changes death into angelic loveliness, and the faithful saint on his way home to glory, can say, "I am ready to be offered" (II Tim. 4:6).

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In order to know what is meant we must read the first eight verses. Actually, these verses are the best commentary and I could not in any way do better.

It is obvious that the house that Paul was talking about is this body and the house of verse two is the glorified body that we will have. Let us look at this verse.

"For in this we groan". He is referring to the earthly tabernacle of verse 1. "For we know that if our earthly house of this tabernacle were dissolved..." The word tabernacle is from a Greek word that means "a hut or temporary residence, i.e., the human body." (Strong's Concordance). This is seen by the statement of verse 6. "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord."

"...Earnestly desiring to be clothed upon with our house which is from heaven." To go from here we see what verse 8 says: "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." We are told that we will be like Him at that time. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (I John 3:2). It is explained even more in I Corinthians 15:53: "For this corruptible must put on incorruption, and this mortal must put on immortality."

As long as we are in this body we suffer because of the sinful nature that we have, thus we groan. "And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23).

One of these days our redemption will be complete, in that our Lord is going to remove us - body and soul - from the presence of sin. That is when we will no longer groan within us.

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"For in this we groan, earnestly desiring to be clothed upon with our house which is in heaven: If so that being clothed we shall not be found naked" (II Cor. 5: 2, 3).

Studying Genesis 2:7, we learn that, in making man, God formed a body out of the earth and placed a created spirit-being in that body. So, the proper existence of man is that of a spirit essence united with a body. This body is a house in which we as spirit beings live. This body is also referred to as a garment which covers our spirit-being.

In I Corinthians 5:1, Paul tells us that we know that if our earthly house — this physical body—is dissolved, and if the Lord tarry it will be dissolved in physical death—that we have a house made of God, an eternal house in the heavens. He is here referring to the glorified body which exists even now in the purpose of God for all the saved. He is not talking about going to Heaven when we die — which is true — but of receiving a glorified body.

Death for the child of God is a more blessed state than life in this world in this body. But it is not the final, complete, or eternal state for the child of God. The soul living in Heaven without the body is referred to in II Corinthians 5:3 as being naked. So, the spirit being of the child of God is in a condition of nakedness—in that it is not clothed upon with a body—in the time between death and the resurrection.

II Corinthians 5:2 shows us that Paul was a pre-tribulationist. That Paul believed for himself and taught to others that Jesus may come, so far as we know, in our very own lifetime. That instead of our entering into the unclothed, but still a blessed state, of the saved dead, it might be that the rapture will occur in our lifetime and we will not go through death which is the unclothing of the spirit being, but we will be immediately clothed upon with our glorified body. Paul is teaching that he is, and that all believers can and should, earnestly desire that the Lord will come in their lifetime, that they will not have to pass through death, but will receive without dying, their glorified bodies. Paul is saying here, as is said many times in the New Testament, that, so far as we know, the Lord may come in our lifetime, and that we are to be looking for this with great anticipation and desire. Now, let the post-tribs give us a contextually consistent and reasonable interpretation of this Scripture.



FOR CHRISTIAN GIRLS . . .

The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and double spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

"LABOUR NOT"

by Ruth M. Ray, Member of Pilgrim's Hope Baptist Church, Memphis, Tenn.

Labour not. Labour not for what? We are not to labour for the salvation of the Soul. However, many there be who are labouring in their way to find peace with God. They search the scriptures even as the ones spoken about in John 5:29... "Ye search the scriptures for in them ye think you have eternal life and they are they which testify of me." The Scriptures are not to save, but to point us to the One who saves, Jesus Christ, the Son of God.

The human heart that recognizes God at all seeks to be religious in some way. But religion in itself is in vain. God does not want the labour of our hands for our hands are unclean, but the One who came from God, even His own Son, has clean hands and has finished the work of God.

Jesus said in John 17:4, "I have finished the work thou gavest me to do." He wants us to learn that the worst kind of badness is human goodness! He will not accept our labour. Remember the story of Cain and Abel. Cain presented to God the works of his own hands and that was not acceptable unto God, but Abel slew an animal representing the slain Son of God and God had respect unto his offering.

In John 6:27 Jesus told those who had gathered around Him to "Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall GIVE unto you; for Him God the Father hath sealed." So it is Jesus Himself that gives us the meat that endureth. He is talking about eternal life or salvation itself.

Again, in Matthew 11:28-29, He said, "Come unto me ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart and ye shall find rest unto your souls." It is as the song says, "Out of my sin and unto thyself, Jesus, I come to Thee." It is out of self and self-righteousness and into God's rest that we are to come.

He has done the work. Therefore, we can rest upon His finished work. He can give rest to the weariest heart. There can be no more searching for peace, no more offerings to try to bring to God, but just enter into His rest. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Jesus Christ, and not by the works of the law; for by the works of the law shall no flesh be justified" (Gal. 2:16). So, dear readers, see that it is Jesus who has done the work of God; the work necessary for our very salvation. We could never work enough if we did everything we could to make ourselves acceptable before a thrice Holy God. "Our righteousnesses are as filthy rags," so says Isaiah 64:6.

In Proverbs 11:18 God says, "The wicked worketh a deceitful work." All without Christ are wicked. A dead person cannot work, and all without Christ are dead in trespasses and sins (Eph. 2:1).

Why then are some labouring to be saved? Actually, they are wanting rest, but there is no rest for the wicked. Isaiah 57:20-21, "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God to the wicked."

How then can one find rest? Hebrews 4:9-10 tells us: "There remaineth a rest to the people of God. For he that is entered into His rest, he also hath ceased from his own works as God did from His." Titus 3:5 tells us: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit."

Works don't take us to heaven, but follow us. The wicked in hell shall have no rest day nor night (Rev. 14:11). Be then, as David, when he said in Psalm 16:19: "My flesh shall rest in hope." Dwell confidently in hope through trusting in Jesus as your Saviour, and labour not; but have rest in this world and in life hereafter.

RISEN

(Continued from Page 3)

(Rom. 10:17) and, thereby, come humbly and in faith to the Scriptures wherein we learn of the death and resurrection of the Son of God, neither history nor life, whether secular or religious, can have any meaning or purpose.

Thankfully, in the very midst of history, the resurrected Son of God is unsullied and unspoiled by all of the speculations of men. Truly and wonderfully, we can declare for all to hear:

"Majestic sweetness sits enthroned

Upon the Savior's brow;
His head with radiant glories crowned,

His lips with grace o'erflow.

"No mortal can with Him compare,
Among the sons of men;
Fairer is He than all the fair
Who fill the heavenly train."
Christ Our Hope

Beyond all that we ask or think, "He is risen, as He said" makes Christ Jesus to be our only real hope for time and for eternity. By the inspiration of God, the Holy Spirit, the Apostle Paul proclaimed, "If Christ be not raised, your faith is vain... If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:17, 19). The cry, "He is risen," then, is the ultimate truth concerning human hope and apparently in-

comprehensible apart from God-imbedded faith. In the confidence of this hope, the Apostle further proclaims, "But now is Christ risen from the dead, and become the first fruits of them that slept" (I Cor. 15:20) as his irrepressible exultation of faith and victory.

Among those of us who shall put on immortality incorruptible, the cry, "He is risen," doubtless will be our song through the eternal ages in the Presence of our Everlasting God — Father, Son, and Holy Spirit. Because "He is risen," wondrously, "We shall be like Him, for we shall see Him as He is" (I John 3:2).

If you would be reconciled to God, if you would be saved, if you would know that you are on your way to the glories of God's Holy Presence, then hear and heed, "Confess with your mouth that Jesus is Lord and believe in your heart that God has raised Him from the dead" (Rom. 10:9). Believe that the Virgin-born Son of Mary, the Nazarene, the man of Galilee "is risen, as He said,"

Then you will know the experience of having apprehended the eternal while in time. Then death shall have lost its sting! Then you shall have obtained victory over the grave! Then "The Spirit of God will bear witness with our spirit that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:16-17). Together, and saved forever, "He is risen" will be our joyous cry and the endless assurance of our hearts. By faith in the crucified, buried, and resurrected Son of the Living God, we, together, will exult with the Apostle:

"And I John saw the holy city, New Jerusalem, coming down from God out of heaven... The throne of God and of the Lamb shall be in it, and His servants shall serve Him. They shall see His face, and His Name shall be in their foreheads. And there shall be no night there; they need no candle, neither the light of the sun for the Lord God giveth them light, and they shall reign forever and ever" (Rev. 21:2, 22:3-5).

"He is risen, as He said," then, is our God's inviolable pledge of our resurrection. Too, "He is risen" is our assured joy that soon, very soon for many of us, perhaps,

"Face to face I shall behold Him,
Far beyond the starry sky;
Face to face in all His glory,
I shall see Him by and by."

CONVERSION

(Continued from Page 1)

must issue in repentance. A change of mind must result in a change of behaviour. It matters not how fervently we profess to believe in Christ or in God, if we do not change our conduct we cannot be saved. Jesus said, "Except ye repent ye shall all likewise perish."

And surely, when we believe in Christ, we wish to be pleasing to God, and therefore, we determine to forsake the things in our lives that have given Him offense. We change our behaviour. In Matthew 21,

THE BAPTIST EXAMINER
FEBRUARY 7, 1981
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"GOD'S FAITHFUL MISSIONARY"

There is a man whom God did call,
To perform much service for Him;
His name isn't Barnabas or Paul,
Though he reminds me much of them!

God said, "To New Guinea you must go,
For I have much people there;
And though these people you don't know,
I'll guide you, and keep you in my care."

And so this mission-minded man
Took his little family and went;
Left his friends and native land,
For he believed that by God he was sent.

When in New Guinea he arrived,
His way of life was greatly changed;
To learn a new language he had to strive,
And the people were primitive and strange.

Uphill and downhill, through the mire and the rain,
Without visible results, he struggled on;
Telling the gospel, though it oft seemed in vain,
And often discouraged, he felt all alone.

But he never gave up, nor his duty shirked,
And from God's calling, he never departed;
Then, after many long years, God began to work,
Souls were saved and churches started.

His years in New Guinea now add up to twenty,
This missionary, so faithful and brave;
And visible results? He now has plenty:
Forty-six churches! Seven thousand souls saved!

Though friends should forsake and Satan oppose,
God will see Brother Halliman through;
And cause him to triumph o'er his foes,
For God STILL has work for him to do.

Well done, my good and faithful servant,
Someday he'll hear the Saviour say!
He shall have his crown of rejoicing,
In that eternal day!

Mrs. Frank Parrish
Courtland, Virginia

Jesus tells of a lad who refused to obey his father's command to "Go work today in my vineyard," but who "afterwards repented and went."

The lad not only realized that his attitude was displeasing to his father. His had true repentance. He went. He changed his conduct. Salvation is not possible without this important change, for "God commands all men everywhere to repent" (Acts 17:30).

Conversion Involves A Change of Relationship

We have seen that true conversion begins in the heart, or mind and issues in a change of conduct. Notice now that this process is consummated in a change of relationship with God.

"For the favour He shows, and the joy He bestows
Are for them who will trust and obey."

JOHN'S BAPTISM

"The baptism of John, whence was it?"

—Christ

"And they answered, "We can not tell."

—the Jews

WHY COULD THEY NOT TELL?

For centuries the religious world has been divided even three theories touching the place of John's ministry:

- I. It belonged to the JEWISH DISPENSATION.
- II. It was an INTERMEDIATE DISPENSATION.
- III. It belonged to the CHRISTIAN DISPENSATION.

To Which Did It Belong?

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How Did John Baptize?
What Is The Meaning of Acts 19:1-7?
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Question:—Who was a skilled worker in brass?

Answer:—Hiram of Tyre, First Kings 7:13-14. "And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to King Solomon, and wrought all his work."

CHRISTIANS

(Continued from Page 1)

for the Lord. (I Cor. 16:2).

The Lord's Day is a proper day to "be in the spirit" (Rev. 1:10). One is not likely to be at the beach, out fishing, etc.

Any activities on the Lord's Day that leaves no time for the worship and service of God is wrong. People say, "SUNDAY IS ALL THE DAY I'VE GOT!" But it is not THEIR day! It is THE LORD'S DAY. If His day, then it should be used in a way pleasing unto him.

The attitude of Christian people concerning the Lord's Day and its observance, certainly reveals what kind of Christians they are. When they become careless about what they do on the Lord's Day, they have become backslidden, and they are living at a guilty distance from the Lord.

One of the greatest of all testimonies to the fact of the risen Lord is Lord's Day observance. When we properly observe the day — when we are found regularly at the place of public worship, we say by our actions, "I believe that Jesus lives! I believe in the things of God!"

The New Testament knows nothing of lots of "DAYS" and we should repudiate day observance in general, but this day — the First day of the Week is a day to remember, and a day to willingly, voluntarily and gladly keep, because it reminds us of the fact that we have a risen Saviour and living Lord. Let us so observe the day that we can truly "BE IN THE SPIRIT ON THE LORD'S DAY."

RELIGION

(Continued from Page 1)

have seen: and ye receive not our witness." (John 3:10, 11).

The Lord Jesus was speaking to Nicodemus, who was the outstanding religious leader in the city of Jerusalem in Jesus' time. He was a man who was the head of religion, we might say, in the city of Jerusalem — "a master of Israel" — so Jesus referred to him. Even though he was a master of Israel, he couldn't understand spiritual things. Why? Because God hadn't made a revelation to him.

Beloved, there are people all

over the world exactly like Nicodemus. They are masters so far as education, politics, statesmanship, industry, labor and international affairs are concerned, but they cannot see nor understand spiritual verities. The reason is, the Lord just hasn't revealed His truth unto them.

I used to know a man at Lexington, Ky., who was a professor at the state university. He knew the Bible from beginning to end, from an educational standpoint. He could talk to you about the literature of the Bible. He could talk to you about the history of the Bible. He could talk to you about the geography of the Bible. He could even talk to you about the science of the Bible. But, beloved, when you would try to talk to that man about the spiritual truths of the Word of God, beginning with the simplest—that Jesus Christ died for our sins and by His death paid completely, by way of atonement, for our sins—that man was lost in a maze. I say, beloved, just as soon as you started talking to him about the truths of Jesus Christ's death, and the fact that the Son of God has made complete atonement and reconciliation for our sins, that man was lost. He would get that faraway look in his eyes as though he didn't even understand the first thing about which I spoke.

This man reminds me of Nicodemus. Nicodemus was a master of Israel. He was a teacher. He was a man of education. He was an unusual character from the standpoint of education, yet he couldn't understand the simplest things that Jesus spoke. Why? Because God hadn't made a revelation to him.

When we come to the book of Acts, we find the story of the conversion of Lydia. We read:

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: **WHOSE HEART THE LORD OPENED**, that she attended unto the things which were spoken of Paul" (Acts 16:14).

I don't know how many people gathered by the riverside the day Paul arrived in the city of Philippi. I have no way of knowing how many people met out there for prayer; however, it was the only legal place in the city where they could pray. As I say, I don't know how many people went out there, but I know one thing, there was only one person so far as the record of God's Book is concerned who received the truth, and she only did so because the Lord opened her heart.

Beloved, I say to you, the only reason why you believe the Bible is because God has opened your heart to it. If the Lord hadn't opened your heart, you would be just like the rest of the crowd at Philippi who didn't receive the same truths that Lydia received.

I think all of you know Brother Jim Everman. He is one of my very closest friends. Brother Jim and I have been preacher friends for a long, long time, and I thank God for him, because of the truth for which he stands. Brother Jim's father died a few weeks ago. That father died a Methodist. I couldn't begin to tell you how many times that I have personally talked to Brother Jim's father. I am sure that Brother Jim himself and his father have discussed the Scriptures hundreds and hundreds of times together, yet Brother Jim's father lived and died believing in salvation by works. Again

and again when I have been in conversation with him, he said, "You believe in salvation by grace, but I believe it is by works." Though he came to the services at King's Addition often through the years gone by, and I have had the opportunity to preach to him many, many times, not one time did he ever seemingly indicate the fact that he had received the truth that I preached. Less than a month before he died, he said to a friend, "I believe in salvation by works and you believe in salvation by grace. We stand exactly like that," and he crossed his fingers in an opposite position.

I believe that would be a good testimony as to his position. I think I am fair and charitable when I say that that was his position. Now I ask you, beloved, why is it that his son, Brother Jim Everman, believes the truths of God's Word and preaches them exactly as we do, and stands fearlessly for the truth of God's Book, and yet Brother Jim's father could not see it, but rejected the truth, and again and again spurned it to the extend that even down to only a short time before his death he argued that salvation had to be by works? I'll tell you, beloved, why it was. Brother Jim had received the truth because it was revealed to him from God, and his father rejected it because it had not been revealed to him.

THE TRUTH MUST BE REVEALED BECAUSE MEN ARE BLIND.

I turn to the Bible and I briefly show you that men are blind to the Bible. Listen:

"But **THEIR MINDS ARE BLINDED**: for until this day remaineth the same vail untaken away in the reading of the old testament: which vail is done away in Christ" (II Cor. 3:14).

Paul is referring to the Jews, and he says that they are blind and will remain blind until the vail is taken away so that they can see. But that vail is never taken away except in the Lord Jesus Christ. Notice:

"In whom the **GOD OF THIS WORLD HATH BLINDED THE MINDS** of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:4).

Notice, it is the god of this world that hath blinded the eyes of the unsaved. Now who is the god of this world? You know as well as I that this is speaking of the Devil. This would tell us then that the Devil has blinded the eyes of the unsaved so that they cannot see, and understand, and know the truth of God's Word. I say to you, the truth has to be revealed to men because they are blinded by the Devil.

Let's notice a similar passage that you might see how blind the people of this world really are:

"Having the **UNDERSTANDING DARKENED**, being alienated from the life of God through the ignorance that is in them, because of the **BLINDNESS OF THEIR HEART**" (Eph. 4:18).

I can talk to an unsaved man about business and he will understand everything that I have to say. I can talk to him about going fishing or going hunting and he'll follow right along with me without a bit of difficulty. I can talk to him so far as education and politics and even religion is concerned, and he'll listen, and maybe enter readily into the conversation. But let me one time begin to tell him how that Jesus died for his

sins, and how the Son of God went to the Cross of Calvary to pay his sin debt, and that man will say, "Well, I just don't understand how one man could die for another." Beloved, that man is lost. Why? Because the Devil has blinded him. The Devil never blinds any man so far as the things of this world are concerned, for the Devil wants a man to understand the things of this world, but he certainly has a death cap over the eyes of every unsaved man to keep him from seeing the truth that is revealed by God in Jesus Christ.

Jesus came face to face with this same problem in the days of His ministry, for He said:

"Let them alone: they be **BLIND LEADERS OF THE BLIND**. And if the blind lead the blind, both shall fall into the ditch" (Matt. 15:14).

He is talking about blind leaders, or unsaved preachers, and He is talking about the blind church members that are following them. He says, "If blind pastors and blind religious leaders lead blind unsaved people, both shall fall into the ditch."

The word "ditch" is a reference to Hell. In fact, it is the second largest word that is used in the Bible to describe Hell. The first largest is that of a lake, and the second is a ditch. Jesus said, "If blind religious leaders lead blind unsaved people, they'll both go to Hell."

Beloved, I am saying to you, men have the truth of God's Word revealed to them. Why? Because they are blind.

A picture of blindness is presented to us in the Old Testament. Do you remember the time when the angels of God came down to Sodom to warn Lot to get out of that wicked, sinful, licentious city? Do you remember that horrible story that is told in Genesis 19, how that the men of the city were about to even criminally assault the angels of God? Lot tried to reason with them, but the men of the city pressed upon Lot to the extent that the angels pulled Lot back into the house and shut the door. Then we read how the angels of God smote those men of the city of Sodom with blindness, and it says that "they wearied themselves to find the door."

Oh, can you see that whole crowd outside smitten with blindness? Can you see them as they would weary themselves trying to find the door? Every time I read that, beloved, somehow I can close my eyes and see men by the multiplied thousands who are spiritually blind, who are trying to find the door to Heaven, but can't. One man tries baptism, hoping that this is the proper door. Another will find the door that he thinks will be the proper one—perhaps by his own works or his reformation. Another will join the church, and another will take the Lord's Supper, and another will give to missions, and another will attempt to keep the Ten Commandments, and another will live according to the Golden Rule. What are they doing, beloved? They are wearying themselves to find the door, but the doors that they find are false doors. Why? Because they are blind.

Another instance of blindness in the Old Testament that is exceedingly illustrative is the story of the time when Elisha went to Dothan. The Word of God says that all the army of the Syrians came down around the city of Dothan. They thought surely they would be able to capture Elisha this time. Elisha's ser-

vant looked out the next morning and saw all the mountains peopled with the Syrian army, and he said, "Alas, my master! How shall we do?" I imagine, beloved, he was just about like most of us. We have our problems and are ready to throw up our hands and forget about the fact that God is bigger than the problems. Elisha's servant saw the problem and that was as far as he could see. Elisha prayed, "Lord, open his eyes, that he may see," and when Elisha's God opened the eyes of Elisha's servant, the servant saw that the mountain was peopled with the angels of God, so he saw that "they that be with us are more than they that be with them."

Then it was that Elisha said to those Syrians as they came near, "I know the man you are seeking. I'll tell you how you can find him." They didn't know it was Elisha to whom they were speaking. The Word of God says that Elisha smote them with blindness and then he said, "Follow me, and I will bring you to the man whom ye seek." Here was all this crowd of the Syrian army, blinded, unable to see anything at all, and Elisha said, "You go with me and I'll take you to the man that you are seeking." Beloved, he led them right over to the city of Samaria, to the capital city of the children of Israel, and the gates closed on them. There was the Syrian army captured completely on the inside of the gates of the city of Samaria and no way for them to get out. Of course all the people of the city of Samaria thought it was a great victory, and they said, "Let's fall on them and kill them." Elisha said, "No, that wouldn't be the thing to do. Give them something to eat and send them home." The Word of God says that as a result of what he did they never were troubled with the Syrian army again.

Beloved, the thing I want you to notice is how that crowd in their blindness followed Elisha into that city, and if it hadn't been for the Spirit of God in Elisha, the people of the city would have killed them. I want to tell you, that is exactly the status of unsaved people, for they are blind.

Look at the spiritually blinded people of this world, how they follow after unsaved religious leaders. My heart has ached this past week as I read some of the reports of the preaching missions that have been held in the Tri-State area, when I realize that some of those individuals who have preached are just nothing else but apostles of the Devil and representatives of the brimstone world itself. Though they parade in religious garb as religious leaders, they are blind leaders of the blind, and their messages are such that only a blind man could accept.

Beloved, I say to you, men have to have the truth of God's Book revealed to them because they are blind and they cannot accept it unless God makes a revelation to them.

II

GOD DOES REVEAL HIS TRUTH.

In the Old Testament we find that there was a little boy by the name of Samuel to whom God spoke one night. He jumped up and ran to Eli, thinking it was Eli who was calling him. When he got there, Eli said, "I didn't call you, son; go back and lie down." God spoke a second time, and he ran to Eli said, "I didn't call you, son; go back and lie down." God spoke a second time, and he ran to Eli thinking it was Eli who was calling him,

(Continued on Page 7) Column 1)

"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY"

WASHINGTON (EP)—The emergence of the evangelical Christian political movement was the most significant church-state development of 1980, according to a year-end staff analysis of Americans United for Separation of Church and State. Said R. G. Puckett, executive director of the religious liberty organization, "The rise

of the fundamentalist political groups like Moral Majority and Christian Voice has provoked more public debate on the proper relationship of religion and government than any issue in several years. The phenomenon clearly was the premiere church-state issue of 1980."

"Whether the development of these groups will endanger our

First Amendment rights or not depends on the public's response to them," he added. "Certainly some of their goals, such as government regulation of public school prayer, are an infringement of religious liberty. The tactics the groups have used such as hit lists and 'morality ratings' leave much to be desired, also."

In addition to the emergence of the Christian Right political movement, the Silver Springs, Maryland-based organization listed nine other concerns as its top ten issues of the year. They included:

(2) The failure of the Helms school prayer bill in the House of Representatives and the court defeat of a state school prayer law in Massachusetts.

(3) A Supreme Court decision striking down a Kentucky law requiring that the Ten Commandments be posted in public school classrooms and a second decision declining to review a set of Christmas observance rules in a South Dakota school district.

(4) A federal court's denial of aid to sectarian private schools through the federally-funded Comprehensive Training and Employment Act.

(5) Failure of a drive to get a school voucher plan on the ballot in California and the defeat of the Moynihan private school tuition grant proposal in Congress.

(6) Supreme Court decisions allowing to stand certain types of federal aid to parochial schools in New York City and upholding a New York law requiring the state to pay non-public schools administrative costs for state-mandated tests and attendance records.

(7) A federal district court ruling that the city of Philadelphia's attempt to pay for a platform for a religious service by Pope John Paul was unconstitutional.

(8) A federal court decision granting Americans United legal standing in a court challenge to the giveaway of public land and buildings to a sectarian institution in Pennsylvania.

(9) Passage of a law in California placing limits on the State's civil authority to investigate alleged financial abuses by religious groups.

(10) The resignation from Congress of Rep. Robert Drinan, a Catholic priest, as a result of pressure from the Vatican.

PASADENA, Calif. (EP)—Climaxing a Year of Evangelism, the Anglican Diocese of Mount Kenya East in Kenya celebrated their 70th year by asking the Christian organization African Enterprise, based in California, to hold special meetings there. Over 20,000 people attended the meetings held Dec. 18-21 in Embu, with 4,000 people counted daily, and over 15,000 attending the great closing rally.

Some testified of never hearing the Gospel preached so powerfully as that by evangelists Bishop Festo Kivengere and John Wilson of Uganda, and Gershon Mwitwa and Stephen Mung'oma of Kenya. 1,000 people were saved and the evangelists report that some recommitted their lives to Christ "with tears of repentance."

NASHVILLE (EP)—"We have never lived in a time when it was more important to preach peace, practice peace and do the things that make for peace," Foy Valentine told a Southern Baptist Consultation on Peace With Justice. Mr. Valentine, executive director of the SBC

Christian Life Commission, was one of the participants in the consultation, which explored plans for a convention-wide agency for peace and discussed new ways to help churches deal with peacemaking.

In spite of the seemingly dim prospects for world peace, two denominational ethicists and a South Carolina pastor, urged the moral concerns agency to help Southern Baptist concentrate on peacemaking. Bill Elder, director of Christian citizenship development for the Commission, said Southern Baptists must understand the biblical definition of peace. "Peace is clearly linked with a constellation of values which are revealed throughout the Bible," he said. "Peace is whatever happens that fulfills God's purpose for humanity. When we work for justice and liberty and righteousness we are working for peace." Of course, everyone in all religions should work for peace.

WALLA WALLA, Wash. (EP via Religious News Service)—Traditional moral and sexual standards are eroding among young Christians, says sociologist John Scanzoni, but the development is not necessarily harmful to the Christian church.

Mr. Scanzoni noted in a 1980 lecture that religious people in their late teens and 20's are now abandoning many traditional do's and don'ts in favor of a situational approach to ethics. The trend is especially noticeable in sexual conduct, Mr. Scanzoni said. Many more young churchgoers are living together outside of marriage, having premarital sex or living a homosexual lifestyle, he said. Although these practices have been considered taboo by the church, Christian congregations in general are becoming more flexible, he said. "Now you do these things, the parents and the pastor accept you," he added. "They might not like it, but they accept it."

Mr. Scanzoni is a professor of sociology, focusing on child development and family relations, at the University of North Carolina in Greensboro. He describes himself as a Christian, "but not in any narrow sense of the word."

Mr. Scanzoni says he bases his conclusions on statistical research and his own knowledge of people in the church. He attends a southern Presbyterian church in North Carolina, belonging to the Presbyterian Church in the United States denomination. He said it was not the business of sociologists to make value judgments about changing behavior patterns. But he did say a move towards less rigid moral standards is healthy if people practice "responsible decision-making."

For Mr. Scanzoni, that means living by the Golden Rule of the Bible — to love one's self. Love and justice should be the driving forces behind ethical decisions, he said.

The Biblical meaning of love is to do everything possible to help another person, instead of exploiting him or her. Young people are turning to this general principle as a basis for conduct rather than sticking to a list of rules. Following a general principle makes more sense than rigidly adhering to traditional rules, he said.

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

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son, "Whatever your sexual behavior is make sure it's responsible."

Mr. Scanzoni also said there is little difference between the sexual behavior practiced by people in the Christian church and the general culture as a whole. He said right-wing fundamentalists make up the only though one frowned-upon prachristian segment following a more conservative ethical standard than the general public. People over 30 usually still hold to traditional standards, even tice — divorce — takes place just as often in the church as it does in society, he said.

LA MIRADA, Calif. (EP)—Since it went on the air in 1973, the Far East Broadcasting Company's 250,000 watt medium wave station on Cheju Island, South Korea, has brought the Gospel to countless millions, according to recent reports received from the Soviet Union and China.

One Russian believer in Siberia, in conversation with an FEBC broadcaster who visited the Soviet Union recently, spoke of the impact of the transmissions. He reported that all strata of Russian society, including government officials, University professors and soldiers, tune in to these broadcasts, which at night time can be heard across the entire country. According to the same source, "great numbers" of people have come to know the Lord through these broadcasts, the Far East Broadcasting Company reports.

Mr. Kenneth Lo, FEBC's Hong Kong Director, reports that nearly half of the mail response from Mainland China is generated by the three hours of Mandarin programming broadcast only from the South Korea station. The Far East Broadcasting Company is the only missionary radio organization operating medium-wave stations that broadcast into the Soviet Union and China.

RELIGION

(Continued from Page 6)

but Eli said, "No son, it is not I. I am not the one who has spoken to you. Go back and lie down." What was the matter? God had not yet revealed Himself to Samuel. Listen:

What was the matter? God had not yet revealed Himself to Samuel. Listen: "Now Samuel did not yet know the Lord, NEITHER WAS THE WORD OF THE LORD YET REVEALED UNTO HIM" (I Sam. 3:7).

Samuel thought it was Eli, when it was God who was speaking to him. He didn't know anything about God. He didn't know anything about the things of God. He didn't know anything about spiritual verities. I tell you, beloved, they had to come to Samuel just the same as they come to us - by revelation from the Lord.

Notice again: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth because thou hast hid these things from the wise and prudent and HAST REVEALED them unto babes. Even so, Father; for so it seemed good in thy sight" (Mt. 11:25, 26).

Sometimes the wise and the prudent are spiritually ignorant of the truth of God, whereas babes, without any development so far as this world is concerned, know the truth. Why? "Even so, Father; for so it seemed good in thy sight."

I look at a businessman, or a man of the educational field, or a man, who is a statesman, and I think how wonderful it would be if that man knew the truth and stood for it, and I ask the question, "Why is it that that man doesn't understand?" I look at some other person far down, shall we say, the strata of human life - one of the most ignorant individuals of this world, with the least education - yet he has a grasp of God and God's Word, and I say, "Why is it that this man knows the truth and the other man doesn't know anything about it?" The answer is, "Even so, Father; for so it seemed good in thy sight."

Listen again: "And Jesus answered, and said unto him, Blessed art thou, Simon Bar-jona: for FLESH AND BLOOD HATH NOT REVEALED it unto thee. BUT MY FATHER which is in heaven" (Mt. 16:16).

In the verses just preceding Jesus had been talking to the disciples and had asked the question, "Whom do men say that I the Son of man am?" They gave him various answers. Then He said, "But whom say

ye that I am?" Simon Peter, acting as a spokesman for all the balance, said, "Thou art the Christ, the Son of the Living God." Jesus said, "You didn't learn that by flesh and blood. You didn't learn that because of your superior mentality. You have gotten it because it was revealed to you by my Father which is in Heaven."

I thank God that He is in the revealing business and that God does reveal His truth to His elect today. If you know anything about the Bible, you know it because God made a revelation to you.

Notice again how that God does reveal truth:

"For therein is the righteousness of God REVEALED from faith to faith: as it is written, The just shall live by faith. For the wrath of God is REVEALED from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1:17, 18).

I ask, how do men become acquainted with the righteousness of God? Paul says that it is revealed by God from faith to faith. I tell you, beloved, it thrills my heart just to know that God reveals His righteousness in Jesus Christ from faith to faith. If you know anything about the son of God as a Saviour—if you know anything about the righteousness of Jesus Christ that covers you, in place of your sins - you know it because it has been revealed from faith to faith.

I turn to the experience of the Apostle Paul and I see how he tells that God has dealt with him. Listen:

"But when it pleased God, who separated me from my mother's womb, and called me by his grace. To REVEAL his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood" (Gal. 1:15, 16).

You will notice that Paul says the same God who was responsible for his natural birth also called him by His grace to reveal His Son to him.

I tell you, beloved, you have just as much to do with your second birth as you have with your first birth. Now how much did you have to do with your first birth? Absolutely nothing. If God hadn't separated you from your mother's womb, you would never have been born. You would never have known what the light of day was like. You would never have known what it was to be alive God worked a miracle in bringing you from

(Continued on Page 8 Column 3)

TUNE IN TO THE CALL TO CALVARY

Station	Time	Dial:	Watts:
WEMM, Huntgn., W. Va.	Sun.—7:30-8:00 a.m.	107.9	50000 FM
WCAK, Catlsbrg., Ky.	Sun.—8:30-9:00 a.m.	92.7	3000 FM

RELIGION

(Continued from Page 7)

your mother's womb into this world. Beloved, the same God that had charge of your first birth revealed Jesus Christ to you by way of a second birth. I say, you had just as much to do with your second birth as you had with your first birth, which was absolutely nothing. Your first birth was a miracle of God; your second birth came as a revelation of God.

I turn to the Word of God and I find the Apostle Paul talking about how truths are revealed.

Listen:

"But the natural man receiveth not the things of the Spirit of God for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

Who is the natural man? It is every unsaved man. What does this say about the unsaved man—the natural man? It tells us that he doesn't receive the things of God because they are foolishness unto him. They have to be spiritually discerned. The Holy Spirit has to reveal them to him.

CONCLUSION

Let me take a moment's time to go back down the pathway of life, forty years ago, and tell you how God saved the only infidel that I have ever dealt with in life. A man in the community where I was then pastor was a rank infidel. Nobody was able to speak to him. He just didn't have time for anybody to talk to him about God. He had no time for God. I was making a call one November Sunday afternoon in a home back on a side road. The back part of this infidel's farm joined the farm where this family lived that I was calling upon. He had been back there working on his farm, and it was cold and he came over to this house to warm. It so happened that God timed it that I got there just when that infidel got there. Immediately, when they introduced me, he announced the fact that he was an infidel, that he didn't believe in God, and that he had no time for anybody who, as he said, wore the cloth as God's representative.

I said, "They tell me that you are a good farmer," "Yes," he said, "this man over here," (and he called another neighbor's name) lets his farm wash away." He said, "He is no good. He is a member of your church, but he lets his farm wash away." He said, "That man ought to go to Hell." I said, "Well, how is he going to Hell when you say there isn't any Hell for him to go to?" Immediately, I had him on the defensive, that was about as far as the conversation went that afternoon, but in a strange, peculiar way. od led me to that man time and time again. I visited him over fifty times before that man was saved. Finally, he had an injury, and he wouldn't go to the hospital unless I went with him. He was still unsaved, but he got to the place that he loved me. He wouldn't go to see a doctor unless I would take him, and he wouldn't go to the hospital to have his arm "sawed off" unless I'd promise to go and stand beside him when they cut his arm off. I stood in the hospital and watched as they sawed his arm off, and took his arm away. He was still unsaved, but every time I would say anything to him he would turn a deaf ear.

He would tell me how I was the biggest fool in the world for wasting my time preaching. He would tell how the people in the church were a bunch of fools for going there and listening to me preach. One day I got him to come to the services. He had an asthmatic condition and couldn't come inside, so he sat outside the building and listened to me preach. I met him in the road the next day, and I said, "Well, how about the services last night?" He said, "I knew you would be interested to know what my reaction was, and I'll gladly tell you. I think you are all a bunch of fools."

He said, "You got up and led the folk in singing and I thought, what a bunch of fools they are." Then he said, "You called on somebody to pray and he got up and closed his eyes and looked up toward the sky, and I thought, what a fool he is." Then he said, "You got up and started preaching, and I thought how you could make a whole lot better living, in a whole lot easier way if you were doing something else, and I thought what a fool you are." He said, "Now that is exactly what I thought about the service. What do you think about it?" I said, "I am so glad you told me, because the Bible has already told me about that." I said, "God says in His Word that the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. Neither can he know them, because they are spiritually discerned," I said, "You couldn't react otherwise in your present condition, for your reaction is exactly according to the Word of God. You proved God's Book, because you reacted exactly like God said natural men react."

Beloved, I never gave up. That was one man I stayed with, and stood by, and preached to time and time again. On my fifty-first visit to that man's home he saw the truth that Jesus Christ died for his sins and he was saved. God revealed His truth to a man who was anavow-

avowed infidel, a man who would never allow a preacher or any other Christian to witness to him. I suppose I was the first and only man that ever witnessed to him so far as Jesus Christ, and the truth of God's Book is concerned.

Beloved, I tell you, unsaved people will die and go to Hell without the Gospel unless the Spirit of God takes our message and makes it clear to the individual. I can't do it. I came to this conclusion many, many years ago that my business is to preach the Book and fall back on the Spirit of God and cry out to God to reveal Himself to the individual, and as God does so, the man will be saved. If God doesn't, he'll go on his way to Hell.

If you are saved, may God help you to be more patient with the unsaved. If you are saved, may God help you realize how much you owe the Lord, and how grateful you ought to be, and how thankful you ought to be to God for his goodness in revealing His truth to you. If you are saved, may God help you to realize how wonderful God has been. Beloved, if God has revealed His truth to you, you certainly ought to let your life count for God. I can't understand how a man can be saved and realize what God has done in revealing truth to him, yet that man goes on, never a member of the church that Jesus built, never following the Son of God in baptism, never allowing his life to count for the Lord Jesus Christ.

Beloved, I realize my God has revealed truth to me. Because he has revealed it to me, I want to be mighty sure that I am loyal and faithful to Him to the best of my ability telling others the message. I want to live for Him.

Brother, sister, if you are unsaved, may the Spirit of God take hold of your heart and reveal Jesus Christ to you and help you to see the truth that the Son of God died for the sins of His elect and may He reveal that truth to you this night.

May God bless you!

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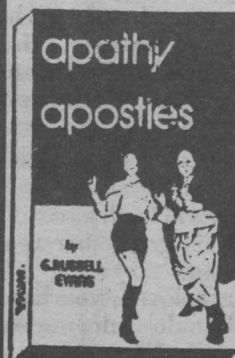
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