

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

# The Baptist Examiner

Baptist Is Our Middle Name

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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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## THE RIGHTEOUSNESS OF GOD

by T. B. Freeman  
Titusville, Fla.

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: For all have sinned, and come short of the glory of God" (Romans 3:21-23).

The eminent Bible Commentator Robert Haldane in his exposition of the Epistle to the Romans says, "The

righteousness of God is to be contemplated at three different periods; first, as to when it was purposed, second, as to when it was promised, and thirdly, as to when it was revealed." The righteousness of God then was purposed in the eternal decrees of God before the world began, as someone has well said, "Long ere the echoes awoke the solitudes, while the unborn forests lay in the acorn cup, before the stars looked down upon the silent hills and sleeping valleys, long before the un-navigated ether was fanned by the wing of an angel, before the

day spring from on high drank her dew." Yes, before the morning stars sang together, and all the Sons of God shouted for joy, (Job 38:7), our eternal God of all grace purposed this everlasting righteousness. "That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Eph. 2:7).

The righteousness of God was promised after the fall of man. First, in Genesis 3:15, then followed by the long procession from there to Malachi 4:2, through the intervening books of the Old Testament, "To him give all the prophets witness, that through His name whosoever believeth in Him

(Continued on Page 5 Column 3)

## THE IMPORTANCE OF BELIEVING THE SECOND COMING OF JESUS

"For many years," says Bro. Pierson, "I was much in doubt and difficulty as to certain obscure truths of the Word of God. I had, as I thought, a tolerably complete system of theology, but one which made very little account of the Lord's second coming; and, as it is not easy to be satisfied with any method of interpretation that leaves out so prominent a feature of Scripture landscape, I betook myself to study and prayer; with the result that a key was found which unlocked for me two-thirds of my Bible, which had been before closed and sealed. That key was 'The Second Coming of the Lord.'"

No one can read the New Testament without feeling that the thought of Christ's return was everywhere present and powerful in the first age. It is the subject of promise, of exhortation, of vision. "It appears" says Gibbon, "to have been the reigning sentiment of orthodox believers, and it was productive in the most salutary effects on the faith and practice of Christians." "The Apostolic age maintained that which ought to be the attitude of all ages — constant expectation of the Lord's return" (Alford). Here are some striking facts:

It is mentioned over 300 times in the New Testament.

Paul refers to the Lord's second coming in 13 out of 14 epistles.

Christ spoke of His return in glory before His crucifixion, and after His resurrection.

The angels spoke of it at the time of His ascension.

The apostles preached it.

Fifty times in the New Testament Christians are exhorted to watch and be ready.

The Lord's Supper is linked to this glorious hope by the words, "Till He comes."

With these facts in mind, it is difficult to see how anyone can understand his Bible apart from an understanding of this event, which occupies such a large place in the Word of God.

THE DATE UNKNOWN

Let it be stated once for all, that the date of our Saviour's return is locked in fathomless secrecy (Matt. 24:36); and that apparently for two reasons: (1) that unconverted men might not put off the question of Salvation; (2) that Christians may be kept on the tiptoe of expectation.

"I know not when — I only know the fact

That He is coming and that He bids me wait

In joyful expectation day by day.

Uncertainty does not one whit detract

From me the joy of watching

(Continued on Page 8 Column 3)

## FUNNY OF WEEK

On a busy day a woman is said to have walked into a court room in Atlanta, Georgia and addressed the judge in these words, "Are you a reprobate judge?" The judge replied, "I am a probate judge." "That's what I was saying," the woman continued, "and I have come to you because I am in trouble. My husband was studying in a logical cemetery, and he died detested, and left three infidels, and I have come to be appointed their executioner."

By Harold Freese  
Mansfield, Ohio

## HALLIMAN REPORTS ON TRACTOR DEDICATION SERVICE AND DUTIES

Dear friends,

Greetings to each of you from Papua, New Guinea. We trust that as each of you read this you will be enjoying the blessings of the Lord.

It has been quite some time since I have written to you



Fred T. Halliman

through THE BAPTIST EXAMINER, but while I have all the time there is, there simply is just not enough of me to go around and get to all the things that I have to do in the time that

I would like to do them. I am so far behind on my personal correspondence that I don't even attempt to try to answer letters any more — when time permits I just write a few lines.

Whether you have been getting reports or not, the work continues to go on just the same. Souls continue to be saved and added to the various churches and there is a definite growing in grace among the Christians. In other words, we feel that the work here now has settled down to a natural growth such as you would expect in a New Testament work.

All of the normal duties of the various churches now are carried on by the congregations themselves, such as baptisms, the Lord's Supper, etc. For some time after they started doing their own baptizing, they would not do so unless I was there, even though I never entered the water. Now, however, they go right ahead with such services. Two weeks ago I was away and some three

(Continued on Page 7 Column 3)

## THE SECOND COMING

by James Crace  
Covington, Ky.

Text Hebrews 9:28

I will be reading to you from the book of Hebrews. We'll find



James Crace

our text in Hebrews 9:28. We are going to preach this morning concerning the fact that our Lord is coming again. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Beloved, no one who believes the Bible can doubt that our Lord will return. Anyone who has studied the Bible, even just briefly, could not doubt that our Saviour is going to return.

The Bible has more to say about this event than any other doctrine recorded in the Word of God. The second coming is mentioned eight times as often as the first. Being mentioned over three hundred times itself in the New Testament and several times in the Old Testament. Although God's Word is very clear and I believe that all of you here this morning would say that you believe He is coming again, there are many who doubt that the Lord is coming back, who mistake it and ply it. What is the most encompassing event to be taught in Scripture, it is not taught enough. It is something that is going to occur and the event that is going to take place will affect unnumbered multitudes, more than were affected by any other thing in the Gospel or in the Word of God. Unnumbered multitudes of all the ages will be directly affected in the first phase and in the second phase of His return.

Many times, as we read God's Word, because it is such a large subject, it is easier to see what something is, by first revealing what it is not. And as many people believe, and you would be surprised, beloved, at the number of people that believe Christ is coming at their death. They believe that at death Christ comes and that is the second coming. We are going to point out a few things this morning to show you that this is not the coming of Christ. First of all, it is not at death because all the dead in Christ arise at His coming. We go to Him. He does

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(USPS 042-340)

## The Baptist Examiner Pulpit

A Sermon By John R. Gilpin

## SCRIPTURAL REASONS WHY PETER WAS NOT FIRST POPE

"For there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5).

The present Pope, Pius XI, inaugurated into office in 1922, is the 261st successor of Peter, according to the claims of the Catholic Church. He was crowned with imposing ceremonies in the great basilica of St. Peter's at Rome. 100,000 people packed the edifice. A similar number filled the space in front, extending through all the adjacent streets. He was brought from the Vatican, his palace of 1100 rooms to sit upon the chair of state. He wore the three-fold crown, proclaiming his power and authority in Heaven, Earth, and Hell. He was preceded by the Vatican guard in their sixteenth century costume, bearing long and gleaming pikes. Knights with white tunics and crested

helmets, stood facing each other forming a double row as a living pathway, along which to welcome him as the "Prince of Peace." The censers swung before him, until the air was filled with incense, 100,000 people fell on their faces and called him "Our Lord God, the Pope." Then he was taken to the high altar and enthroned above the tomb, which is said to contain the bones of Peter, claimed by the Catholics, as the first Pope. As he offered mass, the vast multitude worshipped, adored, and prostrated themselves before him. From this inner service, he went forth to the outer balcony to show himself to the emotion-filled throng in the square. The soldiers presented arms, and the cannon thundered, and the bells of all churches rang.

Thus, the world had received and owned the most powerful

sovereign on any throne. Thus, mortal man was given Divine honors, worshipped, and adored as the Vicar of Christ, the Sovereign Pontiff of the world. Some 300,000 people thus recognized him, and count allegiance to him superior to that of Kings, Presidents, and rulers of any kind.

On February 12, 1931, through a hook-up of 157 stations of the National Broadcasting Company and the Columbia Broadcasting Company, Pope Pius addressed the world. He began his message by saying: "We being through the high design of God, successor of the Prince of the Apostles of Him in whose doctrine and preaching is destined through Divine command for all peoples and for every creature."

Thus, beloved, a human being made the claim of being a

(Continued on Page 2 Column 1)



# The Baptist Examiner

THE BAPTIST PAPER FOR  
THE BAPTIST PEOPLE

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Acting Editor

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## SCRIPTURAL

(Continued from Page 1)

personal representative of God  
on earth. This claim of personal  
representation is based upon the  
decree of Papal Infallibility,  
which was passed by the  
Vatican Council in 1870, and  
which is the capstone of  
Catholicism.

"Wherefore faithfully adher-  
ing to the tradition received  
from the beginning of the Chris-  
tian faith, for the glory of God  
our Saviour, the exaltation of  
the Catholic religion and the  
salvation of the Christian peo-  
ple, we the sacred council ap-  
proving, teaching and define  
that it is a dogma divinely  
revealed; that the Roman Pon-  
tiff, when he speaks EX  
CATHEDRA - that is, when  
discharging the office of Pastor,  
and Teacher of all Christians,  
by reason of his supreme  
apostolic authority he defines a  
doctrine regarding faith or  
morals to be held by the Whole  
Church — he, by the Divine  
assistance promised him in  
Blessed Peter, possesses that in-  
fallibility with which the Divine  
Redeemer willed that His  
church should be endowed in  
defining doctrine regarding  
Faith or Morals; and that  
therefore such definitions of the  
Roman Pontiff are of  
themselves unalterable and not  
from the consent of the church."

It is the belief of all loyal  
Catholics today, that the Pope is  
God's personal representative  
on earth. James Cardinal Gib-  
bons in "Faith of Our Fathers"  
says:

"The Catholic Church  
teaches also, that our Lord con-  
ferred on St. Peter the first place  
of honor and jurisdiction in the  
government of His whole  
Church, and the same spiritual  
supremacy has always resided in  
the Popes, or Bishops of Rome,  
as being the successors of St.  
Peter. Consequently, to be the  
true followers of Christ, all  
Christians, both among the  
clergy and the laity, must be in  
communion with the See of  
Rome, where Peter rules in the

person of his successor."

Thus we see, beloved, the  
Catholics declare that Peter was  
the first Pope. It is my purpose  
to show that Peter was not the  
first Pope. When I show that  
this is untrue, then the Pope's  
claim to be a successor of Peter,  
is false, and his claim to be  
God's official representative on  
earth, is false at the same time.



JOHN R. GILPIN

**I**  
PETER WAS NOT THE  
FIRST POPE BECAUSE OF  
THE MEANING OF THE  
GREEK WORDS OF MAT-  
THEW 16:18.

"And I say also unto thee,  
That thou art Peter, and upon  
this rock I will build my  
church; and the gates of hell  
shall not prevail against it."

In this verse, you have two  
similar words, "Petros" and  
"Petra." "Petros" is translated  
Peter, and it means literally "a  
piece of rock," "Petra," which  
is translated rock, means literal-  
ly "a whole rock."

Christ thus said, "Thou art  
Peter, a piece of rock, and upon  
this rock, Myself, I will build  
my church."

**II**  
THE SCRIPTURES  
TEACH THAT CHRIST IS  
THE "ROCK," AND NOT  
PETER.

"For other foundation can  
no man lay than that is laid,  
which is Jesus Christ" (I Cor.  
3:11).

"Because I will publish the  
name of the Lord: ascribe ye  
greatness unto our God. He is  
the ROCK" (Deut. 32:3, 4).

"And he said, The Lord is  
my ROCK, and my fortress,  
and my deliverer; The God of  
my rock; in him will I trust"  
(II Sam. 22:2, 3).

"The God of Israel said, the  
ROCK of Israel spake to me"  
(II Sam. 23:3).

"For who is God, save the  
Lord? and who is a ROCK,  
save our God" (II Sam. 22:32).

"The Lord is my ROCK,  
and my fortress and my  
deliverer" (Psalm 18:2).

"Unto thee will I cry, O  
Lord my ROCK" (Psalm 28:1).

"I will say unto God my  
ROCK, Why hast thou forgot-  
ten me?" (Psa. 42:9).

"Truly my soul waiteth  
upon God: from him cometh  
my salvation. He only is my  
ROCK and my salvation"  
(Psa. 62:1, 2).

"Because thou hast forgot-  
ten the God of thy salvation  
and hast not been mindful of  
the ROCK of thy strength,  
therefore shalt thou plant  
pleasant plants, and shalt set  
it with strange slips" (Isa.  
17:10).

"And did all drink the same  
spiritual drink: for they  
drank of that spiritual Rock  
that followed them: and  
THAT ROCK WAS CHRIST"  
(I Cor. 10:4).

In our Christian hymnology,  
we sing:

"My hope is built on nothing  
less

Than Jesus' blood and  
righteousness;

I dare not trust the sweetest  
frame,

But wholly lean on Jesus'  
name.

On Christ, the solid rock, I  
stand;

All other ground is sinking  
sand,

All other ground is sinking  
sand."

Thus we see, beloved, in both  
the Scriptures and in our  
hymns, we preach and sing, that  
Jesus is the Rock and not Peter.

**III**  
PETER WAS GIVEN NO  
MORE AUTHORITY THAN  
THE REST OF THE  
DISCIPLES.

Let us see what authority was  
given.

"And I will give unto thee  
the keys of the kingdom of  
heaven: and whatsoever thou  
shalt bind on earth shall be  
bound in heaven: and what-  
soever thou shalt loose on  
earth shall be loosed in  
heaven" (Mt. 16:19).

It is plainly an evident fact  
that He was talking here to all of  
His disciples, for in the next  
verse, we read:

"Then charged he his  
disciples that they should tell  
no man that he was Jesus the  
Christ" (Mt. 16:20).

A little later we find Him  
repeating practically the same  
words, and this time it is cer-  
tainly evident that He was  
speaking to all members of His  
church.

"Verily I say unto you,  
Whatsoever ye shall bind on  
earth shall be bound in  
heaven; and whatsoever ye  
shall loose on earth, shall be  
loosed in heaven" (Mt. 18:18).

Still again, we find the same  
message given to all of the  
disciples, except Thomas, who  
was absent.

"Then said Jesus to them  
again, Peace be unto you: as  
my Father hath sent me, even  
so send I you. And when he  
had said this, he breathed on  
them, and saith unto them,  
Receive ye the Holy Spirit.  
Whose soever sins ye remit,  
they are remitted unto them,  
and whose soever sins ye re-  
tain, they are retained" (John  
20:21-23).

Thus, beloved, it appears that  
Peter was given no more  
authority than any of Jesus'  
disciples. In fact, the same  
words that were spoken to  
Peter, were spoken to each of  
them, which would lead us to  
believe that Peter had no  
supremacy over any of the  
disciples.

**IV**  
PETER SHOWED THAT  
HE WAS FALLIBLE AND  
COULD MAKE MISTAKES.

Just after his memorable con-  
fession wherein he says, "Thou  
art the Christ, the Son of the liv-  
ing God," he made a grievous  
error. So great was his error that  
Jesus said to him:

"Get thee behind me,  
Satan: thou art an offence un-  
to me: for thou savourest not  
the things that be of God, but  
those that be of man" (Mt.  
16:23).

In this case, Simon Peter  
evidently did not want to see  
Jesus killed and buried. Thus he  
was wrong in regard to both the  
doctrine of the death and the  
resurrection of Jesus. Certainly  
he could not have been a Pope,  
for the decree of Papal In-  
fallibility, which we have  
already read to you, declares in-  
fallibility in all things, and  
especially, the impossibility of a  
Pope making a mistake as to  
any doctrines.

**V**  
THE STATEMENTS OF

THE APOSTLE PAUL.

"For I suppose I was not a  
whit behind the very chiefest  
apostles" (II Cor. 11:5).

In this verse, Paul declares  
that though he was not an Apos-  
tle of Jesus during the days of  
Jesus' flesh, yet he was not one  
bit behind any of them. Literally,  
Paul said that he was on an  
equality with Peter and the  
other Apostles — even the  
chiefest of the Apostles. This  
could not have been true if Peter  
were a Pope, and held the  
supremacy over the balance.

**VI**  
PETER WAS NOT THE  
FIRST POPE IN VIEW OF  
THE FACT THAT HE WAS  
SENT OUT AS A SERVANT  
OF THE CHURCH.

"Now when the apostles  
which were at Jerusalem  
heard that Samaria had  
received the word of God,  
they SENT unto them Peter  
and John" (Acts 8:14).

Who ever heard of a church  
sending a Pope anywhere? If  
Peter had been a Pope, he  
would have sent the other  
Apostles out instead of the  
Apostles sending him out. The  
very fact that the church sent  
him out should silence forever  
the claim of Romanism that  
Peter was the first Pope, and  
that he held the supremacy over  
the other apostles.

**VII**  
PETER CLAIMED THAT  
HE WAS NO MORE THAN  
AN APOSTLE OR AN  
ELDER.

"Peter, an apostle of Jesus  
Christ" (I Peter 1:1).

"The elders which are  
among you I exhort, who am  
also an elder" (I Pet. 5:1).

If he were a Pope, he evident-  
ly did not know it, for he merely  
claimed to be an elder or an  
apostle. This reminds me of a  
picture which I saw many mon-  
ths ago of a ghost standing  
beside a man's grave, supposed-  
ly his own grave. As he stood  
there, he read the epitaph:  
"Here lies Henry Henpeck, the  
most kind and devoted husband  
that ever lived. Erected by his  
loving wife." As the ghost stood  
there, he said, "Maria seems to  
have changed her opinion of  
me." The world has thus chang-  
ed its opinion relative to Simon  
Peter. He claimed to be only an  
apostle or an elder, but the  
world has revised his claim and  
declares that he was the first  
Pope.

**VIII**  
PETER'S TESTIMONY  
THAT THE CHURCH WAS  
BUILT ON CHRIST AS THE  
ROCK.

"This is the stone which  
was set at nought of you  
builders, which is become the  
head of the corner. Neither is  
there salvation in any other;  
for there is none other name  
under heaven given among  
men, whereby we must be saved"  
(Acts 4:11, 12).

"To whom coming, as unto  
a living stone, disallowed in-  
deed of men, but chosen of  
God, and precious. Ye also,  
as lively stones, are built up a  
spiritual house, an holy  
priesthood, to offer up  
spiritual sacrifices, accep-  
table to God by Jesus Christ.  
Wherefore also it is contained  
in the scripture, Behold, I lay  
in Zion a chief corner stone,  
elect, precious: and he that  
believeth on him shall not be  
confounded. Unto you  
therefore, which believe he is  
precious: but unto them  
which be disobedient, the  
stone which the builders  
disallowed, the same is made  
the head of the corner. And a  
stone of stumbling, and a  
rock of offence, even to them

which stumble at the word,  
being disobedient: whereunto  
also they were appointed" (I  
Peter 2:4-8).

In these verses, Peter declares  
that the church was not built on  
himself, as Catholics teach, but  
rather that it was built upon the  
Lord Jesus Christ.

I remember hearing about a  
man who had died. When the  
body was brought into the  
church, and the mourners were  
assembled, the preacher started  
eulogizing the dead. He told  
what a kind father, good hus-  
band, and wonderful Christian  
was the man whose body was in  
the casket before him. After  
thus speaking of him for several  
minutes, the wife suddenly  
hushed her crying and nudging  
one of the children with her  
elbow said, "Slip up there and  
see if that's your pa in the  
casket." So many good things  
had been said about him that  
she just could not believe that it  
was her husband the preacher  
was talking about. I wonder  
what Peter would think today, if  
her were to come back to this  
world and see his name written  
on the corner stone of all these  
Catholic Churches? I wonder  
what he would think if he were  
told that the church was found-  
ed on him, especially in view of  
his explicit testimony that the  
church was built on Jesus as the  
Rock rather than himself.

**IX**  
PETER WAS NOT THE  
FIRST POPE FOR THE  
SCRIPTURES COMMAND  
ALL PASTORS TO FEED  
THE SHEEP.

"Take heed therefore unto  
yourselves, and to all the  
flock over the which the Holy  
Spirit hath made you  
overseers, to FEED THE  
CHURCH of God, which he  
hath purchased with his own  
blood" (Acts 20:28).

The teaching of Romanism is  
that Simon Peter was the one to  
feed the sheep, and that today,  
his successor, the Pope, oc-  
cupies the same position. So you  
see, beloved, their claim, in the  
light of this Scripture, is false  
and contradictory, and therefore  
Peter was not the first Pope.

**X**  
PETER WAS NOT MEN-  
TIONED IN THE SCRIP-  
TURES AS OCCUPYING  
FIRST PLACE.

Let us notice two examples:  
"But go your way, tell his  
disciples and PETER that he  
goeth before you into  
Galilee" (Mark 16:7).

Note these words again, "Tell  
his disciples and Peter." Don't  
you see, beloved, the other  
disciples got the message before  
Peter. This surely does not  
resemble a Pope very much,  
does it?

Note again: "Now Philip  
was of Bethsaida the city of  
Andrew and Peter" (John  
1:44).

You see, Andrew is mention-  
ed first and Peter is given second  
place. Whoever heard of a Pope  
playing second fiddle like that?  
We only take time to mention

(Continued on Page 3 Column 1)

## BRIEF NOTE

Grace Baptist Church in  
Winston Salem, N.C. is at pre-  
sent involved in a brief study of  
the book of Revelation under its  
pastor: Joe Wilson. He is using  
notes of his preparing. He will  
be glad to mail these notes and  
the six tapes of sermons to  
anyone upon request for \$10 to  
cover cost of materials used.  
Write Joe Wilson, Rt. 3, 1450  
Old Hollow Rd., Winston  
Salem, N.C., 27105. The series  
should be finished by Feb. 14th.



## SCRIPTURAL

(Continued from Page 2)

these two Scriptures, Mark 16:7, and John 1:44, yet if we had the time, we could notice in all the Bible that Peter is never mentioned as occupying first place.

### XI

PETER ONLY SHARED IN THE GOVERNMENT OF THE CHURCH; HE DID NOT CONTROL IT.

He was on the same plane as the balance of the disciples.

"And when James, Peter, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision" (Gal. 2:9).

### XII

THE OTHER DISCIPLES DID NOT UNDERSTAND FROM JESUS THAT PETER HELD ANY PRIMACY OVER THEM.

"Then there arose a reasoning among them, which of them should be the greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, and said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great" (Luke 9:46-48).

It would seem that if Peter were to be supreme over the other disciples, that they would have recognized it. Yet the disciples did not, and thus there came a strife as to who would be the greatest. Listen, beloved, if Peter were the first Pope, then there would have been no strife, and would not have been any question as to who was to be the greatest. Furthermore, if Simon Peter had been the first Pope, Jesus would not have set a child up as an example to show them who was to be the greatest; instead, if Peter were the first Pope, Jesus would have set him up and said, "This is the greatest of all."

### XIII

JESUS PLAINLY SAID THAT ALL APOSTLES WERE TO BE ON THE SAME PLANE OF EQUALITY.

"But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all" (Mark 10:42-44).

"But be not yet called Rabbi: for one is your Master, even Christ" (Mt. 23:8-10).

In these verses, Jesus gives to us the pattern of service. He says that none of us are to exercise lordship or authority, over our brethren.

It is interesting to notice that he goes further than this. He not only says that we are to call no one master, and that there is to be no authority nor lordship over us, but he further tells us that we are to call no man upon the earth father. I want to tell you plainly, beloved, I wouldn't call any Roman Catholic priest on earth father. He may be a father several times, but I will

*The tasks are not too many, the hours are not too short for the doing of God's will.*

not call him such.

### XIV

WHEN THE DISCIPLES HELD AN APOSTOLIC COUNCIL, JAMES SEEMS TO BE THE ONE THAT PRESIDES AND NOT PETER.

You read of this first council of the Apostles in Acts 15:7-19.

"And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Spirit, even as he did unto us; And put no difference between us and them, purifying their hearts by faith. Now therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"

But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, JAMES answered, saying, Men and brethren, HERKEN UNTO ME: SIMEON hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, after this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore, MY SENTENCE is, that we trouble not them, which from among the Gentiles are turned to God."

You will notice, beloved, that Peter spoke first, then Paul and Barnabas discussed the matter, then James spoke and concluded his message by saying, "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God."

This would indicate that James presided, and that his words perhaps were final in this conference. Don't you see, beloved, that if Peter had been Pope, he would have pronounced the verdict instead of James.

### XV

PETER WAS NOT THE FIRST POPE BECAUSE PAUL WITHSTOOD PETER FACE TO FACE ONCE WHEN HE DID WRONG.

"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the man-



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

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Psalm 22:6-15

Intro.: This Psalm is most expressive of the suffering of Christ on the cross and of the glory which was to follow, as it relates He Who was the Highest becoming the lowest, that He might raise us from the lowest to the highest. It also helps us to understand the sufferings of the saints, as followers and imitators of Christ.

### VERSE 6

"But I am a worm, and no man." The man Christ Jesus was despised and rejected of men; He was, as Paul relates in I Cor. 4:13: "made as the filth of the world, and the off scouring of all things unto this day." He was treated as the basest of criminals. Moreover He was "made to be sin for us" (II Cor. 5:21), and was inflicted with the curse of a broken law. As a particular worm was used to provide the red coloring for the covering of the tabernacle, Christ was crushed to provide the blood of redemption. This should cause those of

ner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" (Gal. 2:11-14).

Let me ask two questions in the light of this Scripture: Whoever heard of a Pope doing wrong? Whoever heard of withstanding a Pope? Both of these are logical questions, and surely in the light of this Scripture, our conclusion must emphatically be that Peter was not the first Pope.

### XVI

THE DISCIPLES ASKED PETER TO GIVE AN ACCOUNT OF HIS MINISTRY TO THE GENTILES.

Up until this time, the Gentiles had never had the gospel preached unto them. God lead Peter to preach unto them, and then the church at Jerusalem called Peter "up on the carpet," and demanded an explanation of him.

"And the apostles and brethren that were in Judea heard that the Gentiles had also received the Word of God. And when Peter was come to Jerusalem, they that were of the circumcision CONTENDED WITH HIM, Saying, Thou wentest in to men uncircumcised, and didst eat with them" (Acts 11:1-3).

If Peter were an infallible Pope, he surely would not have had to give an account of his action to the rest of the disciples. The very fact that they demanded this explanation would indicate to us that he was not a Pope, but was simply an apostle like the balance of Jesus' disciples.

### XVII

PETER WAS NOT THE FIRST POPE FOR THERE WAS NO SUBORDINATION OF PAUL TO PETER.

This Paul declares when he vindicates his apostleship when writing to the church at Corinth.

"Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you, for the

(Continued on Page 5 Column 1)

us who are saints not to think of ourselves more highly than we ought (Rom. 12:3), as we by nature were children of wrath even as others (Eph. 2:3) and worms (Job 25:6).

"A reproach of man, and despised of the people." There was no room in the inn for Christ, but above that, "He was in the world, and the world knew Him not" (John 1:10). They did not know His deity nor the design or purpose of His coming. They therefore looked on Him with contempt and ridicule, and finally revealed their hatred by nailing Him as an imposter to the cross.

### VERSE 7

"All they that see me laugh me to scorn." It reminds us of the giant who disdained David and scoffed at him (I Sam. 17:42) and to the attitude of Sanballat in Nehemiah when he mocked the Jews (Neh. 4:1, 2). There was nothing appealing in the appearance of Jesus; in fact, just the opposite as far as the world is concerned (Isa. 53:2, 3).

"They shoot out the lip." The depravity of man is clearly evidenced in every part of his being, both internally and externally. "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34).

"They shake the head." The jeering and sneering is emphasized by the shaking of the head in the negative.

### VERSE 8

"Saying, He trusted on the Lord that He would deliver Him." They mocked the fact of Jesus' claim to faith in the Father as being a hypocritical profession, for they considered Him a usurper.

"Let Him deliver Him, seeing He delighted in Him." How many times does the world misinterpret the dealings of God in the affairs of His saints, or in this case, in the life of Christ. They, in their religious self-righteousness, felt because Jesus was taken and was stripped of all outward dignity, He was not of God, for if God was pleased with Him, He would have delivered Him; moreover, they used this to mock Jesus, indicating His professed faith was in vain.

### VERSE 9

"But Thou art He that took me out of the womb." How we need to praise God for He is the Author and Finisher. He began a good work in His divine providence and purpose, and He will finish it. (Philip. 1:6; Rom. 8:28-30; John 14:1-3). This is true of the Son of God Who became the Son of Man, and it is true of all saints. Paul used this same thought in Galatians 1:15. Jeremiah and John the Baptist are other examples (Jer. 1:5; Luke 1:15).

"Thou didst make me hope when I was upon my mother's breasts." Faith was given and manifested immediately. This is evidenced throughout the life of Christ.

### VERSE 10

"I was cast upon Thee from the womb." Just as Moses was seen as a proper child, Jesus was recognized to a degree, by His mother, and by others (Luke 1:42; 46, 47, 76; 2:28-30; 2:9,

10).

"Thou art my God from my mother's belly." In the experimental sense, this can only be true of Christ, since all others are born with a fallen nature and are in darkness until God shines in their heart in regeneration. This can, and does happen, we believe, in babies who die in infancy.

### VERSE 11

"Be not far from me." The prayer and plea of the One Who took upon Him the form of a servant and was made in the likeness of men continues, He desires the presence of the Lord to be manifest.

"For trouble is near." Jesus saw the valley of death approaching, and felt the forces of evil surrounding Him. How much this is true of every child of God (Eph. 6:11, 12). We are in the midst of a crooked and perverse world (Philip. 2:15).

"For there is none to help." All men had forsaken Him. Again Paul knew somewhat of the meaning of this (II Tim. 4:17). Thank God, the believer has a place to go in the time of need (Heb. 4:15, 16).

### VERSE 12

"Many bulls have compassed me: strong bulls of Bashan have beset me round." The adversaries are seen surrounding Christ as hunters surrounding their prey. They are pictured as herds of the strongest bulls, and their numbers are great. Jesus can hear their hoofs pawing, preparing to charge. He can feel the earth quiver under their weight.

### VERSE 13

"They have gaped upon Me with their mouths, as a ravening and a roaring lion." This is like the adversary they represent (I Pet. 5:8). Stephen is a good example of this (Acts 7:54, 57, 58).

### VERSE 14

"I am poured out like water." The effects of these conditions are expressed in the physical sufferings of Christ, as well as the spiritual. Christ became the drink offering poured out unto God.

"And all My bones are out of joint." Pain beyond description.

"My heart is like wax, it is melted in the midst of My bowels." The wounding and bruising was so severe, His heart literally melted!

### VERSE 15

"My strength is dried up like a potsherd; and My tongue cleaveth to My jaws." No wonder He cried on the cross, "I thirst."

"And Thou hast brought Me into the dust of death." Yes, Jesus died a most agonizing death in every aspect of the word, in order to save us from the wrath to come.

Conclusion: May we never lose sight of the cross, either in its agony, or in its accomplishment.

(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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More people are ready to shrink from sinners than they are from sin.

# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

In the parable of the pearl of great price (Matthew 13:45, 46) we find a man selling all that he had to buy "the pearl." Is this the price the sinner must pay to obtain salvation?

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You err in that you are listening to the religious world's idea of this parable. They say that Christ is the pearl of great price and we must give up our ungodly life, turn over a new leaf, abandon all ungodly companions, etc., etc. in order to obtain Him. While it sounds good and a Christian should do these things, we do not "obtain Christ" by working for Him. Salvation is a free gift from God. "For by grace are ye saved through faith; and that not of yourselves (our faith): it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

The merchant man is Christ. He is the one that gave all He had for the pearl. He suffered and bled on the cross of Calvary for His people. He left the glories above for us, in order to give us life.

What is the pearl of great price? Some say it is His church, and they may be right. I think, however, that the pearl of great price is His elect.

We are His, He paid dearly for us. Oh, how we should praise God for His blessings!

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The unregenerate sinner is utterly bankrupt of all spiritual values, his spiritual poverty is so absolute that he has no ability to come unto Christ, nor the least desire to do so. He is in his lost state totally blind to the worth of the "pearl of great price," and therefore would not venture the least trifle for the purchase of it, much less all he has. Salvation from the curse of sin is not what the "pearl of great price" represents in this parable, for such salvation is the free and unmerited favor of God, and cannot be bought with all the riches of this world, nor with the moral goodness of the world's best man.

The term "kingdom of heaven" conveys an abstract idea which shall be fully crystalized at the Messianic appearing of Christ, but it is in this present age that there is something likened unto it, and that something is metaphorically called "the pearl of great price." I believe the precious and radiant Bride of Christ, the blood-bought church is sym-

bolically pictured by "the pearl of great price," and the "merchant man" represents the born-again, unbaptized searcher of divine truth. It is worthy of note, the term "kingdom of heaven" is used at least thirty times in the gospels, and not once outside of them. Israel's concept of the kingdom of Heaven allowed no place for the church, and demanded an immediate restoration of the Solomonic glory to Israel at the appearance of their Messiah. Israel rejected Him Who was "greater than Solomon" (Mt. 12:42), which rejection led to the crucifixion of Christ, and made room for the church.

To reject the King is to reject His kingdom. Being despised and rejected by the Jews, the Lord turns unto a people who sat in gross darkness, translating them by Holy Spirit regeneration into His kingdom and family, and out of the elect family He constitutes His church, and makes her on earth the nearest thing to or like the kingdom of Heaven. The "merchant man" in the parable is seeking "goodly pearls," that is, prior to finding the "pearl of great price," he deems all churches to be good. Christ has never sought but one pearl, the unique pearl, the pearl of great price, and His was not a chance finding, but the realization of His wise, gracious, and eternal choice.

The elect person who finds the "pearl of great price," i.e. the true church, does at the same time discover the false church, or counterfeit pearls, which before seemed "goodly" unto him. Christ purchased the "pearl of great price" with His own blood (Acts 20:28), and he who finds it in this world, considers all that he has not too great a price to pay for a proper association with her. Paul said, "...I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for Whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3:8).

Paul valued his Judaism, and was willing to kill and be killed for it, but once he met the glorified Christ and was caused to see the value heaven placed on the church, he abandoned his once precious Judaism without a second thought. Paul knew that the "manifold wisdom of God" was to be known through the church (Eph. 3:10), and that service in the Lord's church was the wisest investment any person could make. He knew the church was "the pillar and ground of the truth" (I Tim. 3:15), and he knew the greater the measure of truth his earthly life was subject to, the greater measure of his riches in glory.

Natural pearls are soft gems which are easily destroyed, but the "pearl of great price" has been given a heavenly nature, a nature which makes it pliant in the hand of Him who is purging it of every spot and blemish, so as He may present it to Himself a glorious church (Eph. 5:27).

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As given by Jesus, this parable of the pearl of great price is the sixth in this series of parables.

By nature, a pearl is a small rounded mass of lustrous satiny substance, in which the colors of the rainbow of the heavens are wonderfully blended together.

Such a gem is found within the shells of marine and freshwater bivalves in the dark depths of the sea. Especially do we find that this is true in respect to certain oysters, where pearls are produced by accretion in the covering of some small substance such as sand, which forms an irritating wound. This formation of a pearl is a slight modification of the mother-of-pearl, which lines the shell of various mollusks. Usually, such suffering injury is in the side of the small animal next to the shell. Such accretion in the side, as a means of curing a wound, and at the same time, as a means of producing a precious gem, is, indeed, a fitting type of what Jesus did and is doing, in order to formulate and build for Himself "one pearl of great price," the Church, as His bride to be.

The first example of this, in the beginning, related to how God formed Eve, as a bride for Adam out of the side of Adam for his help-meet and companion.

Likewise, concerning Jesus, the coming Messiah, we have another Adam, Who, in quest of a bride, the Church, also had to have His side pierced, while, also, He was in a condition of sleep. During this time, we are told that when His side was pierced that, "...immediately came there out blood and water... that ye might believe" (Jn. 19:34, 35).

This was that His elect-people (especially the Church) "might believe" the truth of this fact that Jesus died both for the expiation of the guilt of their sin, and the cleansing from the filth of their sin, too, this is both for the sanctifying and justifying grace of God, which is symbolized by "the water and the blood."

Hence, "...by His own blood He entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12). Thus, "by one offering He hath perfected forever them that are sanctified" (Heb. 10:14), "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him, in love" (Eph. 1:4).

Therefore, as the pearl is, in a purified state, taken out of the deep and dark bottom of the ocean of water, so will the Church, in a purified state, and as "one pearl of great price," as purchased by Jesus, be taken out of the bottom of the ocean of the atmosphere, because "Christ... loved the Church,

and gave himself for it" (Eph. 5:25).

This, then, most assuredly, was Christ Jesus, the Lamb of God, Who, only, could pay the price to "save His people from their sins" (Mt. 1:21).

Thus "Jesus, the Author and Finisher of our faith, Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

Therefore Christ, Who, presently, is our Mediator, in having given Himself for the pearl, is now preparing it for presentation to Himself (Eph. 5:25-27).

But the kingdom of Heaven is not the Church. However, during the millennial kingdom age, in the fulfillment of these mysteries, the Church, as the completed pearl, will all have been baptized by one Spirit into one body as a composite Church, known as the "one pearl of great price" (I Cor. 12:12, 13).

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Contrary to many commentators, the merchant man seeking goodly pearls does not represent a sinner seeking salvation. No where in the Bible does it tell us that the sinner is to purchase or buy salvation. To make the pearl represent salvation and the merchant man a sinner would completely destroy the message of the gospel. That would teach that salvation could be bought by the sinner and this is contrary to the teaching throughout the Scripture. "Not by works of righteousness which we have done, but according to His mercy He saved us —" (Titus 3:5).

The pearl of great price, like the hid treasure in the preceding parable (Matt 13:44) represents the people for whom Christ came to save — "thou shalt call His name JESUS: for He shall save His people from their sins" (Matt 1:21). This can be proven by many Scriptures. In Ephesians 1:18 the saints are called the riches of the glory of Christ's inheritance. They are a peculiar treasure to Him, "Ye shall be a peculiar treasure unto Me" (Exodus 19:5). In Psalm 135:4 we read, "For the Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure."

The merchant man seeking goodly pearls represents the Son of God, who came into this world "To seek and to save that which was lost" (Luke 19:10). Those whom He finds and redeems will constitute the most precious and brilliant jewel in the Saviour's crown of glory. Those He has redeemed will ever be His "pearl of great price" — a "peculiar treasure" — "the riches of the glory of His inheritance." He did indeed pay a "great price" for this pearl. He left His throne in Heaven, He came to earth and became Man that He might "save His people." Yes, the "great price" was "His own blood." There could not have been a greater price. "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:9).

All through the Bible Christ is presented as the One who has purchased — bought — redeemed His people, and they are presented as being the purchased ones, the bought ones, the redeemed ones. "The church of God which He hath purchased with His own blood" (Acts 20:28). "For ye are bought with a price:" (I Cor. 6:20). "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13).

Yes, indeed, it was a "great price" which He paid, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18, 19).

Christ will never regret the price He paid. "He shall see the travail of His soul, and be satisfied" (Isaiah 53:11).

"Nothing either great or small Remains for me to do; Jesus died and paid it all— Yes, all the debt I owe."

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"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls; who when he had found one pearl of great price, went and sold all that he had and bought it" (Matt. 13:45, 46).

No, this is not the price the sinner has to pay to obtain salvation. Such an interpretation is totally contrary to all the Bible teaches about salvation, and is actually Arminian heresy. Salvation is a free gift of the grace of God. Salvation was purchased completely for all the elect. The sinner does not have to pay for salvation. "Who pays for a gift?" The giver, not the receiver, does the paying.

If the sinner was saved by paying for salvation, then all men would go to hell. For the sinner has nothing to pay. He is poor and needy. So this is not the interpretation of the parable.

The true interpretation is as follows: The pearl of great price is the total number of the elect of God. I do not agree with those who say it is the church. This pearl is of great price in the eyes of Jesus Christ. Oh, the marvel of His love and grace that He should consider us to be of great worth to Him. We are nothing but worms, vile maggots wiggling in the filth of our sin. But in the eyes of His everlasting love, we constitute a pearl of great price.

The merchant man is the Lord Jesus Christ. He is the seeker in salvation. The Bible says of man, that there is none that seeketh after God. But Jesus is the good shepherd who seeks His sheep till He find it... Jesus sold all that He had that He might have us for himself. He left the glories of Heaven. He became a man. As man He was poorer than any of us. Then He went to the cross and gave His life for us. This is the price that Jesus paid for that which was to him a pearl of great price. So this parable does not show us

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## FORUM

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man's part in salvation — what part does man have in this? what part can man play in this? But this parable shows us the part that Jesus Christ plays in the salvation of His people. He loves them. They are precious in His sight. He seeks for and finds them. He pays the total price necessary for their own salvation. This interpretation tells the truth about how sinners are saved, and gives all the glory to God.

## SCRIPTURAL

(Continued from Page 3)

seal of mine apostleship are ye in the Lord. Mine answer to them that do examine me is this, Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Peter?" (I Cor. 9:1-5).

Notice also this Scripture: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus" (Gal. 1:11-12, 17).

When Paul was converted, he went out into Arabia, and there studied the Bible for three years in order to correctly understand the Old Testament prophets, in the light of his new experience with Jesus. Verse 17 tells us that he did not even go to see Peter for three years. This shows that there was no subordination of Paul to Peter. This shows that Paul did not accept Peter as Pope. Whoever heard of treating a Pope that way — staying away from him for three years' time without even going to see him to talk over matters of the Scriptures.

### XVIII

PETER'S OWN STATEMENT IN THE HOME OF CORNELIUS.

When he went to Caesarea, to preach unto the Gentiles, he went to the home of Cornelius.

"And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming, Cornelius met him, and FELL DOWN at his feet, and WORSHIPED him. But Peter took him up, saying, STAND UP; I MYSELF ALSO AM A MAN" (Acts 10:24-26).

Here was the best opportunity in the world for Simon Peter to tell the world that he either was, or was not, a pope. Instead of allowing Cornelius to fall down and worship him at his feet, Peter said:

"Stand up; I MYSELF ALSO AM A MAN."

What a contrast between Simon Peter and the modern Pope. The Pope of today, demands just such adoration and worship as Simon Peter refused. If one gets into his presence today, he must either kneel and bow in submission unto him, or else, as an infidel, pay the cash in order to see the Pontiff. Surely in view of this Scripture, and these reasons which I have given, we are compelled to say that Simon Peter was no more than any of the Apostles.

He was not a Pope, he was just God's servant on earth.

These Scriptures prove to us that Peter was not the first Pope. That being true, Pope Pius is not his successor. This being true, Pope Pius XI is not God's official representative on earth.

In view of this, the supreme need of the hour is for every man to make the same confession as that of Simon Peter. Do you not remember the day when Jesus came to the coast of Caesarea, and He asked the disciples a very pointed question: "Whom say ye that I am?" (Mt. 16:15). Immediately Simon Peter made the confession which every man of the world ought to make. "Thou art the Christ, the Son of the living God" (Mt. 16:16).

Our adoration, our worship, our loyalty, and our service is not to be rendered unto men, but rather unto the Lord — not the Pope, but the Lord Jesus Christ.

In the Old Testament a priest was a necessity. Only the priest could go into the Holy of Holies. There was a veil which separated the Holy of Holies from the outer Holy place in the temple at Jerusalem. Behind this veil in the temple, the high priest might enter. On the day that Jesus died on the cross a miracle took place within the temple. The unseen hand of God reached down from Heaven and rent the veil of the temple in twain. This was to indicate that the way into the Holy of Holies was now made perfect through Jesus. No longer does the individual need a priest, for Jesus is now become our perfect high priest. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26).

Today, Jesus is our great High Priest, and each believer is his own priest under Jesus.

"But ye are a chosen generation, a ROYAL PRIESTHOOD" (I Pet. 2:9).

"And hath MADE US kings and PRIESTS unto God and his Father" (Rev. 1:6).

Thus, beloved, a Catholic priest is a man 2,000 years behind time.

Listen to this great Scripture: "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5).

The only mediator that is to come between God and man is the Lord Jesus Christ. To be sure Catholicism fails in the light of this text, for the only mediator one needs is not an earthly priest, but an Heavenly High Priest.

Sometime ago, I heard of a man who had joined a Catholic Church. He declared that he did so for one reason. When asked why, he said "I have committed my salvation into the hands of the priest, and he is responsible for it." The Baptist to whom he was speaking said, "That is exactly what I have done. I have put myself in the hands of my priest, and He is responsible for my salvation. The only difference is in regard to the priest: yours is a man, while mine is Jesus Christ!"

It is my prayer, beloved, that in this hour there shall be many who shall cast themselves into the hands of the Lord Jesus Christ as the only priest, and depend upon Him for eternal salvation and everlasting life.

## RIGHTEOUSNESS

(Continued from Page 1)

shall receive the remission of sins" (Acts 10:43). Then the righteousness of God was, and is, revealed through the Gospel of Christ. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, 'The just shall live by faith'" (Romans 1:16, 17).

That mankind could not be saved by the deeds of the law, or their own righteousness, is clearly declared in verse 20 of this chapter, that is, "there shall no flesh be justified in His sight: for by the law is the knowledge of sin."

What then is this righteousness of God so frequently mentioned in the Bible, and especially, in this great book of Romans? For instance, notice chapter 1 and verse 17; chapter 3, verses 5, 21, 25, 26; chapter 10 and verse 3.

To answer this question, then let us first consider what this righteousness of God is not. It is neither an attribute of God, nor the changed character of the believer in Christ. It is not man's conformity to the declared will of God. It is not based on anything man can do. Not by works of righteousness which we have done or ever shall do. No, not by baptism or church membership, or by any rites of any church, or prelate. It is not the righteousness of man in any respect.

It is Christ Himself, Who fully met in our stead and behalf, every demand of the law, Who is made unto us righteousness (I Cor. 1:30). Before Christ came to earth, He was the law giver. After coming to earth in the flesh, He was the law keeper, in the behalf of every saved person, or persons who will ever be saved, as our representative. He not only kept the law, but died under its penal demands for us. He bore the penalty of the law in our behalf. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him: and with His stripes we are healed" (Isaiah 53:5).

Christ has given justice all it could demand in our behalf. Jesus said on the cross, what no sinner in hell will ever be able to say, "It is finished." He had answered to every demand of Divine justice forever in our behalf, so that nothing can be laid to the charge of God's elect (Romans 8:33). Thus, Christ honored the law, obeyed every precept of it, and died under its penalty for us. Here the law shines conspicuously (Romans 3:31). "Mercy and truth are met together; righteousness and peace have kissed each other" (Psa. 85:10). In this, God shows mercy to the believer in Christ in honor to His justice, not at injury to His justice (Romans 3:26).

It is written that God is love, yet, it is also written that God is light (I John 1:5). God being light, reflects His law and justice, His holiness, and righteous nature which are inflexible and unchanging. God being love, reveals His mercy and grace. Only through the suffering death of our Lord Jesus Christ as the sacrifice for our sins could justice and mercy meet together in peace. Light and love are met together at the cross. God in Christ reconciling

## ALL GLORY TO HIS NAME

Man has no good to boast of;  
No righteousness within.  
Born depraved, estranged from God —  
His life corrupt with sin.

Our wills are but slaves to sin —  
Captive, never set free.  
Not seeking God or His ways;  
The state of you and me.

The wonder of salvation  
Comes from the God on High;  
For He's the One Who quickens  
And draws His children nigh.

They're brought to see wretchedness  
Which in their life does dwell;  
They cry for God's forgiveness,  
And plead rescue from Hell.

Why should man take the credit,  
Bring to himself acclaim?  
Objects of such grace must give  
All glory to His Name!

Lynda Edwards  
Charlotte, N.C.

the world unto Himself (II Cor. 5:19).

"In the cross of Christ I glory, Towering o'er the wrecks of time; All the light of sacred story, Gathers round its head sublime."

Back again to Romans 3:21, and now we read these words, "Without the law." What does this mean? It means that the righteousness of God is not obtained by the law, law keeping, or any merits on the part of the person who is justified by faith in Christ. How do we know this? The answer is found in this same chapter in verse 28, which reads, "Therefore, we conclude that a man is justified by faith without the deeds of the law."

Following in verse 21, we read that the righteousness of God is manifested. That is, declared or made known, being witnessed by the law and the prophets. All the foreshadows of the law pointing to the cross of Christ, witnessed to this righteousness of God. As, also, did the prophets witness to this provided righteousness of God. Here we shall quote a portion from two of the Old Testament prophets, namely, David and Isaiah.

Psalms 71:2, "Deliver me in Thy righteousness, and cause me to escape" verse 15, "My mouth shall shew forth Thy Righteousness, and Thy salvation all the day" verse 16, "I will make mention of Thy righteousness, even of Thine only." "Thy righteousness also, O God, is very high" verse 24, "My tongue also shall talk of Thy righteousness all the day long."

Now for a look at the book of Isaiah, Chapter 42:21, "The Lord is well pleased for His righteousness' sake; He will magnify the law and make honorable." Chapter 45:8, "Drop down, ye heavens, from above, and let them bring forth salvation, and let righteousness spring up together. I the Lord have created it." Just hold on now, and let us hear Isaiah again as he writes by the Holy Spirit, saying in Chapter 46:13, "I will bring near My righteousness; it shall not be far off, and My salvation shall not tarry: and I will place salvation in Zion for Israel My glory." Chapter 54:17, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the ser-

vants of the Lord, and their righteousness is of Me, saith the Lord." Now, let us hear one more cry from Isaiah concerning this righteousness of God. Chapter 61:10, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with garments of salvation. He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels." Suffice it enough from these two prophets to declare from these Scriptures that this righteousness of God, is witnessed by the prophets.

But how can one obtain this righteousness? It is obvious as we observe from many places in the Scripture. Let us consider a few of them. First, from Romans 3:22, which reads, "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." This righteousness is imputed, or put to the account of everyone who has saving faith in Christ. Now notice Romans 4:4, "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." David spake again of this righteousness as we note in Romans 4:6, "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works."

We see by these Scriptures that we come into possession of this righteousness of God by the faith of Jesus Christ (Romans 3:22). Why is this saving faith called the faith of Jesus Christ? Because we receive it from Jesus Christ, for we read in Hebrews 12:2, "Looking unto Jesus the author and finisher of our faith." So we read in II Peter 1:1, "To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." Now in Romans chapter 10, we read in verse 14, "And how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher?" Then the following verse says, "And how shall they preach except they be sent?" Now, let us hear what God says in I Corinthians 1:21, "For after that in the wisdom of God the world by wisdom knew not

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## RIGHTEOUSNESS

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God, it pleased God by the foolishness of preaching to save them that believe." Let us come back for a look at Romans, chapter 10 and observe verse 8-10, "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach: That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Now, notice closely the following verse, "For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation."

This righteousness is unchangeable and rests on Christ's work for us as the surety. It is not affected by anything the believer has done before receiving it, or ever shall do after receiving it. Nothing of man can be added to it, or mixed with it, or taken from it.

This gives the true believer in Christ an unchanging standing in God's saving grace forever. God never deals with one who has received this justifying righteousness, as a judge dealing with a criminal, but rather, as a father dealing with his son. The Lord Jesus Christ being judged for the believer's sins once for all (Heb. 10:10), having paid their sin debt, in that He died for their sins and rose for their justification (Romans 4:25), nothing can ever be laid to their charge. Payment, God will not twice demand, once from Christ our substitute, then at our hand. God will chasten His children as our faithful Father, but they will never come into condemnation (John 5:24). When we are judged of the Lord, we are chastened of the Lord, that we should not be condemned with the world (I Cor. 11:32).

The gigantic question is asked and answered in Romans 8:33, 34. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, Who is even at the right hand of God. Who also maketh intercession for us." God is the supreme Judge who has justified, and will justify, all who receive this righteousness of God, and He is for them, and who can condemn those whom He has justified? "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

I hear someone say, "But does this not give a justified person license to go on living in sin?" Bear in mind here, dear hearts, that we are not dealing with the subject of the new birth which has to do with regeneration of life, we are discussing the subject of justification of life. While we do not have the one without the other, we have regeneration of life by the new birth, we have justification of life through faith in Christ. All who are justified have been born again and have the new nature in which Christ dwells in through the Holy Spirit, to teach them to deny ungodliness and worldly lusts, and to live soberly, righteously, and Godly in this present world (Titus 2:11, 12). You see, this has to do with the progressive sanctification of those who are justified by faith in Christ. Here, then, we are not

dealing with the subject of sanctification, be it remembered. We are not talking about the subject of how to live a Christian life, but rather, how to be saved from the penalty of sin, and how to come into possession of eternal life (John 3:36).

Somebody says, "But how about repentance?" Don't forget that repentance and faith are two inseparable duties, and that they are also two inseparable graces wrought in the justified person by the new birth, through the preaching of the Gospel of our Lord Jesus Christ. There is no saving faith in an unrepented heart. So, it is written in Acts 20:21, saying, "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." You see, then, that repentance and faith go together and neither of them is a product of the Adamic nature, for the flesh profiteth nothing, "It is the Spirit that quickeneth," so said our Lord Jesus Christ (John 6:63).

The blessed one who is a recipient of the righteousness of God, then, is on the ground where the fire has already passed over. As years ago when the prairie fires threatened the herds and camps of the cow-hands, in the event they had time, they would burn off a space where they could move their belongings and cattle, etc. So, when they had gotten safely on the ground where the fire had already burned, they had no fear of the coming destructive and devouring flames, that would have otherwise brought to them misery, loss, and death. So it is with those justified by the righteousness of God. They stand on the ground where judgment has been served, where the inflexible sword of God's judgment was unsheathed from the scabbard, and bathed in the blood of the Lamb of God, in their behalf. "Who died for our sins according to the Scriptures and that he was buried, and rose again the third day according to the Scriptures" (I Cor. 15:3, 4). His resurrection is the ratification of the atonement He made for them in His death. It is the receipt of their justification. This gives the justified one an anchor of the soul, both sure and steadfast (Heb. 6:19).

In the light of this great truth of God, the falsehood of salvation by works vanished into oblivion forever. Strange indeed it is then, that so many people who claim to believe and love the Word of God, yet support and belong to denominations that preach and advocate salvation by works. No wonder that the Bible says, "Touch not, taste not, handle not; Which all are to perish with he using;) after the commandments and doctrines of men" (Col. 2:21, 22).

Through the righteousness of God, Christ is glorified for both His mercy and His law. Hallelujah, what a Saviour!

In conclusion, my friend, I declare to you in the name of my Lord Jesus Christ, that apart from the righteousness of God, there is no escape from the wrath to come (Romans 5:9). Alas! the many religious people, who know nothing of this righteousness, as Paul writes of Israel saying, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to everyone that believeth" (Romans 10:3,



QUESTION:— Where is breast-stroke swimming mentioned?

ANSWER:—Isaiah 25:11 — "And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim:..." For other mention of swimming, see Acts 27:42-43 and Ezekiel 32:6, 47:5.

4). Remember the words of our blessed Lord, "But seek ye first the Kingdom of God, and His righteousness; and all of these things shall be added unto you" (Matt. 6:33).

"My hope is built on nothing less, Than Jesus' blood and righteousness; I dare not trust the sweetest frame, but wholly lean on Jesus' name."

"When He shall come with trumpet sound, Oh, may I then in Him be found; Dressed in His righteousness alone, Faultless to stand before the throne." Amen.

## COMING

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not come to us. In I Thessalonians 4, a passage that you all know well, have probably read many times, we are going to read verses 16 and 17. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." So Christ's coming is not at the dying of an individual. It is at that death of an individual, if he has died in Christ, his spirit goes to be with Christ. Then when Christ returns in the air, beloved, He will take those bodies that have been laid in the grave, those that are asleep in Christ and He will raise them up to incorruptible bodies. Those of us that are alive and remain— at His coming will be translated, not in death do we meet Christ or Christ comes in His second coming. They that are in Christ, beloved, are taken up at His coming.

In I Corinthians 15:22-23, according to the Apostle Paul, under the inspiration of the Holy Spirit, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at His coming." Also, we read in Philipians 1 that Paul, beloved, had a desire to depart. He wasn't waiting, well, he was waiting in his lifetime, but he looked for the Lord to return in his lifetime. He knew that if he were to die, he would go to be with Christ. In Philipians 1:21-23 he says, "For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." We often speak of the departed as those who have passed away. We can clearly see that at the rapture, Christ comes to us; at death, in the spirit we

go to Him. Now in John 14 He said "if he goes away," which He has, in John 14:2-3, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

There's another passage, though it may be spiritually applied, it still teaches the same truth. It says, "Behold the bridegroom cometh, go ye out to meet him" (Matt. 25:6). Beloved, as the Lord comes, His second coming will be in the air and He will take His ones that have died in Him, His saints, to be with Him at that time. When we die, if we die before the Lord comes, our spirits will go to be with Him. He doesn't come to us at death. If He were to come to us at our death, it would interrupt His priestly intercession. Everytime a saint died He would have to come back and receive them and this would not only be unscriptural logically, but it would interrupt his priestly work that He is doing right now, His intercessory work. So it is not at the death of a believer—that is not the second coming of the Lord.

It is not the descent of the Holy Spirit. Some people believe that the second coming of the Lord was the descent or the coming down of the Holy Spirit. First of all, this would be a spiritual coming and we'll find out in a little bit that the coming of the Lord is not spiritual. But if you believe or know someone who believes that the descent of the Holy Spirit is the second coming of the Lord, beloved, they would be believing in a spiritual coming. The Holy Spirit, first of all, is not Christ. The three are one and they are in agreement spiritually and bodily with one another yet they are three. It is not the descent of the Holy Spirit. In John 14 we read in verses 16 and 17, Christ speaking to His Father of the Holy Spirit, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." Then in the 16th chapter verse 7, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." So, beloved, it is very clear to anyone with a logical mind that though the Godhead is one yet three, the coming of the Holy Spirit is not the coming of Christ. They are two different personalities. Christ had to depart so that the Holy Spirit would come unto us, and another thing, the New Testament itself was written after the day of Pentecost. Much of it was inspired and much of the writing of the New Testament is concerned with times and events before Pentecost, but the New Testament itself was written after the days of Pentecost when the Holy Spirit descended upon the church. One hundred and fifty times out of the three hundred that the New Testament speaks of the coming of the Lord, speaks of Him coming after the day of Pentecost. Not that the others speak of Him as coming before, but they were speaking of events that happened before, you see what I mean here. So the New Testament

itself speaks of His coming after the day of Pentecost.

All right, we have seen that it is not at the death of a saint that the Lord comes. It is not at the descent of the Holy Spirit and, beloved, it was not at the destruction of Jerusalem in 70 A.D. This is a view that I believe is based on a very careless exposition of Matthew 24. People have mistaught Matthew 24 through the ages and I believe this is one of the most careless misteachings "that could come down the pike," so to speak. So it is a misteaching of Matthew 24 that His second coming was speaking of the destruction of Jerusalem. It is the book of Revelation, written in a time after the fall of Jerusalem, that He Himself promised to come again not less than six times. Then in Psalm 102, the prophet David spoke that the Lord would come to Jerusalem to rebuild it, to restore it, not to tear it down. You know, I didn't know anybody believed that the Lord came at the destruction of Jerusalem, but there are some. Whole religions, as a matter of fact. Psalm 102:16, "When the Lord shall build up Zion, he shall appear in his glory." So the second coming of the Lord was not at the time of the destruction of Jerusalem in 70 A.D., for when the Lord comes, He shall restore Jerusalem.

Now it is not, also, as we have mentioned, at the death of a saint, it is not at the descent of the Holy Spirit, it is not at the destruction of Jerusalem, it is not the spread of Christianity. There are those that believe that the diffusion of Christianity into the world is the coming of the Lord. There are people who actually believe that the spread of Christianity, the diffusion of it unto all the world is Christ's second coming. Beloved, first of all, this occurred gradually, the diffusion or spread of Christianity occurred over 2,000 years. We read in Mark 13:36, and this may surprise some of those that believe this, but the Lord's coming is sudden. "Lest coming suddenly he find you sleeping." The Lord's coming is sudden. The spread of Christianity occurred gradually. Christ will come suddenly, we are told, as a thief in the night. The spread of Christianity as you know brings salvation to the wicked, doesn't it? As the Gospel goes forth, Christianity spreads and goes into the different nations, beloved, Christians are made from sinners, but at the time of the coming of Christ, judgment will be brought upon the sinners. I'm not trying to, at this point, differentiate or show a difference in the phases of His coming. Now, I realize that we are speaking here in I Thessalonians 5 of the second phase, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord," I mean this is the first phase of His second coming, "so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape."

So we see here that the spread or the diffusion of Christianity brings salvation and the Bible teaches that the coming of the Lord will bring destruction upon the wicked. Notice, also, I might point this out if I have time, that if you'll read the fourth chapter of the book of

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Tell your troubles to God and you will soon have joys to tell to everybody.

## COMING

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Thessalonians, Paul is speaking of "we which are alive" and "we that remain" and in the 5th chapter notice he changes persons, "they shall say peace and safety: then sudden destruction." Now, beloved, he is gone, he won't be here, he says, when Christ comes, but those that remain, beloved, will be caught up, not in the peace and safety of the Lord, but in the destruction in the judgment of the Lord. So it is that the second coming of the Lord, is not the diffusion of Christianity into the world.

One more point that it is not. It is not at the conversion of a sinner. Many believe that the Lord comes at the conversion of a sinner. Now in John 6:37, we are told that the sinner comes to Christ, Christ doesn't come to the sinner. "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out." So Christ does not come individually to each sinner as he is converted. The Holy Spirit does this. The Holy Spirit through the preaching of the Word comes to the sinner and causes him to repent and believe in the Lord as his Saviour. So it is not at the conversion of a sinner.

There are some Scriptures that I would like to go into concerning the second coming of the Lord and the fact that the Lord is coming. Many of the Old Testament saints, as I said, spoke of the coming of the Lord and one of them that spoke of it is found in Jude. I know this is in the New Testament, but it is an Old Testament saint that spoke of this. In Jude 14, we read of Enoch speaking of the coming of the Lord, "And Enoch also, the seventh from Adam, prophesied of these, saying, behold, the Lord cometh with ten thousands of his saints."

Then Moses in the book of Deuteronomy testified to the fact in chapter 30, that Jesus Christ would come again. This is not speaking of the first coming which they spoke of, also, but speaking of the second coming to the earth. "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee and shalt return unto the Lord thy God, and shall obey his voice according to all that I command thee this day, thou and thy children, with all thine heart and with all thy soul; That then the Lord thy God will turn thy captivity; and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee" (Deut. 30:1-2). Now he is speaking of the second coming of the Lord.

The Psalmist spoke of it in several places. In Psalm 102:16 we'll read, there are many other places that David spoke of the second coming, "When the Lord shall build up Zion, he shall appear in his glory." Then in Psalm 96:12-13, "Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness and the people with his truth." Also in Psalm 98:7-8.

Isaiah spoke of it in six or seven different verses in Isaiah.

Let's turn to the 66th chapter. I'd like to stop and read all these passages. These are testimonies of the prophets and of the saints of old, beloved, to the second coming of the Lord. "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire" (Isaiah 66:15).

As I said, Isaiah spoke in no less than five other places about the fact that the Lord was coming again. Zechariah spoke of it in the 14th chapter, verse five, Malachi in chapter 4, verses 2 and 3, and, beloved, Christ Himself mentioned it 49 times in the New Testament. The Apostle John in John 2:28, 3:2, and Revelation 1:7. Paul mentioned it in I Cor. 15:23, I Thess. 1:9 & 10, 2:19, 3:19, 4:16, II Thess. 1:8-9, Phil. 3:20-21, and in Hebrews 9:28 and 10:37, the angelic messenger mentioned it one time in Acts 1:9-11. Those angelic messengers are the men standing in white apparel.

Beloved, it is a Bible truth, whether you believe it or not, that the Son of Man has come as we read in our text in Hebrews, we will turn back there quickly, Heb. 9:28, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Christ has come. He has borne our sins and He has gone back to the Father at this time. It is a Bible truth that this has happened. It is also confirmed in the Bible that He will come again, more often than it was spoken of concerning His first coming. The first coming, beloved, was real, wasn't it? You know that Christ is your Saviour this morning if you trust Him as your Lord, you know that His first coming was real, that it was visible, that it was a personal coming. Beloved, the second coming will be just as personal as the first and the second coming in no way takes away from or changes the purpose of the first coming. It is rather to amplify and fulfill those things that were not done and could not be done in His first coming, as related to all the saints, His second coming in the air will be to raise those asleep in Him.

Whether you believe it or not, when Christ comes, brother, He is going to take you to be with Him. I don't know if you believe that or not, but He will. Now, His second coming will take you up if you're asleep in Him and if you're alive, it will translate your body. This corruptible will put on incorruptible. This is a constant and expectant hope of the saints. I believe that if people that knew the Lord believed in the coming of the Lord, there would be more joy in the fellowship of the Lord's people, if all of them believed this, because it is our constant hope.

Now as related to Israel, I won't have much time to cover this. The Lord returned to the earth to accomplish the unfulfilled prophecies concerning the regathering, which we read of in Deuteronomy and other places, the conversion of Israel as a nation and the establishment of the millennial kingdom. This is the second phase of His coming, then as He will come again to the earth to do these things concerning Israel, He will set up the millennial kingdom, which eventually will be abdicated to the Father as an eternal kingdom which fulfills the prophecies of the Davidic covenant. So as related to Israel, Christ's return to the earth will

accomplish the gathering, the conversion and establishing of the kingdom of Israel.

Now as relates to the Gentiles, and the Gentile nations, the return of Christ brings destruction of the present economic, social and political and their judgment as a nation as to how they have treated the Jews down through the ages. And, as some believe, I'm not going to contend with you on this, that a world-wide conversion will take place. Unnumbered multitudes will be saved and then all that are saved will be participating, Jews and Gentiles, in the millennial kingdom of our Lord. This is the fact that I believe so many people take for granted. It is so prevalent in the Scripture that the Lord is coming again, that we are taking it for granted. It is a fact that He is coming. He is going to come really soon, I believe. Watch, wait and be ready when He comes!

## DEDICATION

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or four churches had a joint service where each pastor of the church baptized some people. Several people were baptized at this time. Tomorrow, another church has some folk to baptize and so it goes with the work as the weeks and months pass by.

While we try to take every precaution to baptize only those that have truly been born again, sometimes there is a lost sheep baptized. Eventually, though, they realize that they were not saved when baptized and then do the proper thing in asking that their name be removed, and when they are then saved later on they come for baptism.

### A Great Bible Conference

Every four months we have a Bible Conference and this week we held one here on the Mission Station. Since we now operate two Mission Stations, if I simply say the Mission Station you would not know which one, so I will try to clear this up. The first Mission Station is known as TANGGI. The second Mission Station is known as NOGOLI. In future I will try to refer to each Station by name so you will know whereof I speak. Now back to the Bible Conference held this week, it was held at the Tanggi Mission Station.

This was a great Conference and while we did not have as many speakers this time, in some ways it surpassed any Conference that we have held. The Conference started on Tuesday and ended Thursday afternoon. On Wednesday, we had special services in that we had a dedication service. This special service was to thank God for the Tractor-trailer etc. and to dedicate that equipment to His work.

We do not know how many people were here for the service on Wednesday, but we believe an estimation of 2,000 people would be about correct. We had preaching and lots of good singing on that day. The people brought their pigs, potatoes and pumpkins early that morning and we killed two cows and so after the services were over, we had a feast for our bodies. (Bro. James Hobbs, we thought of you).

Since it was only two days before school ended for the year, the school, and the teachers,

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met with us that day and the certificates were passed out to those that had finished primary school. Several officers from the Government Station at Koroba were also present.

The one thing that made this such a great Conference was that every message was directed to the lost and 10 people were saved during the conference. We often have folk saved at these Conferences, but this was the most we have had at any one Conference.

At our business sessions we had some good reports of the work in the various areas where the churches are located and working. One new area was brought up for discussion. During New Testament times, often the preachers were thrown in prison only to have a great revival break out. In the case of this new area just mentioned, one of our preachers was so ridden with malaria that he had to go to the hospital for several days. While there, God sent some folk from this new area to the same hospital. God's plan was put into action when the preacher started preaching to them and, before they separated to go back to their homes, the people had asked this Baptist preacher to come and hold services with them. He is still getting over his bout with malaria but just as soon as he is strong enough to walk over to the new area, he will be going to look into the possibility of starting a new work in that area. These people have a history, as far back as they can trace, of being cannibals and, while they have been forced to abandon this custom, by the government, they talked freely of their practices of days gone by. According to them human flesh surpasses by far any other food they have eaten.

## REVIVAL SLATED FEBRUARY 1-5 IN LOUISIANA

The Naborton Baptist Church, located at 108 Marcia Street, Mansfield, LA, at 7 p.m. each evening. Elder Oscar Mink, long time forum writer for this paper and pastor of the Mansfield Missionary Baptist Church, Mansfield, Ohio will be the guest evangelist.

On the evening of February 6 during this meeting they will hold an ordination service for Brother William Peacock.

Also, on March 26, 27 this church will hold a Bible Conference beginning on Friday at 7 p.m. and continuing all day Saturday, beginning at 10 a.m. dinner will be served on the grounds and all readers within driving distance are invited to attend the special services. For further information you may phone Elder Peacock area code 318-872-0567.

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Write Brother Halliman frequently. His address is:

ELDER FRED T. HALLIMAN,  
Sovereign Grace Baptist Mission,  
P.O. Box 19, Koroba, via Mendi,  
Papua, New Guinea.

A report was given by one of the preachers that made the trip to the other new area where we hope to get established sometime next year (1982). This is the area where a copper and gold mine is to start operating in the not too distant future. At present, they are in the stage of getting everything ready and no missions are allowed in the area just now. We do have the OK though just as soon as they open up. This could prove to be a



We need not only a constant going to do His will, but a constant tarrying to find out His will.

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**DEDICATION**

(Continued from Page 7)

"rich" mission field as there will be several thousand people, Americans and Australians as well as Papua, New Guineans, working there for years to come.

We now have most of the timber cut for the new church building and hope to get started on the actual construction of the building sometime after the first of the year, probably about February. We have several other churches wanting to have timber cut for their new buildings, so it looks as though we will be kept busy for quite some time to come. Since timber is so scarce in the area of the Tangri Mission Station we will probably be moving the sawmill over to the area where the Nogoli Station is and where there is an abundance of timber.

Beloved, pray for us as we try to keep up with all the work we feel must be done but, especially, pray about these new areas that have opened up for us to preach the glorious gospel of our Lord Jesus Christ. People over here are begging for someone to preach the truth to them while back there in the U.S., it seems the very opposite is true. O that God would have made me twins and would have sent both of us here!

We think of and pray for you all daily and count it a great privilege to be able to work with you as you hold the rope while we go down in the well. Beloved, it seems to be getting deeper and deeper but we believe that God will lead you to pay out more rope as the needs arise. What a blessing it is to have a God that knows how to work both ends of the project at the same time and always makes everything come out jsut right at exactly the right time! Beloved, if you read this and are not a believer in God's sovereignty and absolute predestination of all things, I beg of you to fall upon your face before God and stay there until He reveals these things to you and then you, too, will feel that eternity will not be long enough to praise Him who "Knoweth and doeth all things well."

May the Lord bless each of you!

**BELIEVING**

(Continued from Page 1)

at the gate:

It rather adds delight and buoyancy to my fair hope, That any night or any day, quickly we may be caught away,

To meet the Lord. But though I do not know the the hour, or when, I know my Lord and 'tis for Him I wait; Long years the blessed hope of seeing Him Has been my joy. And though beyond my ken The day and hour of the opening gate, And many happenings to my mind are dim, Yet this I know, for He has told me so,

That any night or any day I gently may be called away, To meet the Lord."

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