

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them"—Isaiah 8:20.

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ASHLAND, KENTUCKY, FEBRUARY 27, 1982

WHOLE NUMBER 2364

A TRUE STORY AS TO HOW A CHURCH WAS TRANSFORMED WHEN A GOOD DEACON SPOKE

We were not expecting anything unusual that day, but we got it just the same. It was a warm Sunday, and the annual foreign missionary sermon was to be preached and the offering taken. That didn't excite us for we had slept through both sermon and collection many a time before. It wasn't the sermon either, for that was ordinary, but it went home to the deacon.

As I remember, the preacher's text was, "Go ye into the world and preach the Gospel to every creature." He

dwelt considerably on "Go ye." He said it didn't say anything about taking up a collection, but it did say "TO GO."

Our collections, he told us, didn't amount to much and always reminded him of the story he had heard of a little boy. Seems the little fellow was saving some of the best meat on his plate for his dog. The mother noticed that and told him to eat that himself, and after dinner he could take what was left on his plate and give to the dog. So after dinner he picked up the

bits of fat, bone, and gristle that were left and took them out to the dog and said: "I meant to bring you an offering, Fido, but I've only got a collection."

Well, it hit home, for most of us hadn't been giving much of an offering—only enough to look respectable.

But the preacher went on until he showed us that the command, "Go ye," meant just what it said that we had to go. He told us that everybody had to go. I had always thought that there was some special kind of a call that comes to one here and another there; and then they felt that they had to be a missionary. But he said that was not in the Bible, that everybody was commanded to go unless they had a call to stay at home. And even if they had a call to stay at home they were bound to do their best

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"DIVISIONS"

By Ron Boswell
Smithsburg, MD.

"...I will put a division between my people and thy people..." (Exodus 8:23).

There is a division between God's people and those that are not and this division was made a

friends remain lost? Some would say, "Well, I wanted to be saved and they didn't." That may be true as far as it goes, but you didn't always want to be saved until God changed your "want to." Let us give God all the glory. He made us to differ.

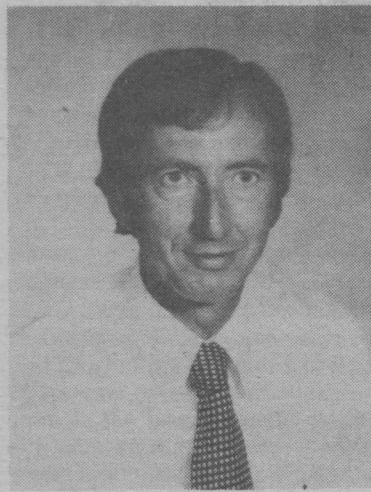
Many say that they think they had something to do with it, but listen: "For it is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:13).

The Apostle Paul gave God all the glory when he said, "But by the grace of God I am what I am..." (I Cor. 15:10).

1. God Made A Division By Birth.

God is not the father of all mankind, He is only the

(Continued on Page 1 Column 1)



Ron Boswell

long time ago. Even before God made the world or hung a star in heaven, for it is written, "According as he hath chosen us in him before the foundation of the world..." (Eph. 1:4).

Charles Spurgeon preached from those words to Ephesians 1:4 at the age of sixteen. He astounded some of his hearers when he exclaimed that God had chosen him in Christ before the world began.

What is true of Charles Spurgeon is true of every child of God. We have been chosen without works or any good foreseen in us, unto salvation before creation. Listen: "...according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9).

I say that God made this division a long time ago. We were not an afterthought. This brings us to our first point.

I. GOD MADE THE DIVISION

The tests says, "I will." It is not by our will but by God's will, listen: "...who maketh thee to differ from another?" (I Cor. 4:7).

Why is it that you are saved and yet many of your childhood



A witness for Christ is a witness for His church.

THE RELIGIOUS RIGHT KEEPS ROLLING ALONG

by G. Russell Evans

"Except ye utter by the tongue words easy to understand, how shall it be known what is spoken?" (I Cor. 14:9).

The three-pronged assault against the New Christian Right (NCR) comes from perhaps the most powerful elements in our society: (1) the church, (2) the media, and (3) the political (the Big Three). Many of their charges seem questionable, hypocritical, even self-defeating.

One thing is clear however: When the threat of the NCR pricks the conscience of the neo-evangelicals, agitates the pens of the clairvoyant press, and invades the senatorial chambers of the Barry Goldwaters — when all this happens, then, the Christian Right has arrived!

That is what we are writing about and, hopefully, in "words easy to understand." For exam-

ple, we say, "the Religious Right is rolling," in preference to Wesley C. Baker's judgment that it is "an upsurge of conservatism.... a delusion orchestrated by clever despots whose ascendancy can't help but fade when sanity returns" (Christian Century, May 13, 1981, p. 557).

The New Right (Christian Voice, Moral Majority, Religious Roundtable, and others) advertises itself as a platform — a place to export moral and political concerns in the conservative tradition. Their adversaries complain about "imposing values" and mixing religion and politics, whereas in truth, they are confused about the First Amendment and, more important, feel threatened. They are still shocked by the conservative-moral sweep in the 1980 elections and eager to

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FISHERS OF MEN

By Medford Caudill
Wakarusa, Indiana

Please read Luke 5:1-11.

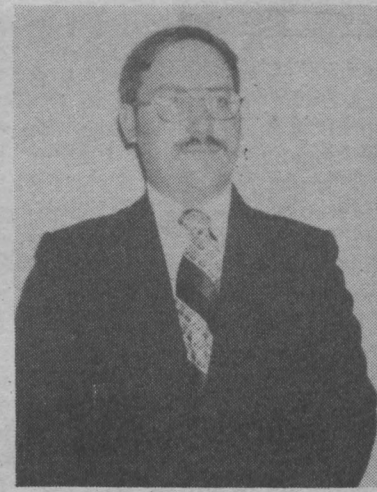
The Master comes to the Lake of Gennesaret. The fishermen have worked hard all night long, yet have taken nothing for their efforts. Sometimes our work produces little or no results. Like Peter, "we have toiled all the night and have taken nothing."

Modern man seeks instant success. He expects everything to happen right now. He is easily discouraged. We have fast food restaurants, and instant-on television sets. We want everything instantly. Finance companies dot every corner and tell young people that even if they don't have the money for what they desire, they can borrow in order to buy now, and then, pay it back later.

This carries over into our modern churches. Start a new

church today and you ought to have 100 members in a year and 300 in two years, so we are told. Many young men are called to preach and their first thoughts are of pastoring a church, starting a radio program, publishing a paper, and so on. When the work does not grow as they thought it should, they get very disappointed and move on.

The fishermen, remember,



Medford Caudill

were doing nothing wrong. Jesus does not correct their method of fishing, nor does He tell them that they are fishing in the wrong place. Just because we see no immediate results does not mean that we are doing something wrong or that we are in the wrong place. We have gotten caught up in the modern ideal of methods. If you do things the right way, then you will always achieve great results. Wrong, we will have results, great or small, in God's due time—not ours.

The Lord comes to Peter, after this night of hard labor and no results, and tells him this: "Launch out into the deep and let down your nets for a draught" (Luke 5:4). Nothing has been caught all night long, yet the master says, "let down your nets."

As servants, we are bound to do what our Lord commands. The Lord's instructions have been given their churches as to their work. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have command-

(Continued on Page 5 Column 3)

(USPS 042-340)

The Baptist Examiner Pulpit

A Sermon By John R. Gilpin

FROM THE FRYING PAN INTO THE FIRE

"And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15).

At the outset, I'd like to suggest that there is a tremendous amount of ignorance in this world. Not only is that true religiously, but in every respect there is a lot of ignorance abroad within the world.

I think often of the rural church some years ago that was discussing the buying of a chandelier. One man stood up to announce the fact that he was against it. He said, "In the first place, none of us can spell it. In the second place, none of us can play it. In the third place, we need some new light fixtures more than we need a new chandelier."

I am satisfied that the ignorance of that individual is pretty well an example of the ignorance of lots of people.

Sometime ago I saw a little story that has been printed in several papers. A school inspector, in order to get an idea of the

standard of teaching in the community, visited a classroom and started asking questions. He called one boy, and said, "Who broke down the walls of Jericho?" The boy said, "Sir, I don't know, but it wasn't me."

Then he turned to the teacher and said, "Well, the boy is honest, and I believe him when he said he didn't do it." The instructor left the room and narrated the incident to the principal. The principal was very apologetic about the whole thing and said, "I've had that teacher for many years, and I am sure if she knew who broke the walls she would have told you." By the time that this inspector had had these three experiences he was quite upset himself, and he sought out the chairman of the Board of Education. After the chairman listened to the inspector's recitation, he said, "Well, after all, aren't we making a mountain out of a molehill? I suggest we just pay for having it fixed, and enter it on the books under the heading of 'Repairs.'

Now you and I smile, and even laugh rather vigorously, when we think of the ignorance that is manifested thereby, but when I think of the spiritual ignorance reflected thereby, I say it is no time for laughing.

I am sure that you, as well as I, have been interested in the events that have taken place within the last few days whereby the President's daughter has left the Episcopal church in which she was supposedly baptized a good while ago, and has now been baptized into the religion of the Romanists. I am sure you know at least something about the discussion that has been going on in the papers whereby Bishop Pike, the Episcopal bishop who is the pastor of an Episcopal church in California, has been quite critical of the matter.

Let me say, first of all, that if I were old Bishop Pike I'd keep my mouth shut. If I didn't believe anything more than Bishop Pike believes, I certainly

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The Baptist Examiner

THE BAPTIST PAPER FOR
THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.
Acting Editor

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FIRE

(Continued from Page 1)

would shut my mouth and never let anybody know what I believe, or did not believe.

I
BISHOP PIKE AN UNSAVED MODERNIST — A HELLBOUND BASTARD.

I say to you, beloved, that Bishop Pike is an unsaved Modernist and a hell-bound bastard as surely as there ever was such an individual in this world. I make no apology for the language that I use. I say he is a Modernist. A Modernist is one who does not believe the Bible. A Modernist is an individual who casts a reflection about any portion of the Word of God. The first Modernist the world ever saw was the Devil when he came to the Garden of Eden and said to Eve, "Ye shall not surely die." From that time on, every individual who has denied the Word of God has taken a modernistic approach toward God's Book.

I say that Bishop Pike is a Modernist of the first caliber, and I repeat, he is a hell-bound bastard as surely as God made little green apples. I say it from this standpoint — he is a religious leader, and the Word of God says concerning the religious professor, who dares not believe the truth, that that individual is a spiritual bastard — a spiritual illegitimate.

"But if ye be without chastisement, whereof all are partakers, then are YE BASTARDS, and not sons" (Heb. 12:8).

This would tell us that every individual who is a church member, who is a professor, and who is not chastened as a result of his sins, is nothing but a spiritual illegitimate, or a spiritual bastard.

Beloved, I say to you, a man could not write and could not believe what Bishop Pike writes and believes, and be anything else but an unsaved man. I have a number of books from which I might quote, but I quote from

his newest book, entitled "A Time for Christian Candor," which was published by Harper and Row.

First of all, he says that the virgin birth is a myth of secondary importance.

"For generations, many intelligent people have been put off from Christianity by the



John R. Gilpin

Church's apparently absolute proclamation of the virgin birth narratives as both history and dogma." (p. 131).

He goes on in the same connection to say that the church has tried to prove the virgin birth to be historical, and to be the dogma of the church, but in reality it is nothing but a myth of secondary importance.

Then he also says that Jesus had a limited mind. Listen:

"Jesus' world-view was that of His time... He had a limited mind — and is true of every man." (p. 109).

Can you imagine a man as the head of any religious organization — even corrupt as the Episcopalians may be — can you imagine a man as the head of such an organization, who would dare to say that Jesus had a limited mind — that His mind was not the mind of God?

"Another form of exclusivism, has been a view held by most Christians in most centuries: man can be saved only by direct knowledge of Jesus Christ and explicit response to Him."

Beloved, he denies that you are saved by direct knowledge of Jesus Christ and by an explicit response to Him. In contrast, Christian people from the days of the Lord Jesus Christ have held the truth that there is no salvation apart from the Lord Jesus Christ.

Jesus said:
"I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 15:6).

Let's notice also that Bishop Pike describes the fall of man as an "Edenic myth:"

"This is the meaning of the doctrine of Original Sin and its picturization in the Edenic myth." (p. 96).

Also he says:

"When one says, 'I don't believe in Original sin,' he may well be recommended if he means that he rejects the negative view of human sexuality typical of most Christian history or rejects the notion that because 'our first parents' ate an apple God was angry at the whole human race." (p. 97).

Now Bishop Pike, in spite of his heresy, knows enough about the Bible to know that there wasn't any apple eating that took place in Genesis, but notice that he refers to the fall of man as a myth from the Garden of Eden. I tell you, beloved, a man who believes that couldn't be anything else but an unsaved man. It is a denial of the Word of God.

Furthermore, he doesn't believe in the God of Genesis, for he says:

"As to such a 'God' who could

so behave, a person reasonably intelligent and ethically sensitive would be forecast to be an atheist." (p. 27).

Can you imagine a man who is the head of a religious organization, criticizing God, and saying that for a man to try to accept that kind of a God — the God that is pictured in Genesis — he would be forced to be an atheist.

He goes on to say that he rejects the supernatural of the Bible, for he says:

"There is no reality to the category usually entitled 'the supernatural.'" (p. 100).

Then he denies the Bible as final, for he says:

"The Bible is not final, it is the Church's book; but the Church is final. What is to be believed about God, Jesus, eternal life, conduct, and so forth? What 'the Church teaches' about these various things. Against the Protestant principal of private interpretation is the view that the Church is the only legitimate interpreter of the Scriptures." (p. 29).

He also says:

"The Bible is not self-evident, final or self-authenticating." (p. 28).

Beloved, he has no conception of the Word of God as being final, no conception of the Word of God as being true, and no conception of the Word of God so far as a Creed Book is concerned.

Then in the last of these quotations that I shall read, he says that Christ's sacrifice was nonsense. Listen:

"Some of the church's other expressed views are nonsense. God had to have a body sacrificed to Him to pay Him off. What kind of a God! (what kind of a man, even?) As to such a God, atheism is admirable. Somebody had to fight — and win — against the Devil. Maybe — but where is this Devil? — and if there be such, he is still doing very well, as anyone reading the daily papers can know." (p. 118).

Now, beloved, can you believe that a man like that knows the Lord Jesus Christ as his Saviour? Can you believe that a man who casts reflections upon the character of God, who denies that Jesus' death was sufficient for our salvation, who denies the finality of the Bible, who rejects the supernatural of the Bible, and who says that the death of Jesus is nonsense — can you imagine any man who takes such a position, knows anything about Jesus Christ as his Saviour? I don't think so, for Jesus said:

"I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins" (John 8:24).

Beloved, Bishop Pike does

Coming EVENTS

The Kings Addition Baptist Church and Pastor James Hobbs of South Shore, Kentucky, would like to announce their coming Bible Conference. The conference will begin on Friday, April 2 at 7:00 p.m. and go through Sunday, April 4 until 5:00 p.m.

All readers of this paper are urged to make plans now to attend. For further questions or additional information, please write Elder James Hobbs, P.O. Box 634, South Shore, Kentucky 41175, or you may phone him at area code 614/259-2402.

not believe that Jesus Christ is God in the flesh, and in the light of what Jesus said, Bishop Pike will die in his sins.

Notice again:

"That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him" (John 5:23).

Bishop Pike doesn't even claim to honor God the Father — the God of Genesis — and certainly, he does not honor the Son. Jesus said in John 5:23 that the man who does not honor the Son, does not honor the Father. I tell you, Bishop Pike is a Hell-bound bastard. He is a religious leader, but unsaved; and in the light of the Word of God, comparing it with his own quotations of his latest book, I say to you, he is an unsaved religious leader, and if I didn't believe any more about the Word of God than he does, I'd keep my mouth shut.

LUCI HAS CHANGED HER BRAND OF PAGANISM.

Sometimes a person uses a certain brand of coffee and then switches over to some other brand. The same is true of all household products. Well, Luci has merely changed her brand of paganism.

Notice again:

"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" (Rev. 17:4).

If you will read this entire chapter, you'll find the picture of the old whore and her harlot daughters. I have said repeatedly that they represent Rome and the Protestant churches that have come out of Rome. They are represented under the term of Babylon, because Babylon represents confusion. It is a symbol of paganism. The thing that Luci has accepted now is just another form of paganism.

Believe me when I say the majority of the doctrines that are held by the Romanists today, were gotten from the pagans. Let's name just a few of them. I'll start with the favorites of most people — Christmas and Easter. Where did they come from? Babylon. Beloved, they observed Christmas and Easter in Babylon 800 years before the Son of God ever was born in Bethlehem.

How about the idea of the burning of candles for the dead in order to light the dead man through the dark, and through Limbo? Where did it come

HI-NOTES

THE BAPTIST EXAMINER FINANCIAL REPORT JANUARY, 1982

Beginning Balance,	
December 31, 1981	\$5054.28
Error Correction	.23
Receipts	3871.44
	\$8925.49
Expenditures:	
Labor	\$1060.07
Printing	2013.13
Postage	1253.84
Supplies	
(addresser stencils)	288.60
Misc. (typewriter service contract)	110.95
Total Expenditures	\$4991.56
Ending Balance,	
January 31, 1982	\$3933.93

from? It was used in Babylon 800 years before the birth of Jesus Christ. How about the prayers for the dead? They were mumbled by the priests of Babylon eight centuries before the Son of God was born. How about the counting of beads, and the pausing on each bead, to recite a prayer? It was found back in Babylon nearly a thousand years before the Son of God was born in Bethlehem.

God called Abraham away from those things. When God spoke to Abraham and led him out of the Ur of the Chaldees over into Palestine, God called Abraham away from every one

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I suppose that for quite a number of years after I had been irresistibly drawn to my Lord and His cross, I surely took the prize for being a "know nothing." Of the doctrines of grace I was completely ignorant. I was frightened of anyone who attempted to impress upon me even the truth of the preservation and perseverance of the saints. Our precious Lord had such infinite patience (and with me that was vital) and He led me slowly but surely, without rebuking, into those grand verities of His Sovereign grace. He most graciously sustained me with the "milk" until the indwelling Spirit had readied me for the "meat" of the Word. Admittedly, I still see "as through a glass, darkly" and most of my Baptist brethren put me to shame in the manner in which they can reach into the Scriptures and pull out nuggets of pure gold — precious truths which I am prone to overlook. I hear some fine expository preaching and I think why in the world couldn't I have seen that beautiful teaching from a passage of our Lord's Word. I have the same Bible, know the same Saviour and am indwelt by the same Spirit as so many of these gentlemen, and yet, I am forced to stand in amazement at the insight they possess into the things which our Lord has been pleased to record for our edification. Many of the "gifts" so evidenced in the lives and ministry of the early apostles may have ceased with the ending of the era of the early church, but this one gift of discernment is still clearly present today in the ministry of some of my Lord's choice servants.

This, then, is to be a word of praise and gratitude, first, to our Sovereign God for His endowing these gentlemen with a certain grace which they can pass along to those of us with slower wits; and then, a vote of thanks for the gentlemen who minister to us weekly through the Baptist Examiner. The sermons, the timely articles, along with The "Forum" answers to sometimes provocative questions — all have contributed to my own edification. And if I haven't progressed to where I should be by now, it may well be charged to my slowness of heart to hear and learn — and not to our fine editors.

Thanks again, gentlemen — and III John, verse 2 to each and all of you.

Roy W. Snell
Charleston, W. Va.

FIRE

(Continued from Page 2)

of these false doctrines and every bit of paganism that Luci has now adopted. So I say, beloved, all she has done is to change her brand of paganism.

III

LUCI NOT YET BAPTIZED.

They talk a lot in the paper about Luci's baptism, how she went back on her Episcopal baptism when she was re-baptized a Catholic. Beloved, they just used the word wrongly. Every individual that has spoken about her being baptized has just lied in the light of the Word of God, for she never was, and never has been, baptized. I'll not discuss baptism at length, but I'll say this, she certainly has had the wrong mode and the wrong authority so far as baptism is concerned.

The Word of God tells us how Jesus was baptized. Listen:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, WENT UP straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Mt. 3:13-17).

I ask you, beloved, how was Jesus baptized? From the standpoint of mode, anybody knows He was baptized by immersion.

What kind of baptism did John the Baptist administer when he was here in the days of his flesh? Listen:

"And John also was baptizing in Aenon near to Salim, because there was MUCH WATER THERE; and they came, and were baptized" (John 3:23).

I ask, what kind of baptism did John the Baptist administer? Beloved, it was the kind that necessitated much water. It wasn't sprinkling, and it wasn't pouring, but it was the kind that demanded that they have much water.

How did the early church interpret this rite? We read:

"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they WENT DOWN both into the water, both Philip and the eunuch; and he baptized him. And when they were COME UP OUT of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing" (Acts 8:37-39).

I ask, what kind of baptism did the early church administer? You can't read this without the realization that the baptism that they had was a baptism of immersion, and nothing else.

Listen again:

"Therefore we are BURIED WITH HIM BY BAPTISM into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

I ask you, was Luci buried

with Christ by baptism into death when she was baptized into the Episcopal church? No, all they did was sprinkle a little water on her head. I ask you, was Luci buried with Christ into the Catholic Church, when they poured a little water over her forehead? Absolutely not; there is no baptism there. There was no burial there. I tell you, beloved, so far as Luci is concerned, she wasn't baptized an Episcopalian, and she hasn't been baptized as a Romanist, and she'll never be baptized until she seeks out a Baptist Church that has authority from God, and from Heaven, to baptize, and has that Baptist Church administer Baptist baptism unto her.

I say to you, beloved, I am a firm believer that the Lord Jesus Christ gave the ordinance of baptism to His church, through John the Baptist, and that that ordinance is a church ordinance, and belongs only to an organization that has the authority from Heaven to Baptize. Did John the Baptist have that authority? Do Baptists have that authority today?

"And I knew him not: but he that SENT ME TO BAPTIZE with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost" (John 1:33).

Notice that John the Baptist says, "He that sent me to baptize with water." Beloved, he baptized the Lord Jesus Christ, and as surely as God in Heaven looks down upon this congregation, there is nobody in this world that has the authority to baptize but Baptists. I would not receive the baptism administered by anybody as being valid except the baptism administered by Baptist people.

I say, beloved, Luci has never been baptized. The authority is wrong, for the Romanist has no authority. They were excluded from the Baptists. The Episcopalians and Romanists baptize by the wrong mode. I say, therefore, both from the standpoint of authority and the standpoint of mode, Luci has never been baptized.

IV

WHAT LUCI HAS ACCEPTED.

I want you to notice what Luci has accepted by turning from an Episcopalian to become a Romanist.

First of all, she has accepted baptismal regeneration. That was one thing the papers have contended and argued about this past week. Various terms have been used relative to her supposed-to-be baptism, but after all, it is nothing more or less than salvation by water. Luci believes that she's saved by being baptized. I want to tell you, beloved, the individual who believes that water will wash his sins away is a stranger to the grace of God, and a stranger to the blood of Jesus Christ.

Luci has accepted salvation by church membership. In one of the articles I read, she said that she believed in salvation through church membership. Beloved, you can walk into a grocery store, but that doesn't make a bar of soap nor a can of salmon out of you when you do so. You can go to a zoo, but that doesn't make a monkey out of you. You can go into your garage, but that doesn't make an automobile out of you. Beloved, you can join the church, but that doesn't make a Christian out of you.



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

Psalm 23:4-6

Intro.: As we view this Psalm, we cry out with the song writer, "Is Not This The Land of Beulah?" In this Psalm we stand on the mountain top of faith and regardless of whether we look to the past, present, or future, our hearts are made to leap with joy, and our mouths are opened in adoration and exclamation. We experience and express the joy of salvation. We bow our heads in reverence, and lift up our eyes in expectation. We sit at the feet of the Shepherd and rest under His shadows and then arise to walk under His command.

VERSE 4

"Yea." Not only is this true, but there is more. The child of God finds peace, happiness, and contentment in the bountiful provisions of the Shepherd; but he further realizes the life of the child of God is not always outwardly a bed of roses. He can be like Paul in Romans 5:1, 2; and also like Paul in verses 3-6. He can both sing in the palace and in the prison (Acts 16:25). He can be in the spirit in the assembly of the saints, or on the Isle of Patmos (Rev. 1:10).

I want to insist upon this — there is no salvation by church membership. Believe me when I say that a man can be a member of every organization in this world, but unless Jesus Christ has saved his soul, and unless his sins have been washed in the blood of the Lamb, and unless the righteousness of the Lord Jesus Christ has been imputed to him, that man is still in his sins. He is not saved if he is depending on church membership for his salvation.

Luci has also accepted a wrong priesthood. Listen:

"But this man, because he continueth ever, hath an UNCHANGEABLE priesthood" (Heb. 7:24).

"This man" is a reference to the Lord Jesus Christ, and it says that He has an unchangeable priesthood. That word "unchangeable" means one that is not transferred to somebody else. It means a priesthood that He doesn't hand over to somebody else. What does it say, beloved? It says that Jesus Christ doesn't hand over His priesthood to anybody else. The Romanists today say that their pope got his authority from another priest, or pope of days gone by, all the way back to the Apostle Peter, and that he got his authority from the Lord Jesus Christ, but the book of Hebrews says that Jesus Christ "hath an unchangeable priesthood." In other words, He doesn't hand His priesthood over to anybody.

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

Up yonder in Heaven is God, and down here on earth is man. There is just one mediator to come between God and man, and that is the Lord Jesus Christ. Beloved, a priest with his collar turned hind part before, is a man that is 2,000 years behind time.

(Continued on Page 4 Column 5)

"Though I walk through the valley of the shadow of death." Even if, (and he indicates it is the common lot for all of the saints of God), I am led into extremely difficult places as I follow the Shepherd, I know it is only for a moment, because I will pass through. The saint should ever remember he is only a pilgrim and a sojourner

BIBLE VERSE



ROMANS 3:3
For what if some did not believe? shall their unbelief make the faith of God without effect?

on this earth (Heb. 11:13), and that there are dark and dreary places, the last, of course, is the valley of the shadow of death, physically. However, he is to view death as a defeated enemy, and not as a door to suffering, but as the door to better things (Phil. 1:21,23). It is also a time in which he can magnify God (Phil. 1:20).

"I will fear no evil." The reason for this is because of the Person and the provisions of the Shepherd; and because of the exceeding great and precious promises He has given to His sheep (II Pet. 1:4), so His little flock doesn't have to fear (Luke 12:32). This has been a consolation to God's people down through the ages (Gen. 15:1; II Kings 6:16; Rev. 1:17). "I will fear no evil" because, even out of adversities, God brings advantages (Rom. 8:28; I Cor. 5:3-5; II Cor. 4:17,18).

"For Thou art with me." We can sing at all times, "If Jesus Goes With Me, I'll Go Anywhere." Both the whole assembly, or church, and the individual Christian can know, "Lo, I am with you always" (Matt. 28:20). Yes, the Lord stands with us (II Tim. 4:17), and goes with us (Joshua 1:5-9). He is with us on the mountain-top (I Kings 17:20-38), and in the valley (I Sam. 17:2,19,20). He is with us in the Garden of Eden when all is peaceful, and He is with us in the Garden of Gethsemane when we are in agony. So with Christ, all things are possible, and we can do all things (Luke 1:37; Phil. 4:13). Yes, we are more than conquerors through Him (Rom. 8:37). It should humble our hearts to have Him with us and yet, it should also make us bold.

"Thy rod and Thy staff." Instruments of the Shepherd to protect, preserve, and prod the sheep. They are both to be used against the enemies and for the betterment of the sheep. They manifest the Shepherd's care and concern. They reveal His presence and His provisions.

"They comfort me." The touch of the Master's hand, whether directly, or through His Word is a source of comfort (Rev. 1:17; I Thess. 4:18). Even when He uses His rod or staff to chasten us, we find comfort "for

whom the Lord loveth He chasteneth" (Heb. 12:6). Yes, the Lord comforts us in all of our tribulation, that we may be able to comfort them which are in any trouble (II Cor. 1:4).

VERSE 5

Thou preparest." It is glorious to know God has made all preparations for His saints, for He is the Author and Finisher of our faith (Heb. 12:2). These preparations began in eternity past and include eternity future (Eph. 1:3). They are administered in this present age. They include the Sacrifice (Gen. 22:8; II Cor. 5:21), the Comforter (John 14:16), all supplies, both temporal, and eternal (Phil. 4:19), etc.

"A table before me." God's people, or the sheep of His pasture, are prepared to partake of the provisions He has provided for them by His Divine providence, setting them in their presence. The table was "before me," David states. One day the saints will be made to sit down, and Jesus will feed them (Rev. 7:17). Even now, the Lord's table is set in His assemblies before the saints as God's ministers serve the Word of God.

"In the presence of mine enemies." It is good to know the enemy cannot stop the Word of God from being served, nor even keep physical supplies from the saints, unless God grants it. The Devil may cast preachers into prison, but as Paul states, "The Word of God is not bound." The prison bars even cannot separate the saints from the Lord's presence or provisions.

"Thou anointest my head with oil." Oil is symbolic of the Holy Spirit which is given to the saints (Rom. 5:5). God's choicest blessings are given the saints. The saints are set apart as king priests (Rev. 1:6).

"My cup runneth over." Again, significant of the abounding blessings of God, and of the joy they bring. The child of God can drink from the full cup of blessing because Jesus partook of the bitter cup (Matt. 26:42).

VERSE 6

"Surely." Beyond any shadow of doubt this is true. Yes, David knew and we can know (I John 3:2).

"Goodness and mercy." The child of God needs both, for without mercy, we could not have goodness.

"Shall follow me all the days of my life." They are guaranteed in the everlasting covenant of grace, ratified by the blood of Christ.

"And I will dwell in the house of the Lord forever." Abraham looked for a city, and David looked for God's house, and both shall be realized (Rev. 21 & 22).

Conclusion: May the spirit of this Psalm prevade every faculty of our being until we are refreshed and revived.

(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).

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Will there be any tears in heaven? If not, how could God wipe them away? If there is, how, since there will be no crying? Rev. 21:4.

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"And God shall wipe away all tears from their eyes..." (Rev. 21:4).

I have a sermon in my library by a preacher who says there will be tears in Heaven. He says saints in Heaven will weep: 1. Over their sin and failure while on earth. 2. Over the sins of others on the earth. 3. In sharing Christ's burden. 4. Over sinners gone to hell. Then, he says that following the white throne judgment, and with all the lost gone to hell, God will wipe away the saints tears and they will cry no more.

I will just say that I do not believe a word of this. I truly doubt that the saints in Heaven know a great deal about what is going on on the earth. I am sure that they are not spending all their time looking down here and deeply concerned about what is going on here. I do not at all believe in the 'heavenly grandstand' theory whereby the saved in Heaven are more concerned about what is taking place on earth than what is going on round about them.

No, I do not believe there will ever be any tears in Heaven. I do not believe the saved will ever shed one tear after they leave this world by way of death or by way of the rapture. From that moment, they will be supremely blessed and gloriously happy and will never know another moment of sorrow or sadness, and certainly, not a time of weeping.

"God wiping away tears" does not mean there will be tears, but is a figurative way of saying that, in Heaven, there will be nothing to cry about and will be no tears. We are now in this vale of tears, but we will leave it some glad day, and leave our tears behind, and know such no more forever.

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"And God shall wipe away all tears from their eyes" (Rev. 21:4). This will be one of the characteristics of Heaven, not a tear shall ever be shed there. What a contrast that will be from the condition here — for

who is there here that has not wept? This world is a "world of weeping—a vale of tears." Someone has well said that a brief description of man could be that "he is one that weeps." Who of us have not shed tears over the grave of a friend or loved one; over our aches and pains; over our disappointment; over our failures and the failures of others? But in Heaven all that causes weeping will be absent, so there will be no occasion for tears "—and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for former things are passed away" (Rev. 21:4). Also, in Revelation 7:17 we are told, "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat." Isaiah 25:8 tells us that "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces."

God, in providing this place of peace and joy has removed all conditions for tears, therefore, it can be said, "God shall wipe away all tears from their eyes." To illustrate this, an old saint of God lay dying, suffering the pains of a disease-laden body, suddenly, as his life drew to a close here in this world, one of the sweetest of smiles came over his face. It seems that God had pulled back the curtain to show him Heaven and he could see what was in store for him. In doing this, God wiped all tears from his eyes.

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As secreted by the lachrymal glands, tears normally serve to lubricate the eyeballs; however, in weeping, tears flow copiously from the eyeballs, which is also true, especially, in respect to sins of remorse.

But, in regard to such sins of remorse, as forgiven in Christ Jesus by God the Father, there is a cessation, when Jesus saves His people from their sins" (Mt. 1:21).

So, in anticipation of such salvation, we are told that "He will swallow up death in victory; and the Lord God will wipe away tears from all faces; and the rebuke of His people shall He take away from the earth; for the Lord hath spoken it" (Isa. 25:8).

Therefore, in response to this salvation from the curse of sin, as fulfilled in Christ Jesus, Paul speaks of how it "is now made manifest by the appearing of our Savior, Jesus Christ, Who hath abolished death, and hath brought life and immor-

ality to light through the Gospel" (2 Tim. 1:10).

This abolishing of death speaks of taking away the sinister power of death in respect to God's redeemed people, as saved from the curse of death; yes, eternal death, as is due to the reprobate.

Hence, in this sense, the carrying out of the abolition of death into its full effect accrues at the resurrection of the saints (Rev. 20:14, 15), when "whosoever was not found written in the book of life was (as seen by John in perspective) cast into the lake of fire." This means that the death of the bodies of the saints will only be temporary, and is made of no account by Christ Jesus and His apostles until the resurrection. It is then that God will have wiped away tears from all the faces of his blood-bought and washed people.

In this, then, the tears of the earth, as to remorse for sin by His people, will never enter Heaven for cleansing, except as forgiven in Heaven by God, the Father, through the efficacy of the shed blood of Christ Jesus.

Hence, in this sense, "...God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. 21:4).

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I have said time and again that there will be tears in heaven. That popular song that we all have sung which says, "no tears, no tears up there" is wrong. Isa. 25:8, Rev. 7:17 and Rev. 21:4 all tell us virtually the same thing. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

There are various thoughts that cause me to wonder about it. Why will there be tears? Perhaps there will be tears of joy that will flow freely, I'm sure that when we stand before our Lord at the judgment seat and see how much we failed Him, there will be tears of remorse. Perhaps, there will be tears of shame. "And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming" (1 John 2:28).

After the tears are wiped away, there will be no reason to cry. I assume, therefore, that after the Lord wipes away the tears that there will be no reason for any more tears.

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Revelation 21:4: "And God shall wipe away all tears from their eyes; and there shall be... no more crying..." The context bears out that the place and time when there will be no more tears, no more death, neither sorrow, nor crying, nor pain, is in the new fire-purged earth when the eternal tabernacle of God is with men. God does not literally wipe away tears from the eyes and faces of his people for there shall not be the first tear of sadness in the sinless kingdom of God to be thus wiped away, but He wipes away all tears by removing from His eternal earth all causes of tears. Sorrow shall never enter that kingdom, and sorrow being absent, so shall the tears be which are begotten of it.

The initial wiping away of tears from the eyes of God's people begins with the second advent of Christ to this earth, and the establishment of His millennial kingdom. His work of removing all causes of sorrow for His people shall be climaxed "when the thousand years are expired... and the devil that deceived them" is cast into the lake of fire and brimstone (Rev. 20:7 & 10).

The wiping away of tears from the faces or eyes of God's people in the Millennium has to do with regathered and mourning Israel. "...They shall look upon Me Whom they have pierced, and they shall mourn for Him, as one mourneth for his only son..." (Zech. 12:10).

"And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory" (Mt. 24:30). "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him..." (Rev. 1:7).

Isaiah the Prophet gives us a vivid picture of the tearless state of Israel in the millennium. He says of Israel's Messiah, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it... For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: He will be gracious unto thee at the voice of thy cry; when He shall hear it, He will

answer thee... And I will rejoice in Jerusalem, and joy in My people; and the voice of weeping shall no more be heard in her, nor the voice of crying" (Isa. 25:8, 30:19 & 65:19).

When time is no more as we now know it, and the night of sin has run its full course and gives way to the eternal day of ineffable light, then shall the redeemed see the "Lamb which is the midst of the throne... and God shall wipe away all tears from their eyes" (Rev. 7:17).

FIRE

(Continued from Page 3)

Do you know when the priesthood died? In The Old Testament it was necessary that the priest offer offerings in behalf of the worshipper. It was necessary that the priest take the offering of the individual and offer that offering in behalf of the worshipper. The day that Jesus Christ went to the Cross of Calvary the veil of the temple was rent in twain from the top to the bottom. When that veil was thus rent in twain, it was as if the unseen hand of God had reached down and caught it at the top and tore it from top to bottom. From that time on, the priesthood was a thing of the past. This indicated that Jesus Christ had become our great high priest, and that every one of us as believers are believer-priests under Him. From that time unto this, no man needs a priest, for we have a perfect priest in Jesus Christ. He doesn't transfer His priesthood to anybody. His priesthood means the same. I thank God that He is my priest. Luci doesn't have such a priest as I have. The Romanist priest is an imposter, a fake and a fraud. Luci has the wrong priesthood.

Again, Luci has accepted a church that has no room for the Bible.

We have here in our presence tonight a woman who has been visiting with us the last few days. She can tell you that as a Catholic, she didn't know anything about the Bible when the Lord saved her. She can tell you that no Catholic is ever taught to read the Word of God. They reject the Bible. I tell you, beloved, I wouldn't want to be a member of a church that rejects God's Word.

Precious Bible, how I love it! I sat down one day and picked up the Word of God and one Scripture caught my eye, and held my heart all day long. As the old song says:

"Holy Bible, Book divine,
Precious treasure, thou art mine;
Mine to tell me whence I came;
Mine to teach me what I am."

(Continued on Page 5 Column 1)

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FIRE

(Continued from Page 4)

Poor Luci! What has she accepted? She has accepted a church that rejects the Bible.

More than that, she has accepted a church that is going to be destroyed. I come to Revelation 17 and read about the old whore and her harlot daughters, which typifies Roman Catholicism and the Protestant Churches that have come out of Rome. I find that it says:

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her DESOLATE and NAKED, and shall EAT HER FLESH and BURN HER with fire" (Rev. 17:16).

Listen again:

"But he answered and said, Every plant, which my heavenly Father hath not planted, shall be ROOTED UP" (MT. 15:13).

Beloved, He didn't plant Catholics, and He didn't plant the Episcopal Church. He didn't plant any of the Protestant organizations, nor the Romanist Church. Beloved, what does the Word of God say? It says that they are going to be rooted up. Luci accepted a church that is going to be rooted up.

Luci has also accepted an eternity in hell fire. Now I don't say that Luci is going to Hell. I hope she never goes to hell. But I'll say this, if she stays in Romanism, and if she follows along with the teachings of the Romanists, she'll go to hell as surely as there is a Hell for anybody to go to. Listen:

"The same shall drink of the wine of the WRATH OF GOD, which is poured out without mixture into the cup of his indignation; and he shall be tormented with FIRE AND BRIMSTONE in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have NO REST DAY NOR NIGHT, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. 14:10, 11).

"And whosoever was not found written in the book of life was cast into THE LAKE OF FIRE" (Rev. 20:15).

If Luci dies believing that she is saved by baptism and church membership, and if she dies depending upon a priest to pray her soul out of Purgatory, she will be in Hell the moment that she dies, to stay there.

V

IF LUCI IS ONE OF GOD'S ELECT, EVENTUALLY SHE WILL BE SAVED.

The papers say that Luci is deeply spiritual. I doubt that. I have a very definite suspicion that that is a journalistic statement. I doubt very seriously if she is deeply spiritual or even deeply religious. But if that be true, it could be that God has planted the Holy Spirit within her life, and this may be conviction — it could be the beginning which may ultimately result in her salvation. I am saying this, if she is one of God's elect, then ultimately and eventually she will be saved.

"Being confident of this very thing, that he which hath begun a good work in you will PERFORM (finish) it until the day of Jesus Christ" (Phil. 1:6).

"ALL THAT THE FATHER GIVETH ME SHALL COME TO ME: and him that cometh to me I will

in no wise cast out" (John 6:37).

Beloved, He never begins a work, and then lets the individual go to Hell, but **"all that the Father giveth me shall come to me."** It doesn't say that part of them will come. It doesn't say some of them will, rather, it says that all the Father giveth Him shall come to Him.

I tell you, beloved, if necessary, God would send His Son to Hell to get one of His elect out, because He has already promised that **"all that the Father giveth me shall come to me,"** so I say if Luci is one of God's elect, ultimately she'll come to be saved. Ultimately, she'll reject what she has accepted, and she'll throw off the false doctrines that she has unscripturally adhered to as of recent date, and she'll come eventually to see the truth that Jesus died for her sins.

VI

WHAT LUCI NEEDS — JESUS.

Luci needs the same truth that every son and daughter of Adam has ever needed. She needs Jesus Christ as her Saviour. She doesn't need what the Episcopal Church has to offer. She doesn't need what Rome has to offer. She doesn't need baptism. Beloved, what she needs is the Lord Jesus Christ, for Jesus said:

"I AM THE WAY, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

"I AM THE DOOR: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9).

Oh, I would to God that I could sit down by her side and say, "Luci, you don't need what you have. What you need is Jesus. What you need is the right door. You are knocking at the wrong door. What you need is the right door — the Lord Jesus Christ."

Notice again:

"NEITHER IS THERE SALVATION IN ANY OTHER: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

"And without shedding of blood is NO REMISSION" (Heb. 9:22).

I'd like to tell Luci that there is no other name whereby she can be saved except through Jesus Christ. I'd like to tell Luci to cast off all of the baptisms, so-called, that she has had. I'd like to tell her to cast off the sprinkling that the Episcopalians gave her, and to cast off the pouring that the Romanists gave her, and to look to the blood of Jesus Christ for without the shedding of blood, there is no remission of sin. If I could do so, I'd like to sit down beside her and read to her from God's Word, which says:

"And every priest standeth daily ministering and offering often-times the same sacrifices, which can never take away sins: But this man, after he had offered ONE SACRIFICE for sins for ever, sat down on the right hand of God" (Heb. 10:11, 12).

I'd like to say, "Luci, the Roman priest that you are depending upon is going to have to offer an unbloody sacrifice of Jesus hundreds maybe thousands of time between now and the time that he dies, but you don't need that. What you need is the bloody sacrifice that was offered once. She doesn't need to go at 8:00, or 10:00 or 11:00 to Mass on Sunday for an unbloody sacrifice. Rather, she

needs to look to the once-for-all sacrifice whereby Jesus shed His blood at Calvary for our sins.

Beloved, what Luci needs is not to see the unpierced hand of a priest who will take her confession, and give her absolution, but what she needs is to see the nail-scarred hand of Jesus Christ, the Son of God, who died for her sins. That is that she needs and that is what every son and daughter of Adam needs.

May God bless you, and may God save you, and may you go out of this place depending upon the once-for-all sacrifice of Jesus Christ!

FISHERS

(Continued from Page 1)

ed you: and lo I am with you always, even unto the end of the world" (Matthew 28:19,20). It is our obligation to preach the gospel, baptize believers and, then, teach them all of the Scriptures. We cannot beg off our responsibility by saying that we have done those things, and yet, have few results. The Lord did not say get results—He said preach, baptize and teach.

Sometimes we catch a great multitude of fishes. Notice that their catch was at the Lord's command. This was not luck, neither was it due to their skills. They had fished all night and caught nothing. Now Jesus gives the command and they fill both ships so full that they start to sink. Sometimes the Lord sends us great blessings. Sometimes the Lord fills our cup, and then, runs it over. God can indeed grant His people a great revival and many conversions. Revival or conversion comes at the command of God—not as the end result of our methods.

Then, we want you to notice what happened afterwards. **"And when they had brought their ships to land, they forsook all, and followed him"** (Luke 5:11). We need to follow Jesus. We need to forsake all and follow Jesus. **"Verily I say unto you, there is no man that hath left house, or parents or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting"** (Luke 18:29,30).

There are many preachers, and many churches who labor hard, yet don't achieve the results we often expect. Let us not be too hasty to criticize them. Blessings come from God. They come in His time and in His way.

Let us not hesitate to keep on working. The next time that we let down the nets may be the very time that God will fill our ships until they start to sink with the load. **"Fear not; from henceforth thou shalt catch men"** (Luke 5:10).

ROLLING

(Continued from Page 1)

reverse things in 1982.

Let us clear up two points: First, the NCR has not "imposed" anything on anybody, and, in fact, has no power to "impose." The Christian Conservatives just woke up and decided to exercise their rights to vote and lobby for their kinds of policy. Is this any different from the gun lobby, education lobby, or abortion

THOUGHT OF THE DAY

Should we write our life's story?
Of life's years past and gone.
When youth was in its glory
Our young heart full of song.

Then read life's story slowly
When sin made life so cold
How we hurt the soul God gave us
With worthless seed we sowed.

The story above is waiting
In God's book for all to see
Our souls value our life's rating
Where we spend eternity.

Shown is all our life's mistakes,
And Christ's blood to make us free
Of each time we our Lord forsake
His love and goodness for you and me.

God sent Christ to light our way
Give up his love to share with others
For life's happiness each day
And let God judge our brother.

-By Ervin Perdue
Detroit, Michigan

lobby? Second, the First Amendment guarantees against a state religion and against state incursions into church affairs — not against Godly and religious values in government.

We should note, the liberal politicians and mainline churches helped create the NCR whose birth conforms to a fundamental law of science and society: For every action there is a reaction. The result of this law is apparent in the recent comment of James M. Wall, editor of *Christian Century*: "We mainliners have enjoyed the excitement of being prophetic and confrontational, but now we know what this tactic feels like when it is thrown back at us by the New Right. The Religious Right is in a very strong position today and has the politicians scared to death" (*United Methodist Reporter*, October 30, 1981, p. 4).

Unfortunately, there has been over-reaction on the part of some individuals of the NCR, but isn't this normal for every crusade? By and large, the great majority has been circumspect and on target. Furthermore, the NCR has put the evangelicals on the front page, but their gains can best be assured by dignity and humility. Perhaps, in this case, **"Be ye, therefore, wise as serpents and harmless as doves"** (Mt. 10:16). This is the way the Lord instructed His disciples in mission work in unfriendly territory; but in the Sermon on the Mount, He called on believers to be the salt of the earth and a light to shine before me (Mt. 5:13-16). Aren't today's Christians trying to be obedient to Jesus' teachings?

We think so. But the Big Three has played the New Right with cacophonies of the double-standard, misrepresentation, and Cassandras of the Old Left. In the space available, we would like to be specific in a few instances.

The Church. Last October a group of 40 theologians and laymen organized the Chicagoland Committee of Fairplay because they feared that the Christian Right had taken over center stage "as the authentic Christian expression in the sociopolitical realm." However, this group offered mostly the same priorities as the NCR: human life, morality, and the family. Apparently, all they

wanted was to get the "stage" back. (*Christianity Today*, November 6, 1981, p. 71).

Signers of their hard-hitting "Chicago Statement" were mainline Protestants, Roman Catholics, new evangelicals, and members of the historic peace churches. The whole exercise suggested fence-straddling by religious centrists whose main accomplishment was "to acknowledge the mixed character of the human situation and the ambiguity inherent in all human choices." Ambiguity reminds us of lukewarmness and the biblical Laodiceans, neither cold nor hot, but in danger of being "spewed out" (Rev. 3:16).

The successes of the James Robisons and Jerry Falwells seem to generate enmities, even envy. It makes us wonder about the recent essays of Methodist Bishop Wayne Clymer and John C. Bennett in their semantic dissections of common words like "humanism" and "liberal," all the while taking aim at Falwell and the New Rightists. Clymer abhors any connotation of divisiveness in the word "humanism," which, he says, is a good 14th century word that "stress(es) the importance of human values" (Hawkeye, October 1981). Could he have missed the 20th century furor over secular humanism that anti-theistic revolution that substitutes "neutrality" for religious principles and is itself a religion?

Dr. Bennett, the prolific writer and pacifist, assesses Paul as a 1st century liberal and the Pharisees as the "religious right" (*Christian Century*, October 14, 1981, p. 1018). This evaluation should qualify as a "non sequiter" because, in the 1st century, the believers were the religious right, standing essentially for the same things as their 20th century successors. Both Bennett and Clymer tend to obfuscate, or evade.

Other religious regulars are slamming the NCR in a pattern that ranges from hysteria to hand-wringing. Southern Baptist Paul D. Simmons resorts to name calling: "a type of neo-

(Continued on Page 6 Column 1)

The old saying, "Birds of a feather flock together" is not only true with birds, it is also true with preachers.

ROLLING

fascism that threatens the very foundation of American life." His colleague, G. Welton Gaddy, accuses the Christian right of "Messianism" and threatening religious freedom — all, however, without specifics and all delivered at the recent Washington, D.C. meeting of the AU (Americans United for Separation of Church and State) (Christianity Today, October 23, 1981, p. 60).

Later, the AU's premise for "separation" was challenged by Notre Dame's Charles E. Rice who set sparks flying at a similar "Church-State" conference in Norfolk, Virginia when he flatly stated that the First Amendment supported Christianity but that the Supreme Court interpretation had led to the establishment of a secular faith, i.e., secular humanism.

Big names in big churches are going at it. Here are a few more: W. W. Faniator pushed through a resolution condemning the NCR at the 1981 Southern Baptist convention; Presbyterian Robert McAfee Brown jumped Jerry Falwell for being "self-appointed," apparently forgetting that he (Brown) appointed himself to apologize for America at the 1975 Assembly of the World Council of Churches; even Billy Graham now preaches "stand(ing) in the middle on issues" and no longer "mix(ing) evangelism with conservative political goals." Again, we are reminded of lukewarmness (Rev. 3:16).

Nonetheless, it remained for the liberals' own James Wall to offer an axiom, studiously avoided by the church Left, saying, in effect: "When the Religious Right tells us they are only doing what the liberal preachers did for the past 20 years, they are precisely right. What the left accomplished in its leadership day, the right now intends to duplicate" (United Methodist Reporter, May 18, 1981, p. 3).

The Media. A most influential member of the Big Three is the print and electronics media. At this time, when the Federal Communications Commission proposes to repeal the Fairness Doctrine (guaranteeing equal opportunity for opposing viewpoints), we note an unusual twist in the application of fairness.

Two Richmond, Virginia television stations gave free "equal opportunity" time to Humanities Professor Robert S. Alley to respond to the -paid-for religious programming of evangelists Pat Robertson and Jerry Falwell in their crusades against pornography and immorality in general. Alley is a member of TV producer Norman Lear's People for the American Way (PAW).

The twist is that Lear has for years preached Lear's values of permissiveness (Mary Hartman, Soap, and similar programs) to TV audiences of 150 million viewers per week and was paid millions of dollars to do so; whereas, the TV evangelists tried to counter the Lear influence, had perhaps 2 million viewers per week, and paid their way with voluntary contributions. The Richmond episode, now being publicized so other PAW members can do likewise, suggests an unFairness Doc-

trine, the Fairness Doctrine, we believe, needs integrity not repeal.

Many TV and radio stations have succumbed to PAW pressure for "fairness" and are accepting a blitz of spot announcements aimed at the Religious Right. One such spot makes the point that some people like their eggs scrambled, others fried and concludes with "This is the American way." Dr. G. Aiken Taylor has answered this spot with realism: "Do you get the point? Whether I should have the right to kill an unborn child or whether I should not have that right is like trying to decide how my eggs shall be cooked. ...The decision is mine to make" (Presbyterian Journal, September 16, 1981, p. 7).

A match for PAW may be the National Federation for Decency, headed by conservative Methodist Don Wildmon, now getting to be well known and respected. This organization monitors TV for violence, sex, and permissiveness. It has a very simple philosophy: We have a right to spend our money on whatever advertisers' products we choose and the advertisers (sponsors) can spend their money on whatever programs they choose. The implication has been moving: Many advertisers moved to sponsor other shows. Wildmon made another point: We do not choose to use the TV set's off-button; the airwaves belong to the public, use them decently and responsibly.

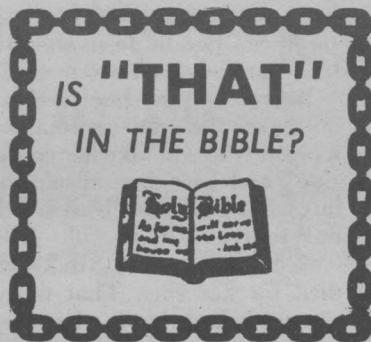
Another concerned group (including Leonard Bernstein, Mary Tyler Moore, and other entertainers) formed ACT (Action for Children's Television) because of fear that children might be too restricted in their free choice of programs.

There are many examples of misrepresentation and selective reporting on moral issues. Time magazine (September 14, 1981) unfairly presented Senator Jess Helms (R-NC) as calloused, unethical, and a ludicrously "righteous warrior" in his "battle to redeem America from godlessness," and totally ignored this man's dedication to morality, the underprivileged, and national security.

Reporters from major newspapers, always eager to question the Religious Right, also ignored the United Methodist involvement and \$4,000 contribution to the recent pro-communist "Conference in Solidarity with the Liberation Struggle of the Peoples of Southern Africa" (Human Events, November 11, 1981, p. 7). Here we had Bishop Leroy Hodapp in a key role with known radicals and communists promoting communist solutions for Africa. The media ignored it.

The Political. Soon after the 1980 elections, ex-Senator George McGovern organized his "Americans for Common Sense" whose goal was to fight "emotionalism and narrow, political dogma" in order to restore the "spiritual vitality of American society." But that was what the election was about! Be that as it may, not much has been heard of McGovern's Coalition lately.

Nonetheless, Senator Barry Goldwater recently denounced the Religious Right for "dictating their religious beliefs to me." But who dictated? The religious people want their views reflected in laws and government policy and plan to vote accordingly, just as others vote their minds. Ironically, it was the religious vote that gave



QUESTION: — Whose lips were touched with a live coal?

ANSWER: — Isaiah's, Isaiah 6:6-7 — "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

Goldwater his razor-thin 1980 election victory.

Next comes ex-Vice President Walter Mondale with his "Committee for a Free America" to fight the "moralists of the New Right." He deplores their negativism, their defeat of "good and able incumbents," and their political action committees — but then, on the next page, calls CFA a political action committee too. In the next mail comes Congressman Peter Rodino's appeal: Save us from the right-wing takeover of America.

Yale President Bartlett Giamatti's outburst was a classic. He told his freshmen to beware the Moral Majority, those peddlers of coercion, those enemies of political and religious freedom, those Jew haters. Editorial writers across America ridiculed Giamatti for inaccuracy and sophomoricism. For example, probably no group in America is more pro-Israel than the Moral Majority; and further, this group merely seeks the same rights that Yale has enjoyed for almost 300 years.

The Big Three has spoken. Americans, right and left, have chosen up sides. However, the assault on the Christian Right, we believe, has been counter-productive. The more the left wing criticizes, the more attention its own record gets. Leon Jaworski, the Watergate prosecutor, spoke of morals and self-indulgence: "Those who profess a religious faith (must) rededicate themselves to its principles. I believe religion played a vital part in the formation of America."

The wild attacks on the Religious Right may be a fashionable intellectual prejudice or, more likely, a product of secular humanism (in which "neutrality" replaces religious values). Dr. Carl H. Henry, former editor of Christianity Today, addresses the matter of secular humanism: "The grey mist of secularism stupefies the sense of holiness, stifles moral outrage, intimidates ethical indignation, and questions the worth of purity."

We know of another Christian who will not accept the "neutrality" of secular humanism: Legislator Bob Stephenson of the Colorado House of Representatives. Here is part of his recent opening prayer in the House:

Lord, I ask that you forgive us, the people of this state and this nation, for saying we can't legislate morality; yet, You say the very purpose of the law is to expose and punish the immoral. You also say government officials are ordained by God to be

a terror to evildoers. Lord, Your Word is either true or we must rely on our own knowledge. I pray that we would rely on Your Truth. Amen.

These are words "easy to understand;" perhaps we need more such words in the churches, the media, and especially in government.

STORY

(Continued from Page 1)

to find a substitute to go for them, and to let everybody to go that could.

Then he asked us how we would feel if we had no Jesus to go to for forgiveness of our sins, for help in our trials, for strength against temptation, comfort in sorrow, for guidance in perplexity; no Jesus to tell us how to live here, and especially no Jesus to tell us about the love of God and where our loved ones go after death. This was what made life so dark for the heathen, and in our gifts we were to remember the heathen's need for us to go.

Then he prayed and the choir didn't sing that day, but the organ played softly while the collection was being taken. Old Deacon Bright got up to pass the plate on his side. The old deacon was as fine a man as you could meet in a day's journey, good neighbor, and as honest a man as ever lived—nice 200 acre farm and a fine family, all members of the church. Jim, the oldest, ran the farm; Jack, the second boy, was just ready to go to college; and Mary had her diploma as a teacher and was studying to be a nurse in the Toronto hospital. Mother, too, was a nice woman as you could find anywhere. The old deacon was considerably deaf of late years, and sat alone in the front pew. I guess he got to dreaming over the sermon, for as he rose to get the collection plate he began to talk to himself out loud.

So, he took the plate and began to talk. As I remember, this is what he said: "So that 'Go ye,' means me and every one of us, and this is the Lord's plate, and what we put in is our substitute and shows how much we'd have been worth to Him, seeing we don't go ourselves." Then he got to the back seat and passed the plate. Our back seats are always full of young men; and as they put their money on the plate, the old man went on: "Twenty-five cents from Sam Jones. My boy, you'd have been worth more than that to the Lord. Ten cents from David Brown, five cents from Tommy Smith, and nothing from Steve Jackson, forty cents for four boys, and every one of them could go, too. They're worth \$600 a year to their fathers and only 40 cents to the Lord."

In the next pew sat Mr. Allen and his family. He put in a dollar for the family, and the old deacon moved on, saying, "The price of one of your dinners down town, half of that pair of gloves you have, almost as much as you spent for ice cream last week, a box of candy," were the deacon's comments as the coins fell from the hands of the judge and family.

Then Father John Robb put in a bill rolled up, Mrs. Robb put in another, Johnny Robb a little envelope with pennies, and Maggie helped the baby to put in another little bag; and the old deacon said: "God bless them!"

You may be sure we were all listening by this time though we didn't dare turn around; and

there were lots of us mighty glad that deacon wasn't taking the collection in our aisle.

John McClay's pew came. "Worth a dollar a year to the Lord and two thousand a year to himself," said the deacon. "Seventy-five dollars for a bicycle and twenty-five cents for the Lord don't match, Tommy McClays."

"Ah, Miss Eden, it looks queer for a hand with a fifty-dollar ring to drop five cents in the plate." "A new house for yourself and an old quarter for your Lord, Alex Bovey?"

"You take in washing and can give five dollars to the Lord! God bless you, Mrs. Dean. What? Minnie has some, too, and wee Robbie?"

"Fifty, seventy-five, ninety. Oh, your dinner will cost more than you have given, Mr. Steele." "A bright, new dollar bill, and spread out, too. Mr. Perkins, I am afraid ninety-five cents was for show."

"A check from Mr. Hay. It will be a good one, too, for he gives a tenth to the Lord."

"Two dollars from you, Marty Atkins, is a small gift to the Lord that healed your wife."

"Ah, Miss Kitty Hughes, that fifty cents never cost you a thought; and you Miss Marion, only a quarter, when both of you could go and support yourselves." "Five cents from the father and a cent from each of the family. I guess John Hull and family don't love the heathen brother very hard."

"Ah, Mrs. McRunyon, that means a good deal to you. The Lord keep you until you join the good man that's gone." "Charlie Bakers and you, too. Effie—I doubt the Lord will take any substitute for you." "Nothing from Mr. Cantile? Heathen at Home? Perhaps you are one of them." Five cents, John Donald. I doubt if you'd want to put that in the Lord's hand.

Then the old man came to his own pew and his wife put in an envelope. Ah, Mary, my dear, I am afraid that we have been robbing the Lord all these years. I doubt we'd have put Jack on the plate, wife, Jim, my boy, you'd be worth far more than that to the Lord." Jack and Mary say in the choir.

So it went from pew to pew till the old man came to the front again, and there he stood a moment, the plate in his left hand and after fumbling in his vest pocket for a while he said: "No, that isn't enough, Lord you ought to get more than that; you've been very good to me." So he put the plate down and taking out an old lean wallet counted out some bills on the plate and said: "I am sorry, Lord, I didn't know you wanted me to go, and Jim will keep mother and me on the farm, now we're getting old; but I won't keep back Jack any longer; and Mary's been wanting to go, too, only I wouldn't let her. Take them both, Lord."

Then while the old man sat down and buried his face in his hands, Deacon Wise jumped up and said: "Dear Pastor, we haven't done our duty. Let's take up the offering again next Sunday." And a chorus of "Amen's" came from all over the church. Then the pastor got up, with tears in his eyes, and said: "My friend; I haven't done all I could, either. I want to give more next Sunday, and I'll give my boy, too."

Then we sang a hymn as we closed, but it sounded different than it ever had before:

"Love so amazing, so divine. (Continued on Page 7 Column 1)

When we become more interested in world recognition than divine recognition everyone soon knows it by our lack of spiritual power.

STORY

(Continued from Page 6)

Demands my soul, my life, my all."

The organist said she believed it went through the roof, and I guess the Lord thought so, too.

I think that old deacon felt pretty bad when he found that his day dreaming had been done aloud. And one or two felt pretty hard at first, but they knew it was true. So that was what started our missionary church, and we've kept on ever since. Six of our best young men, and eight of our brightest girls have gone as missionaries during the last six years.

Jack Bright? He married the organist, and they are on the border of Tibet, where his zeal is winning a way for Christ. Mary Bright married the minister's son, and they went to Africa.

The old deacon has gone to his rest now. I wish we had more like him. Jim keeps his mother on the farm yet, she's getting pretty feeble. You're much obliged? O, that's nothing. I'm glad to tell you. You see I have two of my own boys that are in the work, one in India and the other in China, and another getting ready to go. My name? John Donald. You're laughing? Yes, I was the one who gave only five cents that day. What the old man said about putting it in the Lord's hand struck me. But I hope to give the Lord a boy or girl for every one of those five cents. Even my two youngest are talking about going already. You see the Lord said, "Go ye, so we're going. Good-bye."

"Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2).

from News and Truths (1929)

DIVISIONS

(Continued from Page 1)

father of His children (those born into His family). Listen: "...if any man have not the Spirit of Christ, he is none of his" (Romans 8:9); and again, it is written, "...They which are the children of the flesh, these are not the children of God..." (Romans 9:8).

Many are religious and yet not born again. We have such a man in John, Chapter 3, named Nicodemus. He was a religious wreck as are all such people without the new birth. He was a teacher of religion among the Jews as shown by the words of Christ, "Art thou a master of Israel, and knowest not these things?" (John 3:10).

There are many like Nicodemus today; theology professors, pastors, Sunday school teachers, those who teach others and are blind themselves. For Jesus said, "...Except a man be born again, he cannot see the kingdom of God" (John 3:3).

Nicodemus asked two unusual questions. "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" (John 3:4).

Now the Jews often referred to the natural birth as being born of the water, like when a woman's water breaks during childbirth.

Jesus then proceeded to tell Nicodemus that he needed more than a natural birth, more than just being born of water. He compared the natural and the spiritual, listen: "Verily, verily,

I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

In order that there could be no misunderstanding that He was talking of a natural birth when He said, "born of water," He interprets His own words in John 3:6, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

This also shows the heresy of baptism playing a part in the new birth. May God deliver those from the snare of Satan who believe such a vile and sinful doctrine.

We say God made a division by the new birth. Listen: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13).

I spoke to a Church of Christ minister some years ago. He said it was his job to take the children of the Devil, baptize them, and then train them up to be the children of God. I told him God would not recognize such people as His. Only those born from above are His children.

2. God Made A Division By Blood

"...Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5).

In Exodus 12, we read how the children of Israel were in the land of Egypt and God said that all the firstborn would die in every household except those that had the blood of the lamb on the door posts. God made a division between the Israelites and the Egyptians by the blood of the lamb.

God made a division in the first family by the blood. There were two brothers according to the flesh, named Cain and Abel.

Cain was a farmer and grew vegetables. He brought the best he had grown and offered them to God. There was a serious problem, there was no blood in his sacrifice to picture the blood of Calvary's sacrifice.

Abel, on the other hand, kept a flock and he offered from the flock a blood sacrifice, showing that he was a sinner and needed a blood sacrifice; that his faith was resting in God's blood sacrifice on the cross even Christ.

Down through history, we find the division between the saved and the lost to be over the blood of the Lamb. In Leviticus 17:11, we find it is blood alone that makes an atonement for the soul. It is no wonder that the children of the devil want the blood out of the hymn books. They refer mockingly to our preaching as a slaughterhouse religion. I say there is a division by the blood and they are on the wrong side of it.

The question, my friend, is where do you stand regarding the blood of the Lamb?

Those taught of God want nothing mixed with the blood. They know they are sinners and need the full power of the soul-cleansing blood. No mixture of works, or baptism or the Lord's Supper, just simply the blood of Christ alone--our peace with God.

Our second point is this:

II. CHRIST IS THE DIVISION

The difference between going to Heaven or Hell, is Christ. It is simply self-righteousness or Christ's righteousness. We can not have both or a mixture of any kind. It is Christ alone or ourselves alone. The Bible tells us of those who believe in works for salvation in these words,

"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" (Romans 10:3).

The sure and certain hope for Heaven (not the hope the world speaks of which can fail, but this is hope that can never fail) is found in these words "...Christ in you the hope of glory" (Col. 1:27).

There are three things about Christ which causes division.

1. A Division Over Who He Is

"Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scriptures said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of him" (John 7:41-43).

Many say He was a good man and a good teacher, some under the power of darkness have even said that He is a saving example. There are many opinions.

We must affirm with the Apostle Paul that He is God "manifest in the flesh" (I Tim. 3:16). The One whom all the Scriptures picture, "...in the volume of the book it is written of me" (Psalm 40:7).

I remember talking to a man who was a minister of a cult. He said he was baptized in order to have his sins forgiven. He asked me if I was not baptized for the same reason. I said, "No," that I had been baptized as my first step in serving the Lord that had already forgiven me my sins. I then asked him why Jesus was baptized? He replied, "In order to get His sins forgiven."

I then knew there was a division between us over who Jesus was. To me, He was the spotless, sinless Lamb of God; to him, He was a man like unto Himself.

I say divine grace makes a division among the children of men over the person of the Lord Jesus Christ.

2. A Division Over His Power

"Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them" (John 9:16).

I believe Christ to be all powerful, yet many do not share that view. We hear so much preaching that presents Christ to be weak. Some preachers have gone so far as to present Christ as on His knees, begging the sinner to receive Him. They say He has done all He can do, that He is trying to save you.

Christ doesn't try to do anything. He does things but He never tries. It is not a question of what you will do with Christ, as though He were under your power, but rather what He will do with you. Listen to His words, "All power is given unto me in heaven and in earth" (Matt. 28:18).

He has universal power without limitation.

When Christ is presented as weak, He is dishonored, and many unconverted people join the church.

The apostolic preaching, which turned the world upside down, laid heavy stress on the fact that Christ was Lord. Peter said in Acts 2:36 that Jesus was "...both Lord and Christ."

Peter again preaching in Acts 3:15, stated that Jesus is "...the Prince of life..." In the Greek,

it means the author of life or we could say, the very source of life.

Peter preaching in Acts 10:36, says that Jesus is "...Lord of all."

If we are to preach as the apostles, we must proclaim Him as a mighty Saviour. Many today present a Christ that is far different than the Christ presented in the Book of Acts by the apostles. Sometimes preachers play on the sympathy of their hearers by presenting a pathetic Christ. The results of such preaching, aside from dishonoring their Master, are sometimes very bad.

A pastor of a large Baptist church confided that he was concerned because he feared many of his members were lost. They had been made to feel sorry for Jesus and in emotion, out of sympathy, had joined the church. When the emotion had passed, they looked on their membership much the same as if they belonged to a service club like the Lions Club or the PTA.

I say there is a division over the power and position of the Lord Jesus Christ.

3. A Division Over His Gospel

"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. There was a division therefore again among the Jews for these sayings" (John 10:17-19).

There is division over the Gospel, over what it is and what it does.

Several years ago, in a county in a southern state, there was to be a referendum vote held on the question if liquor could be sold by the drink. All the churches were united against liquor. What amazed me was that they would never have united on the Gospel, to the most important message that ever came to the human race; the central issue of our most holy faith! Surely, I thought something must be wrong, then I realized that the Gospel causes division—not unity.

We maintain that the finished work of Christ on the cross and His resurrection from the dead does not make possible salvation, but actually secures it. Listen to how it is put in the past tense, "...Jesus, which delivered us from the wrath to come" (I Thess. 1:10).

The Bible lets us know that some stumble over it because they want to add works to it and some just consider it foolishness. Listen: "But we preach Christ crucified, unto the Jews a stumblingblock and unto the Greeks foolishness" (Cor. 1:23).

III. A DIVISION IN THE LIVES OF HIS PEOPLE

God's people find that there is a division between them and the other people. Though they do not choose for there to be a division, yet it exists.

Even in the closest of all human relations. What can be closer than a family? Yet listen to the words of Christ: "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother;

Missionary To New Guinea Eld. Fred T. Halliman



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the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law" (Luke 12:51-53).

It is indeed heartrending to see a divided family. Nevertheless, there is a division between the saved and the lost even in the family. It is not merely a passive division but an active one as the words "against" suggest, it could be rendered opposed. There are many afflicted children of God who know what I am talking about. They have indeed lived through the words of Christ as recorded in Luke 12:51-53. To them it is not a cold far off teaching, but a living experience.

Let us notice what causes some of these divisions.

1. Concerning Our Eating Habits.

The pleasures and appetites of the world do not satisfy God's people. They don't want to go to the worldly parties and to be entertained by the worldly amusements.

After Noah had been on the ark 40 days, he decided to send forth two birds to see if the water had abated from the ground. The one bird was a raven--a type of a lost person--and a dove, symbolized by the Holy Spirit, a type of a saved person. We read of the raven in Genesis 8:7, "And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth."

The raven never returned to the ark; it was at home among the dead and decaying bodies as the lost are at home in the world. The raven fed upon the dead bodies.

Then we read of the dove in Genesis 8:8, 9: "Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; But the dove found no rest for the sole of her foot, and she returned unto him into the ark..."

The dove could never be at home in the world. She didn't

(Continued on Page 8 Column 3)

No Christian need have a Gethsemane without a comforting angel.

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GIVE US READERS

We Will Give Them The Truth

DIVISIONS

(Continued from Page 7)

even find a place to rest upon but had to return to the ark of safety which is a type of Christ. There was nothing in the world for the dove to feed upon.

The saved are not happy in the world and the lost are not happy in the church service.

Concerning The Word Of God

"He that is of God heareth God's words; ye therefore hear them not, because ye are not of God" (John 8:47). When the lost go to church, they want plays, parties, gossip, jokes and stories. In other words, they want the world in the church.

The saved are different, they want God's Word.

I remember preaching in a Baptist church in the North of England. After the service, I greeted the folks at the door as they left. One man said, "I believe a fifteen or twenty minute message would have been enough, you spoke too long." An angel lady came out next and she said, "Oh why did you stop preaching, it just was not long enough." I realized then, there was a division between the man and the woman with regard to the Word of God.

The lost want to read novels about romance and the world, but the saved want to read the Bible and book about the Bible.

3. There Is A Division Concerning What We Are Taught

The grace of God that saves us also teaches us some things. The grace of God teaches us that, "...we should live soberly, righteously, and godly, in this present world" (Titus 2:12).

The child of God doesn't need to be taught these things as they are taught them by God through the power of regeneration. However, the preacher is to remind them of what they have already been taught.

The people of the world follow the lusts of the flesh and glory in them.

God's people know they are wrong and there is a division.

The people of the world do not love the company of God's people, listen: "Egypt was glad when they departed..." (Psalm 105:38).

David the psalmist said, "My soul hath long dwelt with him that hateth peace. I am for peace: but when I speak, they are for war" (Psalm 120:6, 7).

When God saves a man or woman, they find that they love God's people and they love to be with God's people.

4. There Is A Division Concerning Death

God's people do not have a death like the lost, listen: "Precious in the sight of the Lord is the death of his saints" (Psalm 116:15).

The death-bed of the lost is a horrible place, fear and darkness are magnified. If the problems of life can crush a person, how about death? Listen: "...in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" (Jeremiah 12:5).

The saved have the one who conquered death to conduct them through the swellings of Jordan, listen: "When thou passest through the waters, I will be with thee..." (Isaiah 43:2).

The death-bed tales of the lost

are enough to frighten even the most stout-hearted. However, the death-bed tales of the saved are comforting and blessed experiences.

I say there is a division concerning death.

5. A Division In The "Hereafter"

In the case of Lazarus the beggar and the rich man as related by Christ, we find that in the hereafter there was a division, listen: "...there is a great gulf fixed..." (Luke 16:26).

Many times when a person has suffered a terrible illness and then dies, some say it was a sweet release. This can only be true if that individual was saved, because the terrors and suffering of Hell are far worse than the sufferings on earth.

I have heard many say that the departed is better off, but if that individual did not know Christ, then they are worse off.

The state of the saved in the hereafter is forever a blessed

state. To be in the presence of the Lord is beyond words, beyond description, listen: "...in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psalm 16:11).

There is a division in the hereafter.

TO THE LOST

Satan would try to blur the divisions made by God to make them seem as though they don't exist. I have tried by God's help, to show that they do exist and are sharply drawn.

My friend, you are not half-saved and half-lost. You are either saved or lost, there is a division. Listen: "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12).

That eternal life is only in Christ. Listen to His gracious words: "...him that cometh to me I will in no wise cast out" (John 6:37).

May God bless you all!

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