

Would you believe in missions if you had to change places with the heathen?

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

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

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ELECTION

By C. H. SPURGEON

First, I think election, to a saint, is one of the most stripping doctrines in all the world — to take away all trust in the flesh, or all reliance upon any thing except Jesus Christ. How often do we wrap ourselves up in our own righteousness, and array ourselves with the false pearls and gems of our own works and doings. We begin to say, "Now I shall be saved, because I have this and that evidence." Instead of that it is naked faith that saves; that faith and that alone unites to the Lamb, irrespective of works, although it is productive of them. How often do we lean on some work, other than that of our own beloved, and trust in some might, other than that which comes from on high. Now if we would have this might taken from us, we must consider election. Pause, my soul, and consider this. God loved thee before thou hadst a being. He loved thee when thou wast dead in trespasses and sins, and sent his Son to die for thee. He purchased thee with His precious blood, ere thou couldst lisp His name. Canst thou then be proud.

I know nothing, nothing, again, that is more **HUMBLING** for us than this doctrine of election. I have sometimes fallen prostrate before it, when endeavoring to understand it. I have stretched my wings, and, eagle-like, I have soared toward the sun. Steady has been my eye, and true my wing, for a season; but, when I came near it, and the one thought possessed me — "God hath from the beginning chosen you unto salvation" — I was lost in its luster, I was staggered with the mighty thought; and from the dizzy elevation down came my soul, prostrate and broken, saying, "Lord I am nothing, I am less than nothing. Why me? Why me?"

Friends, if you want to be humbled, study election, for it will make you humble under the influence of God's Spirit. He who is proud of his election is not elect; and he who is humbled under a sense of it may believe that he is. He has every reason to believe that he is, for it is one of the most blessed effects of election, that it helps us to humble ourselves before God.

Once again, election in the Christian should make him very

FEARLESS AND VERY BOLD.

No man will be so bold as he who believes that he is elect of God. What cares he for man, if he is chosen by his Maker? What will he care for the pitiful chirpings of some tiny sparrows when he knoweth that he is an eagle of a royal race? Will he care when the beggar pointeth at him, when the blood royal of heaven runs in his veins? Will he fear if all the



CHARLES H. SPURGEON

world stands against him? If earth be all in arms abroad, he dwells in perfect peace, for he is in the secret place of the tabernacle of the Most High, in the great pavilion of the Almighty. "I am God's," says he, "I am distinct from other men. They are of an inferior race. Am not I noble? Am not I one of the aristocrats of heaven? Is not my name written in God's book?" Does he care for the world? Nay; like the lion that careth not for the barking of the dog, he smileth at all his enemies; and when they come too near him, he moveth himself and dasheth them to pieces. What careth he for them? He walks about them like a Colossus; while little men walk under him and understand him not. His brow is made of iron, his heart of flint — what doth he care for man? Nay; if one universal hiss came up from the wide world, he would smile at it, for he would say:

"He that hath made his refuge God, Shall find a most secure abode." "I am one of His elect. I am chosen of God and precious; and though the world cast me out, I fear not." Ah! you time-serving professors, some you can bend like the willows. There are few oaken Christians now-a-days that

can stand the storm; and I will tell you the reason. It is because you do not believe yourselves to be elect. The man who knows he is elect will be too proud to sin; he will not humble himself to commit the cast of common people. The believer in this truth will say, "I compromise my principles? I change my doctrines? I lay aside my views? I hide what I believe to be true? No! since I know I am one of God's elect, in the very teeth of all men I shall speak God's truth, whatever men may say." Nothing makes a man so truly bold as to feel that he is God's elect. He shall not quiver, he shall not shake, who knows that God has chosen him.

Moreover, election will make us **HOLY**. Nothing under the gracious influence of the Holy Spirit can make a Christian more holy, than the thought that he is chosen. "Shall I sin," he says, "after God hath chosen me? Shall I transgress after such love? Shall I go astray after so much loving-kindness and tender mercy? Nay, my God; since thou hast chosen me, I will love thee; I will live to thee—

"Since thou, my everlasting God, My Father, art to come, I will give myself to thee, to be thine forever, by election, and by redemption, casting myself on thee, and solemnly consecrating myself to thy service."

And now, lastly, to the **UN-GODLY**. What says election to you? First, you ungodly ones, I will excuse you for a moment. There are many of you who do not like election, and I cannot blame you for it, for I have heard those preach election, who have sat down, and said, "I have not one word to say to the sinner." Now, I say you ought to dislike such preaching as that, and I do not blame you for it. But, I say, take courage, take hope, O thou sinner, that there is election! So far from dispiriting and discouraging thee, it is a very hopeful and joyous thing that there is an election. What if I told thee perhaps none can be saved, none are ordained to eternal life, wouldst thou not tremble, and fold thy hands in hopelessness, and say, "Then how can I be saved, since none are elect?" But, I say, there is a multitude elect, beyond all counting — a host that no mortal can number. Therefore, take

"We are willing to admit that Jesus started the first Baptist Church. Certainly it should be a model to us. Baptists insist upon a regenerated church membership, and yet Judas was apparently a member, though unsaved. Jesus knew he was unsaved. (cf. John 6:70-71) How do you explain the relationship of Judas to the church in the light of your contention for a regenerated membership?"

ROY MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



We justly contend for a regenerated church membership. That is the ideal, and yet we know perfectly well that perhaps every church has unregenerates in it. We can't see into human hearts, so we are often deceived by outward appearance. It is impossible for us to know just who are saved. Sometimes people are guilty of shameful acts such that they should be disciplined and expelled. Paul cited a case among the Corinthians — a man who was living in sin and he told the church to deal with him. Evidently they dealt with him very harshly, for in the second letter to the Corinthians, Paul asked them to let up. Often those disciplined give indication that they are saved. I have seen this happen, as persons dealt with came before the church and acknowledged their

heart, thou poor sinner! Cast away thy despondency — mayst not thou be elect as well as any other? for there is a most innumerable chosen. There is joy and comfort for thee! Then, not only take heart, but go and try the Master. Remember, if you were not elect, you would lose nothing by it. What did the four lepers say? "Let us fall unto the host of the Syrians, for if we stay here, we must die, and if we go to them we can but die." O sinner! come to the throne of electing mercy. Thou mayest die where thou art. Go to God; and, even supposing He should spurn thee, suppose His uplifted hand should drive thee away — a thing impossible — yet thou wilt not lose any thing; thou wilt not be more damned for that. Besides, supposing thou be damned, thou wouldst have the satisfaction at least of being able to lift up thine eyes in hell, and say, "God, I asked mercy of thee, and thou wouldst not grant it; I sought it, but thou didst refuse it." That thou never shalt say, O sinner! If thou goest to Him, and asketh Him, thou shalt receive; for He never has spurned one yet! Is not that hope

(Continued on page 3, column 4)

faults and asked restoration. Not only that, they lived worthy lives after this.

In the case of Jesus, He knew the secrets of men's hearts and He knew that Judas was crooked. He also knew that his betrayal was foreordained of God, so he didn't take steps to eliminate Judas from among the apostles. He also knew that Judas would eliminate himself very shortly. In my judgment, it was in order that prophecy might be fulfilled that Jesus did not precipitately deal with Judas.

AUSTIN FIELDS

PASTOR,
Arabia Baptist Church
Arabia, Ohio



I agree with the querist in the statement that Jesus started the first Baptist Church, and also that she is the only church which Jesus founded. While we Baptists insist upon a regenerated membership, we must also remember that we are not like God in the respect that we can look into one's heart to see if the Spirit has worked regeneration. Therefore, our judgment as to regeneration is based upon fruits or obedience of God's commands.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Wherefore by their fruits ye shall know them." — Matt. 7:15-16 and 20.

Since the church is not able to determine positively those who are saved, the Lord gave her guidelines to help her in her judgment. Thus, true Baptists insist upon belief in Jesus Christ as the only way of salvation, and then baptism (immersion) ere one is taken into their membership. Though we are ever so careful, the Lord tells us that wolves in sheep's clothing will invade the church.

Their invasion is for the purpose of destroying the Head and Founder and the church. They come into our churches with the wiles (false doctrines) of Satan, and we can expect to find amid our membership lost men who outwardly profess to be saved but who inwardly are ravening wolves.

The Holy Spirit, through Jude, reveals how these unregenerated men creep in unawares.

"For there are certain men crept in unawares who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord, God, and our Lord Jesus Christ."—Jude 4.

Because the church demands a regenerated membership, these ungodly must come in under a cloak of secrecy. After entrenching themselves in the body, they then deny the Lord Jesus Christ and preach salvation by works. Though to us they enter into the church unaware, thanks be unto our God they are not hid from (Continued on page 4, column 4)

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE GLORIOUS STORY OF REDEMPTION"

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

Certainly, all saved people should be interested in redemption. If you have been saved, you have been redeemed, and if you are redeemed, you surely ought to be interested in redemption. If you are a lost man or a lost woman, you need to be saved. You have to be saved —

you have to be redeemed, if you are ever going to Heaven. So I say that the message of redemption ought to be of interest to all the saved because you have been redeemed, and it ought to be of interest to all the unsaved because you need to be redeemed.

It might be well to call attention to the meaning of the word "redemption." The word "redemption" is translated from three distinct, different, and separate words in the New Testa-

ment. There is one word, "agorazo," which means to purchase in the market just as you might go to a slave market and buy a slave; or as you might go to an automobile dealer and purchase an automobile; or as you might go to a supermarket to buy your groceries. The word "agorazo" means "to purchase in the market." That is the most usual word that is translated "redemption" in the Bible. In other

(Continued on page 2, column 1)

Instead of letting their light shine, some people spend their time trying to put out the lights of others.

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JOHN R. GILPIN.....Editor

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Don Pennington Conducting Mission In Covington, Ky.



DON PENNINGTON

Brother Don Pennington, a former member of Calvary Baptist Church, is conducting a mission in Covington, Kentucky, known as the Mt. Zion Baptist Mission.

Their place of services is 313 Berry Street, West Covington. Their Sunday School meets at 10:30 and the morning services begin at 11:15. On Sunday night and Wednesday night, they meet at 7:30.

Brother Don is a good preacher of the Word of God, and we would certainly ask all our friends living in that area to visit the mission and worship with them whenever possible.



"Redemption"

(Continued from page one)
words, "redemption" means to be purchased in the market of sin.

Then there is a second word translated "redeem" which is very closely akin to the first one, and that is, "exagorazo," which means not only purchased in the market, but to buy out of the market. The idea is, that when you are redeemed ("exagorazo") you are bought out of the market, never again to be exposed to sin.

You see something, and you say, "I am going to buy it for myself, and I am going to keep it as long as I live. I'll never part with it." The Lord Jesus Christ went to the cross of Calvary and purchased us. He redeemed us with the thought that we are His, and that we are never again to be exposed to sin.

Joe Wilson To Hold Special Meetings In Michigan And Ky.



JOSEPH M. WILSON

Elder Joseph M. Wilson of Winston-Salem, N. C., will be in special meetings in Michigan and Kentucky the latter part of this month.

His itinerary is as follows:

Elder Henry Hall and the Gladwin Baptist Church of Gladwin, Michigan, April 19-24.

Elder J. Frank McCrum and the Zion Baptist Church of 9024 Van Dyke, Detroit, Michigan, on Saturday evening, April 25.

Brother Don Pennington and the Mt. Zion Baptist Mission of 313 Berry Street, West Covington, on Sunday morning, April 26.

Elder Raymond Willis and the Emmanuel Baptist Church of Garrison, Kentucky, April 26-May 3.

Elder John R. Gilpin and the Calvary Baptist Church of 3339 Thirteenth Street, Ashland, Kentucky, on Sunday evening, May 3.

Brother Joe is one of God's elect and precious brethren and I thank the Lord for him. We would ask our friends who live within traveling distance to attend these meetings and those who do not live close by are urged to remember Brother Wilson in prayer.

It ought to thrill your heart just to know the meaning of the word "redemption." He not only bought you in the market, but He bought you out of the market, and you can never again be exposed to sin.

There is a third word that is translated "redeem" in the New Testament and that is the Greek word "lutroo" which means to loose. In other words, it carries the idea that when you are redeemed, you have been loosed by the paying of a price; you have been set free from your sins.

Here are the three words that are translated "redeem": "agorazo," which means to buy in the market; "exagorazo," which means to buy out of the market — never again to be exposed to sale; "lutroo," which means that you are set free by the paying of a price.

Beloved, it is by the paying of a price of the blood of the Lord Jesus Christ that you and I have been set free from the penalty of sin.

I say that saved people ought to be interested in redemption because that is how you are saved, and unsaved people ought to be interested in it, because if you are ever saved, that is how you will be saved.

I

THE ORIGIN OF REDEMPTION.

We read that it says "For God so loved the world." Where did redemption begin? Where did it originate? Who started it? Who brought it to pass? Who thought it up? Who planned it?

Beloved, the origin of redemption is found in the second word

of this text: "For God." God is the origin of redemption. Redemption never began with man. Man could never at all have thought up the plan whereby God chose to redeem man back to Himself. If man had been left to himself, man would have devised something by way of works, something by way of religion, something by way of human effort. If man had been left to himself, man would have come up with a far different plan than what we have given to us in the Word of God. I say, only God could have originated redemption. The origin of redemption had to be with God, and not with man. Listen:

"He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—I John 4:8-10.

From this text you can see who originated redemption. The origin of it, I say, was with God. It was God who loved us. It was God who sent His Son. It was God who thought out, planned and purposed our redemption.

II

THE OBJECT OF REDEMPTION.

My text says, "For God so loved the world." Notice that the object of redemption was man. The angels sinned, but God never purposed to redeem them. The angels never became the object of redemption. The animals were all affected by sin, but God never had as an object the redemption of the animals. I say to you, the object of redemption was man, and man alone.

If you will go back to the Old Testament, in Genesis 3, you will find that when sin became a reality, the serpent was proven guilty. Thus all the animal creation was cursed as a result of that one sin. Those animals might have been redeemed had God used them as the object of redemption.

The angels even prior to this had already sinned. I don't know when, but once upon a time, on the morning of creation, the angels clapped their hands and shouted for joy over the thought of God's purpose when they beheld this world. Then came the day that the angels themselves sinned. I don't know when it was, but there came a time, in the light of Revelation 12, whereby I am led to believe that one-third of the angels sinned, and fell, and became demon spirits. God might have taken the angels as the object of redemption, but God didn't do it.

It would seem maybe that the angels were more akin to Jesus Christ than even man. It would seem to me that the angels were fitter subjects for redemption than even man. Beloved, the Word of God tells us that when Jesus Christ came into this world to work out redemption, that the object of redemption was man, and man alone. My text says, "For God so loved the world — the world of mankind. Jesus Christ came with the object in view that man was to be redeemed back to God.

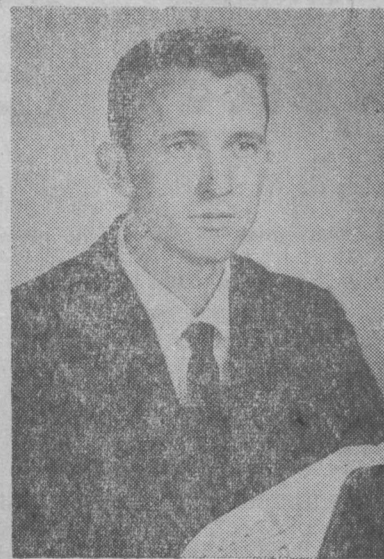
To be sure, we believe that redemption was for a certain number — that the atonement which was wrought out by Jesus Christ was of a limited nature — that it was limited to those who were chosen in Christ Jesus before the world began. It was this group that was loved by the Lord Jesus Christ and it was for this group that Jesus died. It was this group that was the object of redemption.

III

THE PRICE OF REDEMPTION

If it is interesting to notice

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



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

I have spoken to the Bible Conference of Calvary Baptist Church, and I would urge everyone to attend this Conference because I think this time of fellowship contributes much to God's people. I consider the preaching at this Conference to be highly informative, as well as God honoring. The congregational, as well as the special singing, is very enjoyable during each session. The fellowship with God's people is one of the highlights of the Conference. After each session we gather in groups to discuss the wonderful things taught in God's word. During these times of fellowship, many relate experiences they have been blessed with.

During the 1969 Conference there were many evenings that we discussed the Word of God into the early morning hours. The books that are sold at this annual Bible Conference are some of the best that can be obtained. Brother Joseph Wilson and Brother Cletus Snyder are very dedicated to the task of selling these books.

When Brother Gilpin stated that the facilities at the Morehead State University were ultra nice, he did not underestimate the facilities whatever. The food is very good, and also during each meal we have time to discuss points of interest, and enjoy Godly fellowship in general. The scenery around Morehead, Kentucky is very beautiful . . . the type of scenery that causes a person to draw nigh to God as he beholds His great handiwork.

Overall, I consider the Bible Conference sponsored by this great Church to be one of the greatest things that could ever happen to God's people! May it please our sovereign God to make it possible for us to attend the Bible Conference in 1970!

ELDER GORDON BUCHANAN
West Griffin Baptist Church
Griffin, Georgia

that redemption originated with God, and if it be of interest to note that the object of redemption was man, then may I have you notice also what the price of our redemption was. My text says, "For God so loved the world, that he gave his only begotten Son." There is the price of our redemption.

You know what it was the day that your son went away from home, maybe to get married, or maybe to go to work someplace else. It wasn't a happy day. It meant the breaking up of family ties. I have often noticed at a wedding that the mother of the bride or the mother of the groom nearly always weeps. It means a breaking up of the home. When your son went away to get married or went away to work elsewhere, it meant the breaking up of the family ties. There was a sadness that came to you then.

Maybe some of you have sons in the armed forces. You know what a sadness it was, as the day came when that son went away from home, possibly never to return so far as you know.

Beloved, one day God gave His Son. That Son of God came into this world to be the price of our redemption. When God gave His Son, He gave that Son with one thought in mind — that Son was going to suffer, He was going to be humiliated, and shame and sin were going to be heaped upon Him, and He was going to ultimately die for the sins of the world. The price of our redemption was God giving His only begotten Son. Listen:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious

blood of Christ, as of a lamb without blemish and without spot."—I Pet. 1:18, 19.

Notice how we are redeemed. It doesn't say that man was redeemed because of any works that he did, nor does it say that man is to be redeemed because of the good deeds that he performs. It doesn't say that man is to be redeemed on the basis of silver and gold. Silver and gold can accomplish every purpose, I think, in life but one — namely, the redemption of the soul. Silver and gold might redeem a captive slave, but all the silver and gold of this world, if it were heaped together, could not redeem one single soul back to God. Even the sacrifice of an angel, or the sacrifice of an innumerable multitude of the heavenly host, could never effect the redemption of this sinful race. Beloved, God gave His Son that with the precious blood of Christ we might be redeemed back to God. I say the price of our redemption was that God gave His Son.

Notice again:

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"—Rom. 8:32.

Notice, the Son of God wasn't spared by God the Father, but rather, God the Father gave His Son up that He might redeem us from all things.

Listen again:

"Thanks be unto God for his unspeakable gift."—II Cor. 9:15. Beloved, the price of our redemption is the Lord Jesus Christ.

My mind goes back to a long (Continued on page 3, column 1)

If you are not as close to God as you once were -- you can be very sure which one of you has moved.

The Redeemer's Return

By ARTHUR W. PINK

(Continued from last week)

"Redemption"

(Continued from page 2)

time ago, to World War I. Harry Lauder, a great singer, had a son who was killed in World War I. He suffered uncontrollably as a result of the death of that son. He couldn't reconcile himself until one day he and a younger son, were walking along the street. The little boy looked up into a window and saw a service flag with one star, and he said, "Daddy, there is a home that has one son in the war." They walked on and they found a window that had two stars, and the little boy said, "Daddy, there is a home that has two sons in the war." They went on a little farther and they saw a gold star, and the little boy looked up and said, "Daddy, there is a home that has given a son that has died in the war." They went on down the street a little farther to a vacant lot. Here was a house, and over there was a house, and in between was a vacant lot. As they walked along hand in hand, the little boy looked off in the distance and saw the evening star coming into its place in the horizon, the first star of the night, and he clutched his daddy's hand and said, "God must have given His Son, too." Harry Lauder said that was the first thing that ever brought any comfort to him as he thought about the death of his own boy, when he realized that God must have given His Son, too.

That is exactly what God did. The price of our redemption was the fact that God gave His Son in order that we might be redeemed back to God. As to the origin of our redemption, it originated with God. As to the object of redemption, it was not angels nor animals, but man that God saw as His object of redemption. As for the price of redemption, the price was that God gave His Son.

IV

THE EXTENT OF REDEMPTION.

My text says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish." Notice the extent: "whosoever believeth." The extent was immeasurable. The extent was that whosoever believeth on Him. There is not a hint that God shut out any race; that God shut out any color; that God shut out any man regardless of what physical and mental characteristics that he might have. Instead, the implication is as to the extent, that it was immeasurable — "whosoever believeth." No man can say, "I am not redeemed because I am too bad a sinner." Regardless of how bad a man you may be — regardless of how bad, immoral and unethical you may be, God gave His Son that whosoever believeth might be redeemed. Paul said:

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." — I Tim. 1:15.

The worst man and the worst woman in all the world may be included in that "whosoever" that we find here in this text.

Of course you and I know, as for the extent, that the redemption was limited to those whom God had chosen before the foundation of the world. Listen:

"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.

The only ones that are going to come are those who have been given of God the Father as a love gift to God the Son before the foundation of the world. Every one of them are going to come without an exception. In the light

On another occasion the Lord said to His disciples, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when He will return from the wedding: that when He cometh and knocketh, they may open unto Him immediately. Blessed are those servants, whom the Lord when He cometh shall find watching: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants" (Luke 12:35-38). The comparison is a very impressive one. The believer is exhorted to be like a faithful servant, standing on the threshold with loins girded and his lamp lighted, peering through the darkness for the first sight of his returning Master and listening eagerly with attentive ear for the first sounds of His approaching steps.

"For even thus shall it be in the day when the Son of Man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. * * I tell you in that night there shall be two men in one bed: The one shall be taken, and the other left. Two women shall be grinding together: the one shall be taken and the other left" (Luke 17:30-35). The force of this passage is in full harmony with the others already considered. The Lord's appearing is to be unannounced and unexpected. It will occur while men are busy at their daily vocations, and therefore it behooves us to be constantly on the *qui vive*. In passing, we may observe how the last quoted Scripture brings out the marvelous scientific accuracy of the Bible. We are told in verse 31 above, that it shall be "day" (in one part of the earth) at the time Christ is "revealed," while in verse 34 we learn it will be "night" (in another part of the earth), thus anticipating a comparatively recent discovery of science and demonstrating that the Lord Jesus was perfectly cognizant of the *rotundity* and *rotation* of the earth!

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke 21:34-36). Mark particularly, above, the words, "lest at any time your hearts be overcharged with surfeiting (self-indulgence) * * * and so that day come upon you unawares." Daily, nay hourly, readiness is required of us. Language could not be more explicit. Let those who speak so disparagingly of the "any moment theory" weigh the words "at any time" and remember they were uttered by the Lord Himself. The precise Date of the Second Advent has been designedly withheld from us in order that we should maintain our attitude of watchfulness and that we remain on the very tip-toe of expectation.

Just here we must take note of an objection that is brought against the position we are now advocating, namely, In view of the fact that in the above quotations it is clear that our Lord taught His disciples to look for His Return in their own lifetime, how can we harmonize this with His teaching in Matthew 13 where we found He foretold that certain conditions must arise before the end of this age could arrive? How can we square the presentation of the Redeemer's Return in the language of *imminency* with the predictions that before He came back the little mustard-seed must grow into a great tree and the whole of the three measures of meal be completely leavened? At first sight this appears a real difficulty, but further reflection will show it is more apparent than actual.

When we examine the parables of Matthew 13 in the presence of the above objection our first question must be, What impression were these parables calculated to make upon the minds of the apostles, or on Christians in apostolic days? That these parables contain prophetic pictures which it has taken many centuries to fully develop is evident to intelligent believers living now, but we insist that these predictions were couched in such terms that there was nothing in their surface and obvious signification which forbade the apostles and their converts looking for the Redeemer to return in their own lifetime. In other words, there was nothing direct in these parables which argued the inevitable postponement of the Second Advent until a long interval of time had lapsed after they were uttered by the Lord Jesus. In our exposition of Matthew 13 (see the previous chapter) we showed how, very early in the apostolic era, these parables began to receive their fulfillment, and, as we would now point out, they were fulfilled to such an extent that as a matter of fact they presented no necessary obstacles to the first century saints who be-

lieved in the Imminent appearing of the Saviour.

The first parable need not here detain us, for, the Sowing of the Seed was done by Christ Himself while He was here in person on the earth. Concerning the parable of the Tares it is sufficient to say that within the lifetime of the apostles themselves, long before the end of the first century was reached, Satan had succeeded in covertly introducing his children among the people of God. It is true the parable teaches that the wheat and the tares were to grow together until the harvest and that the harvest would not be until the end of the age, but there is nothing in the parable which intimated that a *protracted* interval lay between the sowing and the harvest, nay, there was nothing in it which discouraged the belief that the crop might hasten rapidly and the harvest occur in the lifetime of the apostles themselves.

The third parable foretold that the little mustard-seed was to become a great tree and, as we saw, it was the growth of Christianity (previously corrupted) which was thus symbolized. But let it be carefully noted that nothing at all was said in the parable as to how great the "tree" was to become. Furthermore, we know that even in the days of the apostles Christianity had made marvelous progress and had spread through extensive regions. At the time our Lord uttered the parable His followers were but a mere handful and there is nothing to indicate that up to the hour of His ascension His flock was anything more than a "little" one. But contrast the conditions that we read of in the Book of Acts. Mark the three thousand which were converted on the day of Pentecost. Take note of such expressions as, "And believers were the more added to the Lord, multitudes both of men and women" (Acts 5:14); "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake * * when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (8:5, 6, 12); "And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus, And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord" (11:20-24). Take into consideration the churches which were planted in Galatia, Corinth, Thessalonica, Ephesus, Philippi, Colosse, Babylon (I Pet. 5:13), Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea, and then it will be seen that the predicted growth of the mustard-seed could present no obstacle to the disciples continual expectancy of Christ's appearing. And if it be further objected that our parable foretold the corruption as well as the growth of Christianity, the answer is that the apostolic Epistles record the fulfillment of this part of the parable too. Read such passages as Phil. 3:18, 19, where the apostle says, "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things;" and "For the mystery of iniquity doth already work" (2 Thess. 2:7) and from such Scriptures we may discover how extensively the meal had been "leavened" in that early day. Thus the parables of the mustard-seed and the Leaven had been so far fulfilled in the lifetime of the apostles themselves that none could say the end of the age might not even then be near at hand.

(To Be Continued Next Week — D.V.)

Election

(Continued from page 1)

for you? What though there is an allotted number, yet it is true that all who seek belong to that number. Go thou and seek; and if thou shouldst be the first one to go to hell, tell the devils that thou didst perish thus — tell the demons that thou art a castaway, after having come as a guilty sinner to Jesus. I tell you it would disgrace the Eternal — with reverence to His name — and He would not allow such a thing. He is jealous of His honor, and He would not allow a sinner to say that.

But, ah, poor soul! not only think thus, that thou canst not lose any thing by coming; there is yet one more thought — Dost thou love the thought of election this morning? Art thou willing to admit its justice? Dost thou say

"I feel that I am lost; I deserve it; and that if my brother is saved I cannot murmur. If God destroys me, I deserve it; but if He saves the person sitting by me, He has a right to do what He will with His own, and I have lost nothing by it." Can you say that honestly from your heart? If so, then the doctrine of election has had its right effect on your spirit, and you are not far from the kingdom of heaven. You are brought where you ought to be; where the Spirit wants you to be; and being so this morning, depart in peace; God has forgiven your sins. You would not feel that, if you were not pardoned; you would not feel that, if the Spirit of God were not working in you. Rejoice, then, in this. Let your hope rest on the cross of Christ. Think not on election, but on Christ Jesus. Rest on Jesus — Jesus first, midst and without end.

"Redemption"

(Continued from page 3)

of this and in the light of these other verses, I say to you, the extent of redemption is immeasurable. We can't in any wise measure the extent of redemption, because it extends to "whosoever believeth" on the Lord Jesus Christ.

V

THE PLAN OF REDEMPTION.

What is the plan of redemption? It is, "whosoever believeth." The plan is not whosoever works, or whosoever joins the church, or whosoever turns over a new leaf, or whosoever quits his meanness, but the plan of redemption is "whosoever believeth."

I am glad that our salvation as planned by God the Father, as wrought out by God the Son, and as worked out for us by God the Holy Spirit is on the basis of "whosoever believeth." God has never in six thousand years of earth's history asked a man to do one single thing to be saved. He has never asked a man to join the church, to turn over a new leaf, to keep the Ten Commandments, to live up to the Golden Rule, or to do anything else. God says that whosoever believeth shall receive remission of sins.

I like to go back to that night long ago when the Philippian jailer was in the jail at Philippi. I like to go back to that night when Paul and Silas were his prisoners. It must have been a glorious night for them, even though their backs were bleeding and even though they had been bruised as a result of the whipping through which they had passed. It must have been a glorious night, for the Lord must have been there with them in that jail. I can hear Paul say, "Silas, can you raise some good old tune?" I don't know what they sang, but somehow I have always felt that it must have been the 46th Psalm. The Lord couldn't have led them to a greater song. Certainly they could never have chosen one that would have been any more appropriate than the 46th Psalm. I can hear Silas as he started out the 46th Psalm: "God is our refuge and strength, a very present help in trouble." I can hear him as he finishes it off by singing, "The Lord of hosts is with us; the God of Jacob is our refuge. Selah." About that time those rocks that God had planned before the foundation of the earth to slide and to give way, slipped, and there came an earthquake that shook that jail to pieces. That old jailer rushed in thinking that all his charges had fled. He drew his sword and was just about ready to kill himself when Paul cried out and said, "Do thyself no harm: for we are all here." The jailer was so startled that his prisoners were there, and so startled by the earthquake and so startled by the events that surrounded the earthquake that he fell on his face and said, "What must I do to be saved?"

If there were ever a good time for a mourner's bench, Paul had it. He already had him on his face. Why didn't he say, "Beat your brains out right there on the ground. Pray through." But Paul didn't do it. Why didn't he say, "Join the church?" Paul didn't do it. What did he say? After he got him upon his feet, he said, "Believe on the Lord Jesus Christ, and thou shalt be saved."

You ask me what the plan of redemption is? Here it is right in the story of the Philippian jailer: "Believe on the Lord Jesus Christ, and thou shalt be saved." I tell everyone who is here, and I tell everyone that I get an opportunity to talk with from week to week, "You believe on the Lord Jesus Christ if you want to be saved."

VI

THE PURPOSE OF REDEMPTION.

God has a purpose in redemption. My text tells us, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This is the two-fold purpose. Negatively, the purpose is that you shall not perish. Positively, the purpose is that you shall have everlasting life.

Isn't that wonderful. Everlasting life! Isn't it precious to know that this is the purpose of redemption. God didn't think all this up in eternity past for any other purpose except that you shall not perish, and that you shall have eternal life. That is the purpose of redemption.

Isn't it wonderful to know that if we believe on the Lord Jesus Christ we are not going to perish? Jesus Himself said:

"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:27-29.

I hear the Apostle Paul as he says:

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us."

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:35-39.

What is the purpose of redemption? It is that we shall not perish. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Thank God, that is the purpose of redemption.

God had some folk in mind when He sent His Son to die, some folk who were His love gift, whom God gave as a love gift to His Son. Beloved, when Jesus Christ died, He died with those in mind, and He died that they should not perish. I point Him out to you,

and as I hold up Jesus Christ on the cross and say, "Look at the blood as it flows from His hands and His feet; look at the blood as it flows from His forehead; look at the blood as it flows from His side that was riven by a spear — as I hold Him up to you, I say that was what God did that you should not perish, but have eternal life. That is the purpose of redemption. God gave Jesus Christ, negatively, to keep you out of Hell, and positively, to put you into Heaven.

The same truth is presented when we read:

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John 5:24.

Thank God as to the purpose of redemption! Negatively, it was to keep you out of Hell, and positively to put you in Heaven with everlasting life. In view of this, don't you thank God for the fact that you are redeemed? If you are His child, aren't you glad that God thought this up, that God planned it, that God effected it, and that God brought it to pass? I say to you, you and I can never praise Him enough in view of this fact.

I like the words of that old song which says:

"There is singing up in Heaven
Such as we have never known
When the angels sing the praises
Of the Lamb upon the throne.
Their sweet harps are ever tuneful
And their voices always clear;
Oh, that we might be more like them
While we serve the Master here.

'Holy, Holy' is what the angels sing,
And I expect to help them make
The courts of Heaven ring.
But when I sing redemption's story,
They will fold their wings
For angels never felt the joys
That our salvation brings."

I tell you, beloved, the angels may praise God, they may cover their faces with their wings, realizing the holiness of God, and they may praise Him eternally, but when I sing redemption's story in Heaven, the angels will never be able to join me, because they know not the meaning of redemption.

"So although I'm not an angel,
Yet I know that over there
I will join a blessed chorus
That the angels cannot share;
I will sing about my Saviour,
Who upon dark Calvary
Freely pardoned my transgressions,
Died to set a sinner free.

'Holy, Holy' is what the angels sing,
And I expect to help them make
The courts of Heaven ring.
But when I sing redemption's story
They will fold their wings,
For angels never felt the joys
That our salvation brings."

May God bless you! And may Jesus Christ become your Redeemer now!

The Forum

Him for He ordained them of old to this condemnation. My Lord could, if He so willed, take them from among His sheep, but He hasn't willed it to be so. Because there must be, and there are enemies to fight, the Lord has called (drafted, not enlisted) us to be soldiers of Jesus Christ. Though we insist upon a regenerated membership, yet wolves and ungodly men must enter in order to fulfill the scriptures just as Judas (though the son of perdition) was purposely chosen as one of the apostles.

"While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; THAT THE SCRIPTURE MIGHT BE FULFILLED."—John 17:12.

Though Judas' betrayal was a surprise to the eleven apostles, it was no surprise to the Son of God. The Spirit pictures this issue:

"Nevertheless the foundation of God standeth sure, having this zeal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour."—II Tim. 2:19-20.

In the house of Adam there was Cain; there was Ishmael in Abraham's house; in Isaac's there was Esau; many vessels of dishonour were in the house of Israel; a Judas in the house of the Lord, and there are wolves in our midst today.

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First, let me say that Judas is in no way related to the church. I begin with this answer because I want to make it perfectly clear that I do not in any way try to condone or excuse Judas for his actions.

This does not alter the fact that we insist on a regenerated membership. The great commission, which is given to the church, gives us the order. The church is to preach the gospel of salvation to the lost, baptize those that are saved, and teach them the commandments of the church. (See Matthew 28:19, 20). We find the disciples practiced this all through the Book of Acts.

"Then THEY THAT GLADLY RECEIVED HIS WORD were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:41). "... and many of the Corinthians HEARING BELIEVED, and were baptized." (Acts 18:8)

Let me remind you that every name that we place on the books of the Church does not automatically make the person a saved person. No doubt we have many people who claim to be members who are not saved. The only true members of the church, however, are the saved, or regenerated people.

At the beginning I said that Judas was not related to the church. Remember, the church is an ecclesia or called out assembly. Only those called of God in salvation can be a part of this assembly in the true sense.

It is not my purpose to try to explain why Christ did things. I have some ideas that satisfy me. I know this, Christ had a very definite purpose in calling Judas to serve. (This calling is not the effectual calling in salvation). One of the ideas that I have is that He wanted to let us know that we will have some in our churches that will be of the devil.

We should not, at anytime or for any reason, lower our standards as far as church membership is concerned. The church is the most precious thing we have, outside the Bible itself, in this world. Let us make certain, as well as we can, that the person we receive into the membership of our church has been made a member of the Family of God and a citizen of the Kingdom of God.

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