

## The Bible, And The People Who Are Called Baptists

MILBURN COCKRELL  
Dorsey, Mississippi

God exalts the truth of His Word above His own name. With God nothing is higher or holier than the truth. Jesus Christ said in John 17:17: "Thy word is truth." The Bible is God's compendium of truth. Some books contain some truth, but the Bible is the only book which contains all the truth. This treasure of heavenly instruction is without admixture of error.

### The All Sufficient Rule

The Bible is the all-sufficient rule of faith and practice for Christ's churches. This is not idle chatter. The Bible claims this for itself. It is written in II Timothy 3:16-17 these words: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." This book instructs us in what is true. It reproves us for what is amiss. It directs us in what is good. There is enough in it to make the man of God perfect. If there is enough in it to make the man of God perfect, then nothing else is needed. Whatever duty is required to perform is furnished us in the Scriptures. Hence there is no occasion for rabbinical fables, nor popish legends, nor oral tradition to make us perfect men, since the Bible answers all these ends and purposes.

As Baptists we subscribe to no human creeds. We go directly to the Bible for our doctrine, just like the apostolic churches did. Although various bodies have formulated confessions of faith, these are not binding on local churches or their members. A Baptist Church cannot be bound by any ecumenical council, or some vatican in Nashville or Lit- (Continued on page 5, column 1)

## Several Reasons Why Jesus Took A Human Body

By ROY MASON  
Aripeka, Florida

The Modernist is not willing to admit that Jesus was God come to earth inhabiting human form. Moreover they make Jesus



ROY MASON

into a mere moral reformer, or teacher, or example. According to the Scriptures, God the Son did not come to this earth to be primarily a teacher, reformer or example. WHY THEN DID HE COME? Let us suggest some reasons—

**He Came To Reveal God More Perfectly To the Human Race.**

(See John 14:9): "He that hath seen me hath seen the Father." Jesus so completely revealed God—His attitude toward human be- (Continued on page 7, column 1)

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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## A Runaway Slave Illustrates God's Grace

By JOE WILSON  
Winston-Salem, N. C.

"I beseech thee for my son Onesimus, whom I have begotten in my bonds: Which in time past was to thee unprofitable, but now profitable to thee and to me: Whom I have sent again: thou therefore receive him, that is, mine own bowels: Whom I would have retained with me, that in thy stead he might have ministered to me in the bonds of the gospel. But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. For perhaps he therefore departed for a season, that thou shouldest receive him forever; Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? If thou count me therefore a partner, receive him as myself, If he hath wronged thee, or oweth thee ought, put that on my account." Phile. 1:10-18.

Salvation by grace is one of the prominent doctrines in the Bible. From one end to the other, there is not a jarring note. Wherever the Bible touches upon the subject of how God saves sinners, it always teaches emphatically that it is by grace. If you are at all familiar with the Word of God you are aware of this fact.

Salvation, wholly or in part by works, is the predominant heresy of all ages, and all false religions. False religions may differ in many respects, but they all unite with one voice in teaching salvation by works. There are actually only two religions in the world: the truth of salvation by free, sovereign, unconditional, irresistible, and everlasting grace and salvation by works.

The Bible teaches salvation by grace by direct statement over and over again. Then wherever we have a case history of the salvation of one of God's elect, we see illustrated the truth of salvation by grace. Here, in the story that heads this article, is a classic example.

The church at Colosse met in the home of Philemon. Onesimus was a slave of Philemon. Onesimus stole some money from his

master and ran away. In the providence of God, Onesimus came under the ministry of Paul in Rome and was saved. Onesimus tells Paul of his past history. Paul sends this converted slave back to his master, and writes this letter for Onesimus to give to Philemon. Let us examine this story, and see the grace of God manifested therein.

I.

We might go back of the story and emphasize the truth of Onesimus's condition by nature, and see therein the need of God's grace if such a one is to be saved. Onesimus was a totally depraved



JOE WILSON

being. He was conceived in iniquity and he was born in sin. He went astray as soon as he was born speaking lies. From the top of his head to the soles of his feet there was no soundness in him, but wounds, and bruises and putrifying sores. The Bible has much to say about the depravity of man, and all of it fits Onesimus perfectly.

Onesimus had a heart that was deceitful above all things and desperately (incurably) wicked. From without, out of his heart, proceeded all manner of filth and sin. Why his heart was a very hell-hole of iniquity. Onesimus had a mind that could not receive the things of the Spirit of God, neither could he know them. The things of God were foolish-

ness to Onesimus. Onesimus had a will that would not come to Christ. He was at enmity to God and could not please God.

I am sure that Philemon insisted that his children and slaves attend the services that met in his home. I feel certain that Philemon had often talked with Onesimus about his lost condition and about his need of Jesus Christ. But, you see, Onesimus could not understand what Philemon was talking about. He had no desire for the things Philemon told him of. Onesimus was violently and unalterably opposed to the appeals of Philemon. I think that, maybe one of the reasons Onesimus ran away was because he would not listen to Philemon, and was tired of all that preaching. I think we all know by experience and observation something of the awful hatred of the natural man to the gospel.

So you see the need of God's grace. If salvation were by morality Onesimus was doomed. If by works, he had no hope. The only hope that such a sinner would ever be saved lay in the sovereign and almighty grace of God. Surely, you have perceived by now, that I speak not only of Onesimus, but about you and me and all of mankind. The only hope of salvation for dead and depraved sinners such as we are, is in the grace of God.

II.

Let us notice the grace of God in the election of Onesimus. Who would have thought that he was among God's elect family? If you had seen him in his rebellion against the gospel, in his stealing, in his running away and probably using his stolen goods in pursuit of sin, you would not have thought of him as one of the elect. But he was. See him there. He wallows in the muck and mire of sin. But upon him there is a mark unseen by mortal eye. It is the mark of election. He was predestined before the world began to be the object of saving grace, and no matter how hard he struggled, or how deep in sin he was, he was yet to be made the recipient of a work of saving grace.

Why, Onesimus was chosen in (Continued on page 6, column 1)

## John R. Rice Distorts Sermon By C. H. Spurgeon

In view of Mr. C. H. Spurgeon's hatred of Arminianism, I wonder what the good man thought (in Heaven) when Arminian editor John R. Rice inserted words into his sermon, "Heaven and Hell," which corrupted his clear and unmistakable meaning as to the Calvinistic tenet, the limited atonement. Surely, there was no cause for joy.

Not only has Rice compromised and whittled the Word of God, but now he has adulterated the preaching of the greatest preacher (uninspired) that ever lived. Of course, this is a much less offense than corrupting the Word of God, but it reveals how deeply Arminians hate the message of sovereign grace. They "spare not" when it comes to the blessed truths of election, particular redemption, effectual calling, and other of the doctrines of sovereign grace, but seek their destruction.

The sermon, "Heaven and Hell," by Mr. Spurgeon, was published by Rice in his weekly paper. It is truly a great message, and many have been saved by hearing and reading it. It was preached in an open-air field in King Edward's Road, Hackney, England, on September 4, 1855, in Mr. Spurgeon's early ministry. Some twelve to fourteen thousand people, it was estimated, were in attendance. The sermon was translated into many foreign languages, including French and Russian, for further distribution. One Russian publisher obtained Mr. Spurgeon's permission to publish the message in the Russian language, and he published one million copies and scattered them far and wide!

I seriously doubt that any of the translators or publishers of this great message were possessed of the effrontery to "add to" Mr. Spurgeon's words, thereby (Continued on page 4, column 3)

## A Bible Study As To The Oneness Of Almighty God

E. G. COOK  
Birmingham, Alabama

In this day of loose thinking and loose talking, it would be well for us to stop and take stock of some of the great Bible sub-



E. G. COOK

jects which are being handled so loosely.

In Deuteronomy 6:4 God tells us that the Lord our God is one Lord. This does not by any means justify the Unitarians in their warped conception of God. It does not mean that there is only one person in the Godhead. In Genesis 1:26 God said let us make man in our image. Even a grammar school pupil knows that "us" and "our" are plural pronouns. But it does mean that the Lord (Continued on page 8, column 1)

## The Baptist Examiner Pulpit

A Sermon by Pastor John K. Gilpin

### "FAINT NOT"

"And let us not be weary in well doing: for in due season we shall reap, if we faint not."—Gal. 6:9.

I am sure everyone recognizes the fact that these are depressing times through which we are passing. I have just about gotten to the place that I have quit reading the daily paper. There is certainly no good news that you will learn therefrom. Mrs. Gilpin has the habit of turning the radio and television on a lot at home, and when I am around the house, I listen because of necessity, since each of the mediums is tuned to the news. But frankly, there is no good news that is given over the air today. When you consider conditions as they exist in our schools and colleges; when you consider conditions so far as our government is con-

cerned; when you think of the business recession whereby all stocks have virtually lost thousands and thousands of dollars in value within the last six months' time; when you consider most any avenue of American life, you would certainly be compelled to admit that these are distressing times through which we are passing.

Then when we come to the realm of religious affairs, when we face the fact that modernism is rampant; when we realize that there are so few people who are standing for the truth today in the ministry; when we recognize the fact that the average church is not much more than a social club; when we realize that the great doctrines for which Baptists have contended through the years are slowly one by one go-

ing down the drain; when we consider all this, we certainly must admit that these are distressing times through which we are passing.

It is so easy for a person to become discouraged. Even in our own local church we do not have as many members today as we had three years ago when we moved into our building. We have had members to quit. We have members who have left us for one reason or another. Certainly, looking at all avenues of American life today, I would say that these are distressing times through which we are passing.

Beloved, it is so easy to become discouraged. It is so easy to lose our morale. It is so easy to lose our zeal. It is so easy for us to lose our enthusiasm. I don't (Continued on page 2, column 1)



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## "Faint Not"

(Continued from page one)

know of a time when it has been harder for me to keep up my morale, and my zeal, and my enthusiasm than it is at the present time.

In other words, it is a good time to faint. It is a time when God's people have to be mighty careful unless they do faint.

There is a great deal said in the Bible about fainting. I don't mean to say that there is anything in the Bible that would encourage us, but there is a great deal said in the Bible about the matter of a child of God fainting by the way. For example, we read:

"And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."—Luke 9:62.

He is talking here about people who have fainted. They have put their hand to the plough and started out well, but they looked back. In all probability, they turned back. Jesus said that such an individual is not fit for the kingdom of Heaven.

We have a mighty good example in the case of Elijah of a man who fainted by the wayside. I don't suppose there ever was a much greater man than was Elijah as he is pictured to us in the book of I Kings. If you will read how he stood out against old King Ahab and his sinful consort, Jezebel, I am sure you will realize that there never was an individual who stood much more squarely for the things of the Lord than did Elijah.

I can see Elijah when he said to Ahab, "How long are you going to halt between two opinions? If God be God, serve Him. If Baal be god, serve him. Let's put it to the test."

Out there on the burned up plains of Jazreel, stretching out from Mount Carmel, the prophets of Baal offered their sacrifices and prayed for their god to send down fire. As they did so, Elijah mocked them and said, "Your god maybe is taking a nap. You had better cry a little louder so you can wake him up."

Don't tell me, beloved, that Elijah wasn't a man of power, a man of zeal, and courage and enthusiasm. I can see him as he stood there in the presence of that crowd as they cut themselves with lancets, which was a good way to bring the blood, but a poor way to bring down fire from God. I can see him as he made fun of them, and taunted them, until hoarse from their shouting and panting from their exertion and covered with blood and dust, they admitted their god had failed. Then it was that Elijah stepped up in their presence

Many a man has been on the King's Highway twenty years without traveling twenty yards.

and put his offering upon the altar and poured 600 gallons of water or thereabout upon the altar; then it was that he prayed that little prayer of 63 words and the fire fell out of Heaven upon the altar and burned the offering, and burned the wood, and burned the stones of the altar, and even burned up the water that was in the trench roundabout the altar.

Elijah, I say, was a man of God, a man of enthusiasm and prayer, a man who had zeal for the Lord. I can see him how he took those 850 false preachers and one by one, with his sword, hacked their heads off. That was a good day's work in itself. You would think a man would lose his zeal and his enthusiasm before he finished that task, but Elijah kept at his task until the heads of the 850 false prophets had rolled by the wayside. Then Jezebel pointed her finger at him and said, "Before this time tomorrow, I will have your head too." Like a streak of lightning, Elijah took off for parts unknown, and he ran, and ran, and ran, until out there in the desert he sat down under a juniper tree and cried out and requested that he might die. He said:

"It is enough; now, O Lord, take away my life; for I am not better than my fathers."—I Kings 19:4.

Elijah didn't really mean it. If he had wanted to die, he could have stayed back there at home and Jezebel would have accommodated him. He didn't really mean it, but he had lost his enthusiasm and he ran from the task that he had. His morale was gone, his zeal was gone, his enthusiasm was gone. He was scared to death for his life and he fled out into the desert and prayed that he might die. He fainted, which is all that we can say.

We have another example in the Old Testament of a man who fainted, and that is Jonah. I don't think there is any question but that Jonah was a good man, just like Elijah. So far as I am concerned, I consider Jonah as an outstanding individual, but there came a time when God wanted him to go to Nineveh to preach, but Jonah took off in the opposite direction. Nineveh was about 500 miles away but Jonah took off for Tarshish, which was 1,000 miles away. He was willing to pay to do wrong, willing to pay to go twice as far to get out of doing the service of the Lord as he would have had to have gone in the way that God wanted him, to have done the thing that God wanted him to do. When he got on the vessel, he went down into the ship and went to sleep. We read:

"Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep."—Jonah 1:5,6.

Even a sleeping prophet of the Lord was a startling thing to this shipmaster. This shipmaster was a heathen, but he was startled at the fact that this prophet of the Lord was asleep. He couldn't understand how a man could be asleep at a time like that. He was startled at him. But what had happened? Jonah had fainted. He just fainted by the way.

We come to the New Testament and we find the disciples following the Lord Jesus Christ very carefully, accurately, and shall we say even painstakingly, all the way through His ministry. When He came down to the end of the way, they even tarry for a little while. Then the Word of God says that Simon Peter said:

"I go a fishing."—John 21:3.

In other words, Peter said, "We thought we were following Him who was to be the Christ of God, but evidently we were following a will-o'-the-wisp. I go a fishing." Simon Peter had lost his enthusiasm.

I look at him as he toils all night and doesn't catch a single thing. Strong man that he was, expert fisherman that he had always been, he didn't catch a



BOBBY OVERTON



MORTON WILLIS



DEWEY HART

The above brethren will be present for our Bible Conference, meeting in Huntington, West Virginia and will be singing for us at the various sessions.

Brother Bobby Overton is song leader and soloist of Calvary Baptist Church and has sung for our Bible Conference for a great number of years. His messages in song are always most deeply appreciated.

Brother Morton Willis will be with us for the first time although he has been a personal friend of the editor ever since he was a wee lad. There is no finer man nor better singer anywhere and I am sure he will be a blessing to all those who hear him this year.

Brother Dewey Hart will be making his third appearance with us and I am sure that there is no individual whose singing is more appreciated than his.

In addition to these there are others who will be singing, whose pictures we do not have. Rest assured of one thing — the singing and the preaching will be the very best. We urge you to be our guest. Your only cost will be your transportation as we furnish both rooms and meals free to our guests. It will be a "better than ever" week of your life.

single fish. He has lost his enthusiasm. He has fainted spiritually.

There is another man in the New Testament that had the same experience. His name was John Mark. The Word of God tells us how that John Mark went with Paul and Barnabas when they went on their first missionary journey, but when he got to a certain place in the way, the Word of God tells how that John Mark turned back. Listen:

"Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John departing from them returned to Jerusalem."—Acts 13:13.

"And Barnabas determined to take with them John, whose sur-

name was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work."—Acts 15:37, 38.

I have never understood exactly what caused John Mark to turn back, but he was a quitter. He started out well, but he lost his enthusiasm. Elijah and Jonah in the Old Testament, and Simon Peter and John Mark in the New Testament — all of them were caustically and searingly bruised by the words of Jesus when He said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." It is so easy to faint by the way, to give up, to become discouraged, and just to say, "What is the use? I can't go any further."

Did you ever have an experience like that? Have you ever felt that way? Have you ever felt like, "Well, I might as well throw in the sponge?" Have you ever felt like, "Well, there is not a bit of use to keep on. God isn't

prayer. The very first thing that I would offer as an antidote against fainting is prayer itself. Listen:

"And he spake a parable unto them to this end, that men ought always to PRAY, and NOT TO FAINT."—Luke 18:1.

You say, "Lord, I haven't had an answer to my prayers in months." Well, don't faint; just keep on praying. Men ought always to pray, and not to faint. Pray, pray; ask, ask; seek, seek; knock, knock; find, find. Keep on. Men ought always to pray and not faint.

I like that old song which says:

"O how praying rests the weary!  
Prayer will change the night to day;  
So, when life seems dark and dreary,  
Don't forget to pray."

Beloved, prayer is one antidote to keep you from fainting. I say to you, whenever you feel faint spiritually, when you feel like throwing in the sponge, when you feel like giving up, when you feel like just stepping aside, go to God in prayer. The Lord Jesus Christ told a

story of an unjust judge and a widow woman. That widow woman kept coming to the judge and insisting that the judge would avenge her of her adversary. He paid no attention to it. He ignored it, and by-passed it. After awhile, he said, "I have to do something to get rid of this woman."

This judge feared not God and didn't regard man. He even admitted that himself. Listen:

"Though I fear not God, nor regard man."—Luke 18:4.

A man is pretty hard-hearted when he gets to the place that he doesn't fear God and he does not regard man. This unjust judge said, "I have no regard for God and I have no regard for men, but I will do one thing for this woman. I will do what she wants to get rid of her, to keep her from worrying me. By her continual coming, she wears me."

Beloved, that is how the Lord Jesus said we ought to pray. We ought to come to Him in prayer, just like this widow woman came to this unjust judge. If an unjust judge can be moved by the appeal of a widow woman, surely the great Eternal, Almighty, Omnipotent God can be moved with the prayers of His own children.

II  
WE NEED TO REMEMBER HIS MERCIES.

We read:  
"Therefore seeing we have this ministry, as we have RECEIVED MERCY, we FAINT NOT."—II Cor. 4:1.

Paul had had plenty of trials, burdens, persecutions, and opposition. You can't study the life of Paul without realizing that he had had his share. Five times he was whipped — 199 stripes had fallen across his bare back. He had been stoned and left for dead. He had all kinds of trials and troubles and hardships and persecutions and opposition to his ministry. Everything in this world that could have gone wrong, had gone wrong, yet Paul didn't quit. Why? He said, "As we have received mercy, we faint not." In other words, he is saying, I am not fainting because I remember the mercies of God.

When you think about the mercies that God has shown you, don't you think you ought to buckle up your belt just a little tighter? Don't you think you ought to stand just a little more firm? Don't you think whenever you remember and recall the mercies of God, you ought to do your best in the light of those mercies to stand firm for the (Continued on page 3, column 1)

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# The Redeemer's Return

By ARTHUR W. PINK  
(Continued from last week)

Conditions in Greece were even worse. Sensual indulgence and every species of cruelty were carried to the highest pitch. Eating, or we should say, gluttony, became the chief occupation, everything being ransacked to gratify the appetite. Fornication was indulged without restraint. Parents were at liberty to expose their children to perish with cold and hunger or to be eaten up by wild beasts. Such exposure was frequently practiced and passed without punishment or censure. Wars were carried on with the utmost ferocity. If any of the vanquished escaped death slavery of the most abject kind was the only prospect before them and in consequence death was considered preferable to capture. The nature of their conflicts then can well be imagined. The Greeks commonly sacrificed their captives at the tombs of their heroes. With what truth then did the Scriptures declare that, "the dark places of the earth are full of the habitations of cruelty!"

We say then, the world had reached its climacteric of sin. Often-times a disease cannot be treated until it "comes to a head." In view of the above conditions surely the world was ready for the appearing of the Great Physician, and surely we can now discover a deeper meaning in the words "When the fullness of time was come, God sent forth His Son."

*The world had reached its consummation of Want.*

It had been predicted of old that the Messiah should be "the Desire of all nations," and to this end there must be a complete exposure of the failure of all human plans of deliverance. This time had fully come when Christ was born. Never before had the abject misery and need of men been so apparent and so extensive. Philosophy had lost its power to satisfy men, and the old religions were dead.

The Greeks and Romans, stood at the head of the nations at the time our Lord appeared on the earth, and the religious state of these people in that age is too well known to require any lengthy description from us. Without exception all were idolators. The fundamental truth of the Unity of God was held by the Jews alone. Among the heathen, Polytheism and Pantheism were the popular concepts. Innumerable deities were worshipped and to these deities were attributed the most abominable characteristics. Pagan worshippers represented their gods as guilty of drunkenness, thefts, quarrels and incest. Mercury was a thief; Bacchus a drunkard; Venus was a harlot; and Saturn murdered his own children. The worship of their devotees entirely correspond with the characters their gods bore. Human sacrifices were frequently offered upon their altars.

Among the Romans, infidelity and atheism were rampant. The altars were forsaken and the temples were deserted. The general scepticism of his countrymen seems to have been voiced by the bitter words of Pilate — "What is truth?"

Judaism was also fully ripe for the accomplishment of ancient prophecy. Sadduceeism had leavened the ruling classes and afflicted the whole nation with rationalism. Phariseeism, which represented the ideas and ideals of the popular party, was too often only formal and hypocritical, and at best was cold and hard "binding heavy burdens" and laying on men's shoulders a load which they refused to touch with their fingers (Matt. 23:4). The Jewish people were under the government of Rome and were thoroughly dejected. Was there then no eye to pity, no arm to save? Was God unmindful of the tragic condition of mankind? No; blessed be His name. The "fullness of time" had now come. Earth's fields were "white unto harvest." A platform was erected on which the glories of God's grace might be exhibited. His own blessed Son now appeared among men and the glorious Gospel was proclaimed far and wide. The "fullness of time," then, spoke of ripeness of opportunity and consummation of need.

History repeats itself. As it was in connection with the first advent so it is concerning the second. Just as there was a definite and unmistakable movement in all history preparing the way for the Dispensation of Grace, so is there a similar one going on now making ready the world for the Millennium. Just as the world's urgent need was fully demonstrated before the Saviour appeared among men, so shall it also be ere He comes back as the Prince of Peace to take the government upon His shoulder. And to those who have "understanding of the times," to those whose eyes are not blinded by the glare of a false and foolish optimism, it is evident that the "fullness of times" is rapidly drawing nigh, yea, that it is already almost upon us.

History is repeating itself. Conditions in the world today more closely resemble those which obtained just before the first coming of Christ, than have those of any other generation since then. Today the same luxury and licentiousness; the same scepticism and credulity; the same coldness and formality among those who profess to be God's people; the same lack of natural affection toward children and disrespect for the aged; the same military spirit and lust for blood, followed now by the enslaving of the conquered — deportation of the Belgians. The need of

the world for a competent and righteous Ruler was never as apparent as now. The "Dispensation of the fullness of times" must be at hand. As all History prepared the world for our Lord's first advent, so it is now "making straight His way" for His second coming, when He shall be seen not in a manger but on a throne of Glory; not as the victim, but as the Victor.

But we must restrain our pen and conclude in few words. We have examined many Scriptures, we have listened to the evidence of numerous witnesses, we have compared sundry and independent lines of prophecy, and we have found that they harmonize in their testimony, that they are mutually corroborative, that each sustains the truthfulness of the others, that singly and unitedly they affirm with voice loud and clear "the Coming of the Lord draweth nigh!" Never before did the Church of God gaze upon such a constellation of Signs attesting the near approach of the Redeemer, as it does today. Never before was there such unmistakable demonstration that this Gospel age is rapidly drawing to a close. Never before was there such reason for the sinner to heed that word "Seek ye the Lord while He may be found; Call ye upon Him while He is near." And never before was there such urgent need for believers to obey that admonition—"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord" (Luke 12:36, 37). The Bridegroom cometh! Then trim your lamps and go forth to meet Him.

## The Beneficiaries Of The Redeemer's Return

### THE SCOPE OF THE RAPTURE

"The coming of our Lord Jesus Christ with all His saints" (I Thess. 3:13).

#### CHAPTER SEVEN

WE COME now to a phase of our subject which has given rise to much controversy. Sad it is that the "Blessed Hope" should have been an occasion for contention. But, just as men have divided into different camps over very fundamental doctrine of Scripture, so have sides been taken in regard to various points which bear upon our Lord's Return. Alas! "What is man?" Surely "an enemy hath done this." One of the points upon which Bible teachers and students are divided is that of the scope of the Rapture. Some have taught that at our Lord's descent into the air all of His saints will be caught up to meet Him; while others insist that only a small part of the Church will be removed from the earth at that time — that part which is obedient, faithful, spiritual. Thus, translation to heaven at the second coming of Christ is made a matter of merit and reward.

What saith the Scriptures? Do they teach a partial or a total rapture of the Church which is Christ's body? Do they declare that all believers will be removed from earth at the time our Lord descends from His Father's throne, or, that only a few of them will? Clearly, they cannot teach both, and surely a matter of such moment is not left indeterminable. We cannot believe that a question of such importance is left an open one. Yet, we are not unmindful of the fact that the advocates of each position referred to above, appeal to the Word in support of their views. But just here we would ask, Are the Scriptures pressed into service really relevant to the point at issue, and will they actually bear the interpretation which is given them?

What saith the Scriptures? and particularly, What is the explicit teaching of the Church Epistles? If we are seeking to find the inspired answer to the question, Will the whole Church or only a part of it, escape the judgments of the Great Tribulation? then, surely, it is to the Church Epistles we must turn for information. We are not here arguing that there are no Scriptures which treat of the first stage of Christ's second coming outside of the Church Epistles, for doubtless there are — for example John 14:1-3 — yet, we repeat, If the question before us concerns the Church, then the testimony of the Church Epistles must decide the dispute. If this much be granted — and personally we do not see why it should not — then the range of our inquiry is narrowed down and the issue is simplified. It is highly significant that almost all of the passages which are in dispute (as to interpretation) between the advocates of the conflicting schools are outside of the Church Epistles: in other words, the verses which are made the occasion for controversy are found, for the most part, in the Gospels, in Hebrews, or in the Apocalypse.

To one who is a beginner in the study of Dispensational truth and is unacquainted with human writings upon the second coming of Christ, the teaching of the Church Epistles on this subject appears to be simple and harmonious. Those passages which deal at greatest length with the return of our Lord and the taking of His people to be with Himself, seem to set forth no limitations in regard to the number of the saints which shall be translated. Such expressions as, "The dead in Christ shall rise first: then

(Continued on page 7, column 2 and 3)

## "Faint Not"

(Continued from page two)  
things of the Lord? As the old song says:

"When upon life's billows you are tempest tossed,  
When you are discouraged,  
Thinking all is lost,  
Count your many blessings,  
Name them one by one,  
And it will surprise you what the Lord hath done.

So, amid the conflict, whether great or small,  
Do not be discouraged, God is over all;  
Count your many blessings,  
Angels will attend,  
Help and comfort give you to your journey's end."

Whenever you are cast down and are distressed, just remember, like Paul: "As we receive mercy, we faint not." Paul had his difficulties, but he didn't give up because of the mercies of God that had been extended unto him. Notice again:

"For he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." — Heb. 13:5,6.

This was Paul's own experience. He didn't quit, he didn't faint, when he remembered the mercies of the Lord.

You and I, like Paul, will have our dark days, and our deep valleys, and our hard times by way of afflictions, but remember this:

"Thro' many dangers, toils and snares,  
I have already come;  
'Tis grace hath bro't me safe thus far,  
And grace will lead me home."

This is the second antidote against fainting — remember His mercies. Paul said, "When I recall the mercies of God — when I remember His mercies, we faint not. I might be tempted to faint when I am whipped. I might be tempted to faint when I have been stoned. I might be tempted to faint and quit when John Mark and others turn their back upon me and leave me. These things might cause me to faint — except I remember His mercies, and when I remember His mercies, I faint not." I thank God for this second antidote against spiritual fainting — remembering God's mercies.

#### III

#### CONSIDER CHRIST.

We read:

"For CONSIDER HIM that endured such contradiction of sinners against himself, lest ye be wearied and FAINT IN YOUR MINDS." — Heb. 12:3.

Sinners contradicted the Lord Jesus Christ, but He endured it. Paul says, "Consider this, lest you be wearied and faint in your minds." In other words, consider the Lord Jesus Christ. Review His ministry.

Go back to the time when the Lord Jesus Christ was born. They tried to take His life. Had it not been that God took care of Him, He would have been destroyed at the hands of Herod. All the way through His ministry, the Lord Jesus Christ was an object of persecution. Look at Him when He came down to the final testing, as He went to the Cross of Calvary. See Him as He poured out His blood there at the cross. See how the Lord Jesus Christ never flinched, that He stood firm to the very end, that His blood escaped from His body. Then we read:

"Father, into thy hands I commend my spirit: and having said (Continued on page 7, column 1)



# The Baptist Examiner

## FORUM

"Please discuss Matt. 5:29-30. Also, Matt. 18:6-10. Is there a certain sin that would offend a little babe of his, that we would be better off in Heaven with just one eye than to have two eyes and be cast into hell?"

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our Lord is saying here in these verses. This "hell" is not the place where the rich man was, and still is in Lk. 16:23. Neither is it the lake of fire into which the wicked are cast in Rev. 20:15. Rather this word "hell" is from GEENNA, or GEHENNA. These words speak of the valley of Hinnom which lies on the south or southwest side of Jerusalem. In II Kings 23:10 Josiah stopped the Jews from sacrificing their children to the false god Moloch here in this valley. Later it came to be used as what we call today an incinerator. Here the waste from the city and even the bodies of criminals who had been stoned to death were burned. Our Lord is saying it is better to lose an eye or the right hand than it is to allow that eye or that hand to cause one to be stoned to death and his body cast into that valley of Hinnom. There is no falling from grace in the sense of losing one's salvation found in these verses, nor in any other verses in the Bible.

Notice first of all that both passages are dealing with sins of the flesh. Matthew 5 is concerned with adultery and Matthew 18 is about offences (scandals).

Christ is showing how much He condemns these sins of the flesh. He points out that we are just as guilty if we look at a woman to lust after her as we would be if we actually committed adultery. He then shows us that it is so wrong that if we have even one eye that looks in lust it would be better to pluck it out. I do not believe He means for everybody to actually pluck it out, but that He is emphasizing the importance of keeping control over our flesh. That is what Paul meant in I Cor. 9:26,27, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Another way of translating that is — "but I beat my body black and blue..."

The book of Romans in Chapter 7 tells us that whenever we would do good evil is present with us. We must keep a tight reign on our flesh and fleshly desires.

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If we are going to preach falling from grace in that a child of God can allow his eye or his right hand to be the cause of his losing his salvation, we should also preach works for salvation. These two are Siamese twins. They cannot be separated. You simply cannot have one of them without the other.

BUT since the Bible so clearly teaches the eternal security of the believer, we must contend that no child of God can possibly lose his salvation by a look of the eye or by the action of his right hand. If a look of the eye or the action of the right hand could cause a totally depraved man, though he be born again to lose his salvation, those lovely mansions we see in Jno. 14:2 along with the place our Lord has gone to prepare for His bride in verse 3 would all be plastered with vacancy signs throughout all eternity.

That being true, it behooves us to take a close look at what

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man is crucified with Him, that the BODY OF SIN MIGHT BE DESTROYED that henceforth we should not serve sin." — Rom. 6:6.

Now we know that our bodies are not crucified, that is they are not dead; but that we have figuratively placed them in a state of death so that we might not sin against God. Those who do not place their bodies in the place of figurative death have not denied themselves (flesh). They shall lose their life (life's work), but those who have cast off from them that which would lead them into sin have lost their lives for Christ's sake, and they shall find it at the judgment seat of Christ. Read Matt. 16:24-27.

The Hell's fire referred to in the verses under consideration refers to an eternal loss of rewards for following the flesh rather than the Spirit.

Not only is this true individually, but it is also true of the body, the church. In the body of Christ at Corinth, there arose the sin of fornication which the body had not severed from her membership. The church was instructed to deliver the offender unto Satan for the destruction of the flesh. Read I Cor. 5:5.

He was not turned into Hell, but unto Satan to be tormented until his pride was abased, and he is made to acknowledge his sin. Thus, with each true body of Christ if there are those who would lead her into sin, they should be put out even though they be the eye, or though they be the hand so that the whole body will not perish because of the sin of one.

It will be noted in Matt. 5 that Jesus had been talking about the lustful look which he said was the moral equivalent of adultery. He goes on to say that if one's lustful eyes are such as to lead into the sin that will take one to hell, it would be better to lose one's eyesight. In Matt. 18 he indicates that it is better to enter into eternal life in a maimed condition rather than to have



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a healthy body that has so responded to sin that it takes one to hell.

In relation to children who are saved, he indicates that it is a fearful thing to offend such — so fearful indeed that death would be preferable. Evidently he is speaking there of offending in the sense of causing such youthful believers to go astray. Nothing is said about going to heaven with one eye, for when we get there we will have two eyes. Neither is anything said about a particular sin.

You have all known people who have put stumbling blocks in the way of young people who have become Christians. Sometimes even parents do this. This is a serious thing and this is what Jesus is warning against. Any professing Christian who does things contrary to what is known to be right, is setting a wrong example for youthful and immature Christians. Jesus indicates here that it would be better for the person so doing to be drowned than to continue such a life of leading astray. Multitudes are guilty of this very thing.

### Spurgeon . . . Rice

(Continued from page one) making him say what he did not say, and corrupting the clear meaning of his statement. This was left for Mr. Rice to do.

If you have a copy of Volume 1 of Spurgeon's Memorial Library, or a copy of The New Park Street Pulpit (No. 40), then you

may find the sermon by Mr. Spurgeon which Rice published. And the statement which Rice has corrupted is found in the Memorial Library on page 307. It reads as follows:

**"Some think that Christ died, and yet, that some for whom He died will be lost. I never could understand that doctrine."**

Now that is Mr. Spurgeon's statement, plainly indicating his belief in the doctrine of particular redemption — an atonement that saves all for whom it was made.

But note how John R. Rice has corrupted Mr. Spurgeon's statement. Here is how it was published in Rice's paper.

**"Some think that Christ died, and yet, that some for whom He died and who trusted Him will be lost. I never could understand that doctrine."**

Of course, every believer of sovereign grace immediately sees the deceptiveness of Rice in adding the words, "and who trusted Him." The phrase completely changes Mr. Spurgeon's thought. Whereas Mr. Spurgeon is referring to particular redemption, Rice's corruption of the statement shifts the idea to eternal security. Both the quotation and the meaning are adulterated! And Mr. Spurgeon is not allowed to preach the doctrines for which he would have gladly died!

Why has Rice performed such chicanery as this? Simply because he is an Arminian of the rankest sort, and he hates the doctrines of election, predestination, particular redemption, and effectual calling and he cannot stand for these truths to go forth, even though he has to go to the length of corrupting a statement by the great Spurgeon to prevent such! Rice will have the name of Spurgeon connected with his paper, even if he must pervert Spurgeon's preaching to have it! (Isa. 4:1).

For years we have been giving sermons from Spurgeon in this paper. You who have read these sermons realize that Spurgeon was a Calvinist, a believer in the doctrines of sovereign grace. But the Arminians are all the time boasting about Spurgeon. By so doing, they gain respect unto themselves, for the name of Spurgeon is greatly respected. But Spurgeon does not belong in the camp of the Arminians. He was a Calvinist, and there was no system that he hated more than Arminianism. The Arminians have paraded the name of Spurgeon before the

Christian public too long. It is high time that Calvinists awake from the sleep and let the Christian world hear Charles Haddon Spurgeon speak as to the truths of grace!

What Rice has to say for himself, we wait to see. Perhaps it was a slip on the part of the typist and proofreader. But regardless of why this statement of Spurgeon's was corrupted, Rice owes it to the Christians who love the same doctrines of particular redemption which Spurgeon preached, to explain and correct the false statement which was published in his paper. Furthermore, he owes it to a servant of God who "being dead, yet speaketh."

At the close of Mr. Spurgeon's great message, Rice has added the Arminian decision blank. This is like having chitterlings for dessert, after one has enjoyed a royal feast. Spurgeon would have nothing to do with the decision blank of the Arminian. He did not believe in salvation by "free-will," but by efficacious grace. He did not give the Arminian invitation at the close of his messages, but trusted the Spirit of God to apply the Word of God to the hearts of God's elect. He graciously and freely and earnestly invited men to the Saviour, but he did not try to do the work of the Spirit of God in drawing them to Christ. He urged men to come to Christ, but he did not urge them to walk an aisle, or raise the hand, or sign a card or blank. Spurgeon preached Jesus Christ and Him crucified, and souls were saved. Mr. Rice thinks that souls can hardly be saved without the high-pressured Arminian invitation. Mr. Spurgeon did not publish the decision blank at the close of his message, so Mr. Rice has corrected that error by adding it himself. O, Spurgeon! what an error thou didst make by not employing the methods of the modern Arminian evangelist! But we are no less grateful to thee, for thou art an encouragement to us who preach the Word and wait on the Lord; for if He so bountifully blessed the Word as you preached, will He not do likewise when we preach it? If souls were saved under your ministry without the aid of fleshly tactics, can they not be thus saved today?

Truly, we are grateful to you, and will seek to rescue your good name from the Arminian wolves who pervert your doctrine and message.—Reprinted from previous TBE.

## You Tell Me I Am Getting Old

You tell me I am getting old;  
I tell you that's not so!  
The "house" I live in is worn out—  
And that, of course, I know.  
It's been in use a long, long while,  
It's weathered many a gale;  
I'm really not surprised you think  
It's getting somewhat frail.

The color's changing on the roof,  
The windows getting dim,  
The walls a bit transparent,  
And looking rather thin.  
The foundation's not so steady  
As once it used to be;  
My "house" is getting shaky,  
But my "house" isn't me!

My few short years can't make me old—  
I feel I'm in my youth;  
Eternity lies just ahead,  
A life of joy and truth.  
I'm going to live forever, there;  
Life will go on — it's grand!  
You tell me I am getting old?  
You just don't understand!

The dweller in my little "house"  
Is young and bright and gay—  
Just starting on a life to last  
Throughout eternal day.  
You only see the outside,  
Which is all that most folks see.  
You tell me I am getting old?  
You've mixed my "house" with me!

—Contributed by an 88 year old friend.



*It is a great deal easier to do what God wants us to do, than to face the responsibility for not doing it.*

## Bible . . . Baptists

(Continued from page one)

the Rock or Texarkana, or Rome. A Baptist church can be bound only by the Bible. If a church is not bound by the Bible, it is not a Baptist Church even if it poses as one!

### The Bible The Only Church Book

The Union Grove Baptist Church of which I am pastor does not use literature which is largely propaganda to induce people to support some denominational program. We use only the Bible in our Bible study groups. So far as we are concerned this is the best Baptist literature in all the world.

Some Baptists say that you cannot understand the Bible without Baptist literature. They say you cannot have Sunday School unless you use Baptist literature. With this I cannot agree. The Bible was written on a seventh grade level. Much of the New

Testament was written in epistles to churches. These letters were to be read and understood by the common people. Church people today have more secular learning than the people of the apostolic times. If the common people of the first century did not need a Sunday School quarterly, then neither do we in this enlightened twentieth century. If the churches of the early times could have Bible school without the use of Baptist literature, then so can we today. Many Baptists are guilty of the holding to the Romanish dogma which contends that a layman cannot understand the Bible, unless guided by church authorities. How some modern Baptists need to return to the old paths! How they need to get rid of literature which is denominational propaganda!

Jesus Christ said to His church in the great world-wide and age-lasting commission: "Go ye therefore, and make disciples of all nations, baptizing them in the

name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you" (Matt. 28:19-20 r.v.). Christ did not tell His church to teach what was in the confession of faith, or some Sunday school quarterly. He told her to teach what He commanded! What He commanded is to be found in the Bible. Thus the Bible is the only text for a Baptist Church. Those churches who teach only the Bible are obeying the commission; those who use something else are not.

The Baptist church has no authority to teach anything contrary to His commandments. We are told in Matthew 5:19: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." It is dangerous to break one of the least commandments, but it is exceedingly sinful to teach men cunningly devised fables. We must not set aside the least jot

or tittle of God's Word. All His commandments were for some purpose. To set aside the commandments of Christ as non-essentials is to question the wisdom of Christ. When we set aside the commandments of Christ for the sake of expediency, or with the expectation that the cause of Christ will be benefited, and the fellowship of the church will be advanced, we virtually say that the Lord unwisely commanded this thing. This is the seed in which heresy and modernism flourishes.

The Bible contains the faith once for all delivered to the saints. We as Baptists must not go beyond what is written. The Apostle Paul told the Corinthians in Chapter 4, verse 6, according to Williams' translation: "Never go beyond what is written."

### The Bible Exposes False Teachers

When God told Israel how to recognize false prophets, He said: "To the law and to the testimony; if they speak not according to

this word, it is because there is no light in them." (Isa. 8:20). Likewise Christian ministers and church teachers must "speak according to this word." We must make it our standard, conform to it, take its advice, make our appeals to it and consent to its wholesome words. Those who speak contrary to this Word are in darkness and despair. They are blind men trying to lead the blind.

When you hear a sermon, see if the speaker is speaking according to the Bible. Be like those of Berea who "searched the scriptures daily, whether those things which you have heard are so" (Acts 17:11). The only way we can discern between truth and error is by searching the Scriptures. Don't believe everything you hear; believe only what the Bible says.

### The Bible a Baptist Book

The Bible is the source of ultimate authority; it is the final court of appeal. It is the only law book for the churches; it is their only Divine constitution and charter. It is the only and all-sufficient rule of faith and practice.

The first Baptist Church began during the personal ministry of Christ. The New Testament begins with the work of the first Baptist preacher in preparing a people for Christ to build His church. John soon passed from the stage of action. Then Jesus and His churches are under consideration in the rest of the New Testament.

The New Testament was written by men who were Baptists in principle and practice. It has only eight writers. These were either baptized by John the Baptist or by men who received their authority from the same source as did John.

The New Testament was written about the Baptists. It tells of the organization of the Baptist Church. It relates the rapid spread of their doctrines and principles in the first century. It reveals the mission work which they did in the Roman Empire. It discloses the persecution they suffered. Its epistles are full of expositions of Baptist doctrine. It contains the duties of Baptist church members. It was written by Baptists and about Baptists and for Baptists and it will settle all their problems, if they will only read and obey it.

### The Bible Will Make Baptists

The Bible was written to make Baptists. The great commission tells us first to make disciples. Then it tells us to make these disciples Baptists by teaching them what Christ commanded. The same Bible that will make Christians will make Baptists, if faithfully taught. The business of every Baptist church member is to make disciples and then make these disciples Baptists.

The Bible has made many people Baptists. Judson and Rice on different ships, going as Congregationalist missionaries to meet Marshman and Ward, two English Baptist missionaries already on the field, were made Baptists by studying their Greek Testaments.

The greatest Baptist preacher of modern times was made a Baptist by reading the Bible. Charles Spurgeon was saved at the age of 15 while listening to an uneducated Primitive Methodist layman, speaking to a small group from Isaiah 45:22. Being born of non-Baptist parents, it took him a brief period to see his way clear as to the sacred ordinance. But when he did, he went to a Baptist church for baptism. Mr. Spurgeon said, "According to my reading of the Holy Scripture, the believer in Christ should be buried with Him in baptism and so enter upon his open Christian life." He again said, "I became a Baptist through reading the New Testament — especially in the Greek — and was strengthened in my resolve by a perusal of the Church of England Catechism."

Spurgeon's mother later said to (Continued on page 6, column 1)

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## Bible . . . Baptists

(Continued from page 5)

him, "Ah, Charles! I often prayed the Lord to make you a Christian, but I never asked that you become a Baptist."

Spurgeon could not resist the temptation to reply, "Ah, mother! The Lord has answered your prayer with His usual bounty, and given you exceeding abundantly above what you asked or thought."

### Why I Am a Baptist

I am not a Baptist because my parents were. I am not a Baptist because they practice restricted communion. I am not a Baptist because they believe in immersion or refuse infant baptism. I am a Baptist because the Bible will not let me be anything else.

The fundamental principle of the Baptists is their belief in the supreme authority and absolute sufficiency of the Holy Scriptures. Our separation from other denominations is the practical and logical result of our attempt to apply this principle in all matters of religion. We are sorry that this makes us a peculiar people. If an honest adherence to the Bible brings odium upon us, we have the manliness to bear it. To seek odium is detestable; to run from the post of conscience to avoid it is cowardly and traitorous.

I am proud to be a Baptist, but my being a Baptist does not make me narrow and bigoted and intolerant. It causes me to be humble, patient, loving toward those who differ with me. I want to show my devotion to our principles, not by boastfulness and arrogance, but by a watchful attention to the needs of the cause I love. Thus shall I best show to men my fidelity and zeal; and thus help the truth in its onward march to complete and final victory.

I am bound by the Bible in all matters of faith and practice. If there were not a Baptist Church on earth, and I had no evidence that there had ever been one since New Testament times, finding Baptist principles in the Bible, I would leave all Christendom, leap over the ages, contented to be found in the path of simple obedience to the Word of God. I would be a Baptist if I were the only one on earth, because the Bible makes me what I am.

## A Runaway Slave

(Continued from page one)

Christ before the foundation of the world that he might be holy and without blame before Him. He was chosen from the beginning to salvation through sanctification of the Spirit and the belief of the truth. His name was written down in the Lamb's book of life from all eternity.

Now this election is a sovereign and unconditional election. It was not based upon anything foreseen in Onesimus but according to God's sovereign will. Brethren, if the Arminians were right, and election were based on what God sees or foresees in man, who among us would have been elected? The Arminian must have a mighty high and proud opinion of himself to preach such a doctrine.

Not so, beloved, we have nothing that we did not receive, and it was God that made us to differ from the reprobate.

God's unconditional election is the only hope that anyone will ever be saved. God's election is a Baptist doctrine. It is a Bible doctrine. A doctrine made most prominent on the pages of Holy Writ. God's election is the guarantee of Heaven, that a great multitude which no man can number, will be saved with a gracious and everlasting salvation.

### III.

Now let us notice the grace of God in the providence that governed the life of Onesimus. Now, providence is God's governmental control of all His creatures and all their actions. This is a most precious truth. Predestination is the purpose of God concerning all things. Providence is the power of God controlling all things according to His eternal predestination. Things are not out of hand. All things are in the hands of a Sovereign God, and they are all

working His purpose. Not a sparrow falls to the ground, but it was included in the plan and providence of God.

Now there goes Onesimus. He has stolen money and is running away. As far as he knows and is concerned, he is free to go in any direction. He can go to Alexandria, to the Orient, to a thousand different places. What was it that directed his footsteps to Rome? It was the mysterious, all pervading, all powerful providence of God. I tell you that, Onesimus took off running. He ran from punishment for his crime. He ran from being returned to his master and, I think, from the preaching in the house of Philemon. But, praise God! Praise God! when he got through running, he was sitting at the feet of a Baptist preacher listening to the Word of God.

God Almighty had elected Onesimus. He had predestinated the very time of salvation for Onesimus. God had made an appointment between Onesimus and Paul

before the world began. And when the time came they were both in their appointed place. All hell could not have broken that appointment. The failure of God's children in witnessing, the rebellion of the unsaved cannot break that appointment. God will see to it that the elect sinner and the one ministering the Word come together at the predestinated time. One may be a native in the jungles of New Guinea. Another may be a Baptist preacher in Chicago. But God will bring the one from half way around the world, to be in the appointed place at the appointed time with the word of saving grace.

We are not Hardshells. May God forgive the man who calls me a "Hardshell." I hate Hardshellism with a holy passion. Men are born again of the will of God and with the Word of truth. They are born again, not of corruptible seed, but of incorruptible, even by the Word of God which liveth and abideth forever. God does not elect men to be saved irrespective of whether or not they ever hear the Word. I tell you God elects some to salvation. He appoints the time of their salvation. He appoints the one who shall give them the message of life in the gospel. He predestinates the means as well as the end. No, no, we are not Hardshells. We believe that the providence of God will bring the elect sinner under the saving message at the appointed time. Again I say, that when Onesimus stopped running, he was sitting at the feet of a Baptist preacher listening to the glorious gospel of saving grace.

### IV

Now, let us notice the grace of God in the effectual call of Onesimus. This being under the Word was not enough. He, probably had heard that Word before with the outer ear. There must be an effectual, irresistible work of the Holy Spirit if our message is to be effective — if the elect are to be saved. The man must be elected by the Father, redeemed by the Son, but he must also be called by the Holy Spirit.

Oh, that we might see our helplessness as we preach to the valley of dry and dead bones. Oh, that we might pray for the Holy Spirit to come and breathe on these dead that they might live. Brethren the success of the gospel does not lie in the education, personality nor oratorical ability of the preacher but in the life giving power of the Holy Spirit.

Well, Onesimus was one of God's elect. The providence of God had him at the appointed place at the predestinated time. The time of his salvation was at hand. So there goes forth with the message of Paul a supernatural and irresistible power. Onesimus had heard and heard, but now he hears with a hearing ear, and sees with a seeing eye. He is made to see his need, to desire salvation, to listen intently and believe savingly the message that he heard. He probably had heard this before and had not responded. Wherein lay the difference? Ah, right well do we know the difference. It was true in our own experience, was it not? That night, that night! Shall I ever forget that night while the ages of eternity roll on and on. That night when I heard a voice other than that of the preacher. When that voice said, "Joe, it is your time, you will come tonight." Right gladly did I come to Jesus that night, and the glory of it all

has not left me yet, no, and never shall. What all the efforts of man could not do, one visit by the irresistible Spirit of God accomplished and that forever.

### V.

Now let us notice the grace of God in the new life of Onesimus. Shall this man, saved by a miracle of Divine grace be the same as before? Not so. Not so. A man who has been made the subject of the life giving work of the Holy Spirit can never be the same again. I have no time nor inclination nor desire for that which is called a work of salvation that leaves man where it finds him.

Onesimus had been born again. He had been made a new creature in Christ. He had been raised from the spiritually dead. Shall there be no change? Shall not such a marvelous work be evidenced in the after life of Onesimus? Most assuredly it shall. See him now. No longer running away, confessing his wrong treatment of Philemon. See him willing and desirous of making amends. Willing to go back and take that station in life that had been appointed him by a sovereign God.

I tell you, salvation finds a man headed in one direction. It leaves him headed the other way. And anything short of this is not saving grace.

I think I see it now. Yonder stands Philemon and Mrs. Philemon on the porch of their home in Colosse. They observe a figure making his way toward their home. Mrs. Philemon says, "That surely looks like Onesimus." Philemon says, "No, he would not have the courage and audacity to come back here after what he did." But the Mrs. insists that it certainly looks like Onesimus. Finally, Philemon says, "Why, I do believe you are right, why it is Onesimus, what on earth can he want?" Then Onesimus, with tears of joy streaming down his face tells of God's saving grace, and hands them the letter. Oh, what joy there was that day, as they joined in singing "Amazing Grace."

### CONCLUSION

Now just briefly, let us notice the illustration in vs. 17 and 18 of that work of Christ by which run away slaves are saved. Paul says to Philemon, "If you count me a partner receive Onesimus and treat him just as you would me." Then Paul says, "If Onesimus owes you anything, charge that to me, and I will repay it."

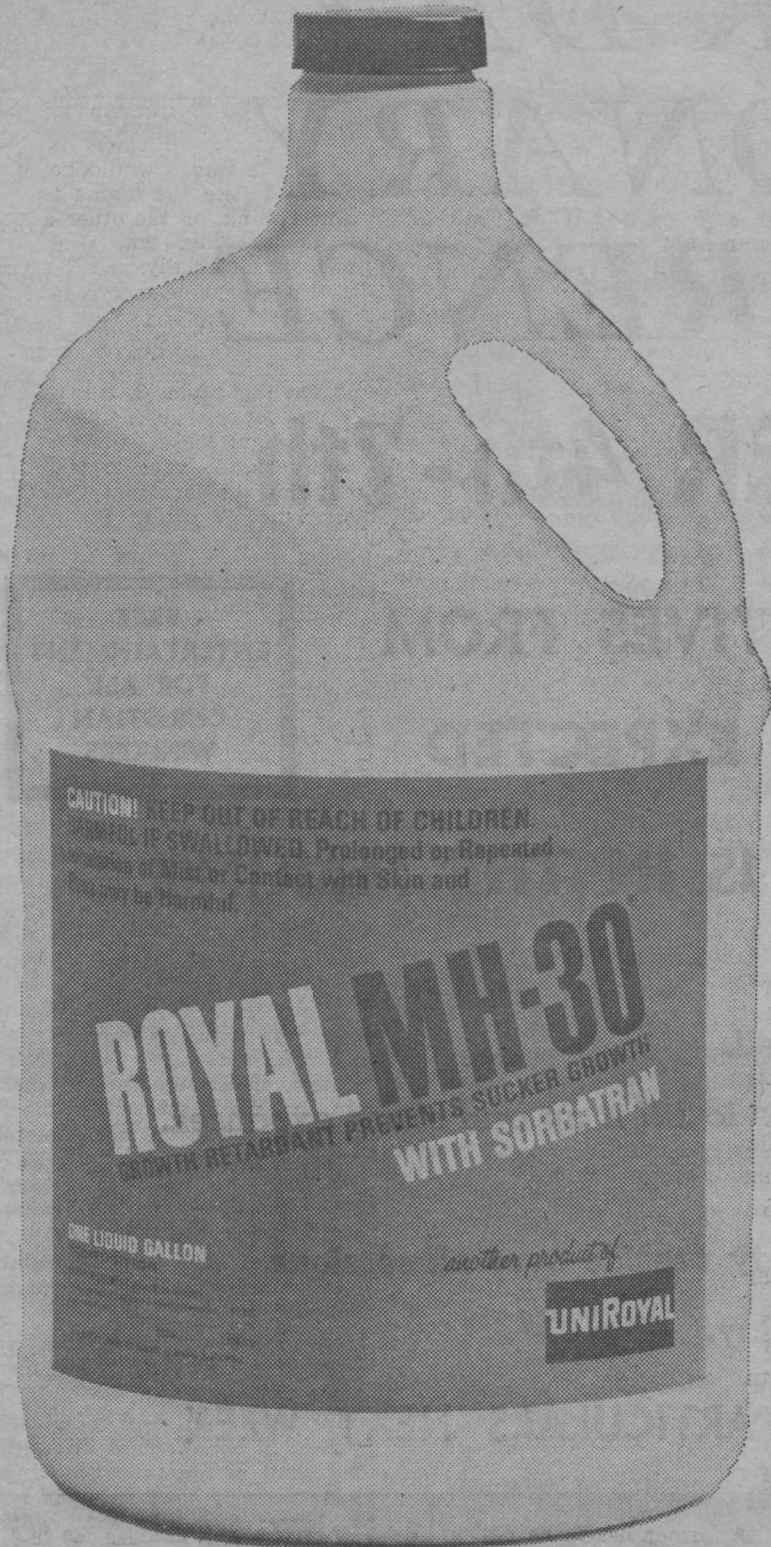
Surely, this is how we were saved. The Lord Jesus Christ lived a perfect life for us, clothes us with that perfect robe, and asks that the Father will receive us as Himself. The dear Lord Jesus requested that the Father would charge to Him all the sins of the whole elect family of God. Then one day, outside a city wall, he climbed a hill called Calvary, laid Himself down on an old rugged cross, and paid the full and complete price for the redemption of the elect of God. And this is the price that was paid for the salvation of run away slaves.

### APPRECIATED LETTER

Brother Gilpin, I know you have had a difficult time in your stand for the truth, but you have meant so much to so many people. Pray for me that I might be used of the Lord to help a few people see the truth.

Bill Mitchell  
Williamsburg, Ky.

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Write Brother Burket frequently. His address is:

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

## "Faint Not"

(Continued from page 3)  
thus, he gave up the ghost." — Luke 23:46.

I tell you, beloved, when you consider this, it takes all the faint out of you. It wakes you up spiritually when you consider the fact that Jesus Christ did all this for us.

"Must Jesus bear the cross alone,  
And all the world go free? —  
No; there's a cross for every one,  
And there's a cross for me.

The consecrated cross I'll bear,  
'Till death shall set me free,  
And then go home my crown to wear,  
For there's a crown for me,

Upon the crystal pavement,  
down  
At Jesus' pierced feet,  
Joyful, I'll cast my golden crown,  
And His dear name repeat.

O, precious cross! O glorious crown!  
O resurrection day!  
Ye angels, from the stars come down,  
And bear my soul away."

Beloved, I tell you, when you think about what Jesus Christ has done for you, you will have to come to the words of that song and say, "No, Jesus shall not bear the cross alone. I am going to stand with Him."

I ask you, are you going to quit because somebody has slighted you? Are you going to quit because you have had your feelings hurt? Are you going to be a quitter because somebody else doesn't do exactly what you think that person ought to do? Before you faint, consider the Lord Jesus Christ. He didn't give up. He went right on to the cross and died for your sins and mine.

## IV

### A HOPE OF HARVEST.

There is a hope of harvest, for my text says, "And let us not be weary in well doing: for in due season we shall reap, if we faint not."

It is so easy to faint, quit, throw in the sponge, get discouraged, and say there is no need of going any further. But

## The Redeemer's Return

(Continued from page 3)

we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." (I Thes. 4:16, 17); "They that are Christ's at His coming" (I Cor. 15:23); and "We shall all be changed in a moment, in the twinkling of an eye" (1 Cor. 15:51); certainly *appear* to teach the rapture of the *entire Church*, and, ought not we be very slow to accept any conflicting line of teaching which would compel us to *abandon* the obvious meaning of these verses, and instead, have to give them a *strained* interpretation so as to harmonize them with something which is *foreign* to their plain signification? Yea, is it not evident that any system of teaching which would compel us to do this *carries with it its own condemnation*?

What then saith the Scriptures and what is the testimony of the Church Epistles? The present writer believes there can be only one answer to this question, namely, that every member of Christ's body will be raptured at the time our great Head comes to conduct His blood-bought people to His Father's House. We believe this, not only because a number of Scriptures expressly affirm it, but also because some of the great basic principles which underlie both the Gospel, and what is known as "Church truth," demand this conclusion and repudiate the other alternative. We would now humbly submit to the prayerful and careful attention of our readers some of the *grounds* for our belief in a *total* rather than in a partial rapture of the Church which in faithfulness to our apprehension of God's Truth on this subject, we must denominate the *partial-rapture theory*.

1. *Because GRACE is that which characterizes all God's dealings with His own during this dispensation and grace, necessarily, eliminates all distinction of personal merits.*

The advocates of the partial-rapture theory declare that only those who are intelligently and eagerly looking for the Lord will be caught up at His return. They affirm that none save those who are walking worthily and who are faithful to the end will be taken to be with the Lord when He descends into the air, and that only such, will, subsequently, "reign" with Him during the millennial era. They teach that all un-spiritual believers will be left behind on earth to suffer the judgments of the Great Tribulation. As a consequence, not a few of the Lord's people have been harassed and distressed, fearful lest they should be among the number who are rejected by the Lord at His coming. We are told that none but those who attain some high standard of spirituality will be raptured, but when we ask for a precise definition of this standard none can enlighten us; when we inquire, *How* faithful and *how* worthy we must be in order to be among the select company who shall be taken to the Father's House, none can give us a satisfactory reply. Hence, instead of the Return of our Lord being a *blessed* hope it becomes a source of bewilderment and anxiety.

It appears to the writer that there is one Scripture which simply and satisfactorily disposes of every objection which can be brought against the affirmation that *the entire Body of Christ will be raptured* at the appearing of our great Head. We refer to II Thess. 2:16—"Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace." Here we learn that the "Hope" which has been given to God's people in this Age, like every other blessing we enjoy, is "a good hope through grace," hence, all questions of worthiness, merit, desert, are *forever ruled out*. Let us settle it once for all that the Dispensation in which we are living is a *unique* one, that it is fundamentally different from all that have preceded it and from that which is to follow it — the Millenium. This is the Dispensation of Grace, and grace obliterates all distinctions, grace eliminates all questions of merits; grace makes every blessing a Divine and *free gift*. But, the human heart is essentially *legalistic*. Man wishes to have a hand in his own salvation and desires to contribute *something* to the price of his redemption. When, by grace, the Holy Spirit has taught a soul that the Finished Work of Christ is the *sole ground* of our justification before God, when he has learnt from the Scripture of Truth that the Blood of the Cross cannot be plussed by anything from the creature, then it is that the Enemy comes to that heart and seeks to disturb its peace and rob it of the liberty wherewith it has been made free, by insisting that faith in Christ merely puts us in a salvable condition, that believing the Gospel simply places us on an extended probation, and that only if we obey God's commands and walk worthily before Him shall we be taken to Heaven at the close of our earthly pilgrimage. This is Law mingled with Grace; thus is the precious Blood supplemented by human works. Instead of realizing that good works flow from a heart that is filled with gratitude to God and which

(Continued on page eight, columns four and five)

there is a hope of harvest.

Notice again:

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, un-

til he receive the early and latter rain."—James 5:7.

A farmer has to be patient. He is looking forward to a harvest after awhile. He waits for the precious fruit of the earth, and he has long patience for it. He

has to have long patience in hope that there will be a harvest after awhile.

Notice another Scripture:

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psa. 126:6.

Don't give up. Just go on. There will be a harvest after awhile.

Listen again:

"And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."—John 4:36.

Beloved, the hope of a harvest ought to keep you from fainting spiritually. Every season isn't planting season, and every season isn't harvest season. There has to be a planting, and there has to be a harvest after awhile.

A farmer goes out in the early spring and plants his crops. He doesn't go out the next day and expect a harvest. There are going to be some hot sunny days that He is going to have to endure working in those crops. There are going to be some discouraging experiences — maybe the muskrats and the beavers and the deer will eat up the corn, or maybe a flood will wash the fertilizer away. I tell you, lots of things can happen, but you can't be discouraged. The harvest doesn't come the day after the sowing. What is to keep us from being discouraged? We look for the harvest day — the fact that there is going to be harvest, some day.

I thought recently of the fact that we have had five revival meetings in our church, with five good preachers — Brother Joe Wilson, Brother Austin Fields, Brother Wayne Cox, Brother Jon Rule, and Brother Kent Clark. Of the five revival meetings that we have had, we haven't had one single profession of faith, and that is discouraging. I say that maybe it is my fault. Maybe if I would step aside as pastor, maybe if I would give up and let the church call somebody else as pastor that could work at the job and do it better than I can, maybe things would be better, and I take the blame for it.

But I think, on the other hand, of the blessings that God has given us materially, and I think about the fact of recent date as a result of Brother Lycan's death, that we have fallen heir to a good sum of money with which to build our building. I say this, if I am going to take the blame that we have had no souls saved, I will certainly have to take the credit for the fact that God has blessed us materially. So I don't know which way to turn.

Then I come to this fact, instead of giving up and quitting, instead of being discouraged and saying that there is no hope, I come to my text which says, "For in due season we shall reap, if we faint not." The hope of a harvest after a while keeps us from fainting, from quitting, and from being discouraged.

## CONCLUSION

I have given you four No-Nods which will keep us from fainting — prayer, remembering the mercies of God, considering what Jesus Christ Himself has gone through, and the hope of a harvest after awhile. There is one other text which I want to read to you. Listen:

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, FAINT-ETH NOT, neither is weary? there is no searching of his understanding.

He giveth power to the faint; and to them that have no might he increaseth strength.

Even the youths shall faint and be weary, and the young men shall utterly fall:

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and NOT FAINT."—Isa. 40:28-31.

Thank God for this truth! It is so easy for us to become discouraged and to become faint-hearted in the world. It is so easy

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



FRED T. HALLIMAN

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Write Brother Halliman frequently. His address is:

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

for us to just say, "Well, there is no way out, no hope, no prospect." Pinch yourself, beloved. Stick a pin in yourself spiritually. Do anything you wish to wake up. Don't be discouraged. Take a spiritual No-Nod. Pray a little bit more. Consider the mercies of God. Review the life of the Lord Jesus Christ. Look to the prospect of a harvest someday, and keep busy in the service of the Lord.

May God bless you!

## A Human Body

(Continued from page one)  
ings — His compassion—His love, that Jesus could say that. Apart from Jesus, men would have had to gain all of their information concerning God from a Book — the Bible. When you read about somebody in a book, you do not know him as you know him after you have seen him and have lived with him. Jesus as God came to earth enabled men to have a conception of deity other wise impossible.

He Came To Become Experientially Acquainted With The Things That Are Common to the Experiences of Humanity.

(See Heb. 4:15): "He was tempted (tested) in all points like as we are." He knew poverty for he was born poor. He knew hunger for on one occasion He fasted for 40 days. He knew weariness for tired from His travel He sat on the curb of Jacob's well. He knew pain, for He suffered crucifixion. His life ran the whole gamut of human experience. Thus we have a Lord and Savior who understands exactly what we human beings have to go through.

He Came To Perfectly Do The Will Of God — To Completely Keep The Law.

(See Heb. 10:9). Only as He perfectly kept the will of God, and obeyed the law of God, could He become man's Saviour. All others who ever lived had broken God's commandments. He was able to live this perfect life because of His unique birth. Thus the Virgin Birth is a necessary doctrine, and not a thing of minor importance as argued by some. His deity and

(Continued on page 8, column 3)



## Oeness

(Continued from page one)  
our God is one Lord in thought (mind) word (will) and deed (purpose). We never hear the Father advocating one thing, the Son another and the Holy Spirit still another.

They delight in that oneness to the extent that they desire and command that we, the other members of the family, bear this resemblance of them. Even human parents delight in seeing a resemblance of themselves in their children. Therefore we are not surprised when we hear our Father saying in I Peter 3:8 for us to be of the same mind. Certainly everyone will admit that this means for us to believe the same thing.

We are living in a time, however, when it is commonly believed that we are supposed to believe differently. But let us remember that God is not the author of this unscriptural way of thinking. He will no doubt finish it in due time, but He certainly had nothing to do with its beginning.

In I Corinthians 1:10 our Father goes more fully into His instructions for us concerning this oneness which is so dear to Him. Here He tells us to speak the same thing, to have no divisions among us, but to be perfectly joined together in the same mind and in the same judgment. But

instead of our doing that, we can hear one group preaching eternal salvation by grace, through faith in our Lord and Saviour, Jesus Christ; we can go around the corner and hear another group preaching that eternal salvation by grace through faith is a damnable and dangerous doctrine; we can then go around another corner and hear still another doctrine preached until we run out of corners and doctrines, and everyone of them will be claiming God's blessing upon what is being preached. Of course, they all claim to be perfectly joined together by some imaginary, invisible, intangible, and shall we say unheard of and undreamed of (Biblically speaking) "church."

But even if we should grant that all this conglomeration of groups is perfectly joined together by this figment of someone's imagination called the invisible church, there are still other commands in this Scripture which the so-called invisible church cannot touch. Even though Methodists, Presbyterians, Campbellites and even some Baptists claim to be joined together by this imaginary something, none of them has ever yet claimed that this imaginary something has caused them to believe and speak the same thing. As it is written, he who offends in one point is guilty of all. So when they fail to believe and speak the same thing they are also guilty of not being per-

fectly joined together, even if there were such a thing as an imaginary, invisible church.

In John 17 we have our Lord's prayer which was certainly not prayed just to be heard of men. He was pouring out His very heart to the Father, and the Father was hearing every word of it. In verse 21 we hear Him as He prays that we may be one even as He and the Father are one. Was He really sincere when He prayed that great prayer? If He were sincere would He do anything at all to hinder the answer to that prayer? Can it be denied that His calling preachers to preach all these different doctrines, or blessing all this division and confusion in any way would be an open and outright hindrance to the answer to His great prayer for us to be one as He and the Father are one? He has never had anything to do with all these divisions in the religious world, and He never will until that day when He shall judge all things.

**Ed. Note: Don't forget to order Bro. Cook's book, "Let's Study Revelation" at \$3.50 postpaid. It will be a rich asset to your library.**



## A Human Body

(Continued from page seven)  
complete sinlessness depend upon it.

**He Came To Fulfill the Scriptural Promises of Forty Centuries.**

The first promise of a Redeemer was made to Eve close to 40 centuries before Jesus was born. Jesus perfectly fulfilled all of the promises made concerning Him. He was born of the tribe and family predicted, He was born in the place predicted, He was given the name that was foretold, and He even died with the predicted words of Scripture on His lips. Strange that the Jews should look for another Messiah when Jesus so perfectly fulfilled the Scriptures concerning what the Messiah should do and be.

**He Came To Die As An Atoning Sacrifice For Men's Sins.**

"And to give his life as a ransom for MANY." This writer believes in a limited atonement, and we are unable to see how

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any discriminating student of the Bible can believe otherwise. We do not believe that Jesus died in vain, or that He wasted one drop of His blood. We believe that every person for whom He died will one day show up in His presence.

Satisfaction had to be made for sin. In our country a man is fined for breaking the law, and since he is penniless he faces jail when a friend steps in and pays his fine enabling him to go free. He goes free through the payment of another, and the demands of the law are satisfied. So in our case, Jesus died to pay our sin debt, and we go free because of that payment, God being "Just and the justifier of him that hath faith in Jesus." He could not justly free us with nothing done about our sin, but He can justly acquit us upon the adequate payment of our sin debt by another. This is the greatest thing for which Christ came, and without which there could be no salvation in even a single case. "He suffered, the just for the unjust, that he might bring us to God." "Who his OWN self bare our sins in his own body on the tree." "He was wounded for OUR transgressions, and bruised for our iniquities." And part of the gospel is the truth that "Christ DIED FOR OUR SINS," according to the Scriptures." Every believer can say, "And with his stripes I am healed."

## THE REDEEMER'S RETURN

(Continued from page 7)

are constrained by the love of Christ, the believer is led to believe that good works must be performed by him as a condition of his eternal salvation. But, even when the believer has been delivered from this error, the legalistic tendency of the human heart still seeks an outlet, and in our day it is manifested in reference to the Blessed Hope of the believer. The saints are now taught that their Rapture and Glorification are not "through grace" but will be the result of personal effort and attainment. Thus does the leaven of legalism work to the robbing of God of His glory and the believer of his peace.

Again we say, let us settle it once for all that *we* are living in the Dispensation of Grace (John 1:17; Eph. 3:2) and that every blessing we enjoy is a *gift of Divine clemency*. We are justified by grace (Rom. 3:24). We are saved by grace (Eph. 2:8). The Holy Scriptures are termed "The Word of His Grace" (Acts 20:32). The Third Person of the Holy Trinity is denominated "The Spirit of Grace" (Heb. 10:29). God is seated upon a Throne of Grace (Heb. 4:16). And, the Good Hope which is given us is "through grace" (2 Thess. 2:16). It is all of Grace from first to last. It is all of Grace from beginning to end. It was grace that predestined us before the world began (2 Tim. 1:9), and it will be grace that makes us like Christ at the consummation of our salvation. Thank God for such a "Blessed Hope."

2. *Because the Rapture is the CONSUMMATION OF OUR SALVATION and therefore, being an integral and essential part of our salvation it cannot, in anywise, be determined by our personal worthiness.*

Our salvation will not be complete until the Return of the Lord Jesus Christ. In the New Testament "salvation" is threefold in its scope — past, present, and future; and it is threefold in its character — from the penalty of sin, from the power of sin, and from the presence of sin. Every believer *has been saved* from the penalty of sin. The penalty of sin is "death" (separation from God), and we are delivered from it because our Substitute died for us on the Cross — "Who His own self bare our sins in His own body on the tree" (1 Pet. 2:24). But while every believer has been completely and eternally saved from the penalty of sin — from the wrath to come — while it is true that there is no sin ON us (all our iniquities were "laid" on Christ — Is. 53:6), yet, sin is still IN us. The evil nature remains even in the one who has been born again. Yet, notwithstanding this, Christ also indwells each of His own people and from Him may be drawn grace and strength and thus, day by day, *we are being saved* from the power of sin. But *we shall yet be saved* from the very *presence* of sin — "For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3:20, 21). At our Lord's return we shall be completely emancipated from the dominion and pollution of sin. It was this the apostle Paul had before him when he wrote — "And the very God of peace sanctify you wholly — completely, i.e. in each part of our threefold being — and I pray God your whole spirit and soul and body be preserved blameless unto (at) the coming of our Lord Jesus Christ" (1 Thess. 5:23).

We have thus shown that our salvation will not be consummated until the Return of our blessed Saviour, that not until then shall we be completely "conformed" to the image of God's Son (Rom. 8:29). It is not until Christ's second advent that the purpose of our predestination will be fully realized, for it is not until then we shall be "glorified" (Rom. 8:30). If then salvation is *by grace* and if Christ is *our Saviour* — our Saviour from the presence of sin as well as from its penalty and power — then our own works (our obedience, faithfulness, service etc.) are *not* the determining factor, nor even a *contributing* factor. Salvation is not partly of grace and partly of works, if it were *we should have ground* for "boasting" and Christ would be robbed of at least a part of His glory. Once we see that the time of our Lord's Return is the time when our salvation is *consummated* and once we see that salvation is by grace, through faith, and *not of works*, then it will be clear that it cannot, in anywise, be determined by our personal worthiness.

3. *Because to make our Rapture dependent upon anything in us is to attack the Finished Work of Christ.*

We do not charge the advocates of the partial-rapture theory with intentionally doing this, nay we are fully satisfied that most if not all of them would shrink back in horror from wittingly committing such a sin. Yet, we do say that this is the logical and actual outcome of their teaching. A long drawn-out argument is not needed to prove this after what we have said above under the first two heads. If the Rapture is *the consummation of the application of our salvation* then anything which makes that salvation, or any part thereof, dependent upon anything in or from us, necessarily attacks the Finished Work of Christ upon which alone our salvation rests.

(To Be Continued Next Week — D.V.)

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