

HALLIMAN TELLS OF FOURTEEN DAY MISSION PATROL

FRED T. HALLIMAN
New Guinea Missionary

Dear friends:

Recently my entire family accompanied me on a 14-day mission patrol and it is of this occasion that I wish to write about now.

Ever since they went with me the first time they always look forward to and plan towards these patrols each school vacation time now. Likewise, I try to space the patrols out so that one will fall due about that time of year. My trouble now is finding time to cut loose of something that I am doing around the Mission Station so that I can make these patrols, however the people in these far away areas need a change of preaching sometimes so occasionally I just have to drop whatever I am doing and make a patrol.

The area where the patrol was



FRED T. HALLIMAN

made was at the far Northeast corner of the Duna area. It had been some time since I had visited that area and my family would be having a completely new experience as they had never been in the area. To walk the entire distance would have taken us much longer so since we could take the car part of the way and since we would have all the walking we would want any way we decided to drive as far as we could.

We had originally planned to leave on a Thursday morning but with several last minute things to attend to it was not until Friday about mid-day that we finally left the Mission Station. We have the short wheel base Landrover which is not much larger than a Jeep and since my family has

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A CHALLENGE TO AN ATHEIST

Mrs. Madalyn Murray O'Hair
Noted Verbal Atheist
Austin, Texas

Dear Mrs. O'Hair:

As I was musing in my office today you came into my mind. I am aware of your infamous and diabolical attacks upon Christ, Christianity and the Bible. It is my understanding that you are an atheist. Is this correct?

I want to issue you a personal challenge. I think you are a menace to God, Christ, the Holy Spirit, Christianity and the Bible. Consequently, you should expect no right to continue living upon God's earth—breathing His air, enjoying His sunshine, drinking His water, eating of His vegetation and occupying His space. If you sincerely and heartily believe that the God of the Bible does not exist, I CHALLENGE YOU TO CONSENT IN WRITING TO ME FOR ME TO ASK GOD'S PEOPLE TO PRAY TOGETHER THAT GOD REMOVE YOU FROM THE EARTH BY

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MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

"To the law and to the testimony; if they speak not according to this word

it is because there is no light in them."—Isaiah 8:20

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MAN'S FIG LEAVES

By HORATIUS BONAR

"They sewed fig-leaves together, and made themselves aprons."
—Gen. 3:7.

They are alone, yet they are ashamed. They are in Paradise, yet they are ashamed. It is conscience that is making them bluish. It not only makes cowards of them, but it works shame and confusion of face. They are ashamed of themselves; of their nakedness; of their recent doings. They cannot look one another in the face after their disobedience and recriminations against one another. They cannot look up to God now. Possibly too they shrink from being in view of the serpent who beguiled them. The feeling of happy innocence is

gone.

They must be covered. This is their feeling, the dictate of conscience. The eye must not see them, either of God or man. The light must not shine on them; the eye of the sun must not look on them; and the fair flowers and trees of Paradise must not see their shame. They love darkness rather than light. Covering is what they seek — covering from every eye. Thus, shame and guilt are inseparable. "I must be covered," is the sinner's first feeling — from the eye of God and man, even from my own. They cannot look on me, nor I on them!

Thus far they are right. But now they go wrong. Their mistake was twofold: (1) That they

could cover themselves; (2) that they can be covered with materials from vegetable nature. Let us look at these.

I. MAN THINKS HE CAN COVER HIMSELF.

He knows not the greatness of the evil; he does not calculate on the penetration of the all-seeing eye. He sets to work and makes himself a covering, and he says this will do. What sin is, or what the sinner needs, or what God requires, he has no idea of. Each sinner has his own way of covering himself; he weaves his own web, whatever may be the substance of which it is composed. He wishes to be his own coverer, the maker of his own rai-

(Continued on page 7, column 4)

Facts About Our Conference...

● Our 11th annual Bible Conference will be held in Huntington, W. Va., Labor Day weekend, beginning Friday evening, Sept. 4th, and ending Monday noon, September 7th.

● All lodging will be in Twin Towers, the dormitories of Marshall University. Those attending the Conference will be responsible for their own bed linens, blankets, towels and soap.

● Meals will be served in the air-conditioned cafeteria on the ground level of one of the dormitories.

● All sessions of the Conference will be held in the auditorium of Huntington High School, which is about 14 blocks from our place of lodging and eating. It is located out of the business section of town, which means there should be ample parking space.

● Our books will be on sale in the lounge of the dormitory that houses the cafeteria. We have an abundance of good books, and Brother Joe Wilson will be in charge of selling our books again this year.

● We invite all of our friends to attend this Conference. The only cost to you will be your transportation to and from the Conference, as all lodging and meals will be furnished by Calvary

Baptist Church. Come, be our guest over Labor Day weekend.

● If you have a child or children ten years of age or younger that can share the bedroom of the parents, please arrange to have them do so, as it will save us the cost of another room. Bring along your own cot for this purpose, or else notify us well in advance so we can furnish these for you.

● All young people, eighteen years and younger must be in

"ARE YOU WISE?"

Last year, one of our problems of the Conference stemmed from various ones staying up too late at night, to the extent that they were drowsy and sleepy and unfit for worship the next day. On Monday morning, for example, your editor counted at one time twenty-one that were sleeping in the congregation. Of course, this was to be expected since many of our folk had stayed up the night before until far past midnight for discussion and fellowship, and were personally unable to give their best for the service the next day.

A word to the wise is sufficient.

their room in the dormitory by 11:00 p.m.

● The following is a paragraph from our rental contract for the Towers:

"Participants under eighteen years of age are not permitted on the elevators unless accompanied by parents.

The Calvary Baptist Church will be responsible for all property damages and lost or stolen items incurred during the convention.

There will be no key deposit charge. However, the Calvary Baptist Church will be assessed \$1.50 for any key lost or not returned."

● Our Conference meals must be on time. Breakfast at 7:00 a.m., lunch at 12:15 p.m., and the evening meal at 5:30 p.m.

● Children and all others must attend all sessions, unless ill. No "sleeping in" while a morning session is in progress.

● Children under 18 to occupy bedrooms adjoining parents. Parents are to check and be sure their children are in their own room and ready for bed at 11:00 p.m.

● Children are not to roam the streets after Conference sessions close at night.

ANOTHER RICH EXPERIENCE BEHIND PRISON WALLS

By JOE WILSON
Winston-Salem, N. C.

Well, God's wonderful grace has been manifested again in the Richmond prison, and it has been my recent privilege to get behind those prison walls once again.

In beginning, I might say that Jimmy Page, a member of Calvary Baptist Church, has been released from prison and is working in Norfolk, Va. at present. Jimmy has announced that God has called him to preach. He hopes to be able to move to Ashland, Ky. in the near future. Please pray for Jimmy. He has already learned that he will not have the rich fellowship out here that he had in prison. I might also add that Luther Hilton has been placed on a work-release program. He is working in the Midas Muffler Shop in Roanoke, Va. and staying nights and weekends in a road camp near there.



JOE WILSON

He has asked for, and been granted authority from our church, to try to start a class there. Luther should be up for parole this month. We desire your prayers in this matter, that he might be released and returned to his wife and children if it please the Lord.

Recently, our church received a request from Brother Claude Reynolds for membership in our church by baptism. He was recommended to the church by the five members we have in the Richmond prison. I tell you again that when these five men recommend one for membership, we can rest assured that they give evidence of a saving experience of grace, and show a sincere desire to be a part of one of the Lord's true churches. Claude had been attending the class there

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE MILLIONAIRE OF UZ"

(Read Job 1)

There never was in all the Bible any individual, in my opinion, who walked any closer to the Lord Jesus Christ than did Job. The Word of God says that he was perfect. Actually, the word "perfect" means upright or sincere, and as a sample of his perfection or his sincerity, we are told that he was so cautious and careful about the spiritual welfare of his children that whenever his children would have a feast in the home of one of them, the next day Job would offer sacrifices in behalf of his children, saying, "It may be that my children have sinned and have cursed God in their heart." He didn't know that they had. He didn't know that one of his children had waved God bye-bye. He

didn't know that one of his children had suddenly departed from the Lord and had put God out of his life entirely. However, he said, "It might be—it could be that one of my children has done wrong." Therefore, every time that his sons came together for feasting at one of their homes, the next day Job would offer sacrifices in behalf of his children, saying, "It could be that one of my children has done wrong in God's sight."

Now Job didn't do that just once, but it says that continually he did this, as his sons and daughters feasted together in the homes of one another.

This is an example, and it certainly stands out in my mind as a good example of the type father that Job was, the type man that he was, the fine high-type

outstanding Christian that Job was.

I

JOB WAS AN UNUSUAL MAN.

I like to read the story of Job because it tells me of a man who was unusual. There wasn't any man like him in all the rest of the Word of God. I doubt very seriously if in the Old Testament or in the New, you would find any man whose life would measure up to the life to Job so far as his morals and his ethics are concerned. So first of all, I would have you to notice that Job himself was an unusual character from the standpoint of the morals and the ethics of his life, and the way in which he lived before God.

(Continued on page 2, column 1)

I WONDER WHY...

1. We never read in the New Testament of Luke the Lutheran, Mark the Methodist, Paul the Presbyterian, Nathaniel the Nazarene, Apollos the Adventist, Cephas the Catholic, Erastus the Episcopal, James the Jehovah's Witness, but we do read of "John the Baptist" (Matt. 3:1)?

2. The evangelist Philip did not ask the Ethiopia eunuch to sign a decision card or pray the sinner's prayer?

3. Peter was able to preach to so many people on the day of Pentecost without the aid of the ministerial alliance or the National Council of Churches?

4. Paul, when addressing Timothy, did not call him the Right Reverend Timothy D. D.? Peter did not write, "Peter, the pope of Rome," instead of, "Peter, an apostle of Jesus Christ" (I Pet. 1:1)?

5. We never read of the Galilean Convention or the Palestinian Association? Silas is not ever said to be the missionary of the

(Continued on page 8, column 3)

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JOHN R. GILPIN.....Editor

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"FOR TIMES LIKE THESE"

RUBY DELL BAUGHER

Very attractive paperback, 183 pages, per copy \$2.00

Here is a devotional book of 183 pages in which the author presents two outstanding truths: (1) God's presence in prayer, (2) faith, the soul of prayer.

The author of this book was a student at Georgetown College when your editor was likewise a student. Shortly after graduation she was stricken physically, and has been bedridden for the past forty years. She is a remarkable Christian and her books are always a blessing to one from the standpoint of inspiration and encouragement. How she has been able to live and serve the Lord in her condition through the years has been a miracle and a mystery, yet we thank God for His goodness and blessings to her. We would certainly recommend that you buy this book immediately.

The wife of a recently retired college professor said this about her book: "It is splendid, scholarly, inspirational — a real monument to a dedicated life."

Elder O. Afton Linger, who was in Georgetown College when the editor attended, says concerning this book: "Your book is tops. It reminds me of a holy shrine; when I read it, I feel I am in the presence of God."

In addition to this book, Miss Baugher has written "The Long Bridge," which is a Christian fiction love story, which sells for \$4.50. She has also written a Kentucky history, entitled "Kentucky Yesterday and Today," which sells for \$3.95. There is no question that it is the best Kentucky history that was ever written.

Order directly from the author at: 6621 Kratzville Road, Evansville, Indiana 47710.



"Millionaire Of Uz"

(Continued from page one)

II

JOB HAD AN ENEMY — THE DEVIL.

The Word of God tells us something about the Devil. A lot of people don't believe that there is a Devil. Lots of folk today think that the Devil is just something by way of imagination — a fictitious, allegorical fantasy of something we imagine exists, but in reality, there is no such person as the Devil. I want to tell you, beloved, if you had had as much trouble with him as I have, you would know that he really existed.

I remember a young preacher, years ago, who went into a community to preach, and the first

Sunday he was there he announced to his congregation that he did not believe in the Devil. It was not long before the congregation raised him one, and he believed in the Devil then.

I say to you, this passage of Scripture tells us of the reality of Satan. It tells us that he is a real person, because it says that he came into the presence of the Lord. It tells also where he lives, for when God asked him, "Whence comest thou?" the Devil said:

"From going to and fro in the earth, and from walking up and down in it."—Job 1:7.

The Devil also has access into Heaven, because the Word of God would tell us how that the Devil came into God's presence and brought an accusation against Job whereby that he said that Job was only serving God because God was blessing him. In other words, because God was putting butter on Job's bread, Job was a faithful servant of the Lord. So you can see that the Devil's place of abode is here within this world, but that he also has access into Heaven, and when he goes into Heaven, he goes there in order to accuse the saints of God. Job was truly a saint of God and the Devil brought accusation against him, and that is exactly what the Devil is doing today.

The Word of God tells us that the Devil one day will no longer have access into Heaven, and when he is thus cast out, we read:

"Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."—Rev. 12:10.

That is exactly what the Devil's work is today. He has access into Heaven in order to accuse the brethren. No doubt this day the Devil has accused you. No doubt this day the Devil will see you, and will bring accusation against you, in the presence of Almighty God.

I want you to notice that the Devil is a powerful being. The Word of God would indicate something of his power. It was the Devil that moved the Sabeans to pounce down upon Job's property. It was the Devil who caused the Chaldeans to steal his camels. It was the Devil that caused fire to fall out of Heaven

and burn up his sheep. It was the Devil that brought a cyclone to destroy the house wherein his sons and daughters were feasting one day, whereby these sons and daughters were all killed. I say, the Devil is a powerful being. I am afraid none of us realize the power of Satan. I am afraid none of us realize how much power he actually exerts here within this world. But this passage of Scripture would tell us that the Devil is a powerful being.

It also tells us that the Devil only works by the power that is given him by God. In other words, he can do nothing of himself. All he does, he does because of the power that is given to him by the Lord.

For example, when the Devil brought this accusation against Job, in that he said Job was only

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serving God because God was good to him and was blessing him materially — when Satan brought this accusation against Job, he asked the privilege of destroying him. But he said, "Lord, you have put a hedge about him."

Beloved, a hedge actually is a fence. That is what it amounts to. So when the Devil told God, that God had put a hedge about Job, actually he said, "You have a fence all the way around him and I can't get in. You have a fence about Job to the extent that I can't touch him." You can see that the Devil himself admitted that he only works by the power that God permits him to have.

Notice also in this respect that

though the Devil desired the destruction of Job, he couldn't do so until God gave him permission. You know an old wolf may prowl around a sheep cote and may have desires and thoughts of a leg of lamb, or a whole lamb, or he may have in mind that he is going to have a lamb chop for breakfast, but if somebody has locked the gate, that old wolf will prowl in vain around the sheep cote, unable to get in, to the sheep.

Or a fox may prowl around a chicken house at night and may have visions of chicken and dumplings, or fried chicken, but he will never be able to get into that chicken house unless someone has failed to lock the door that night.

So I say, beloved, it was thus with the Devil. He wanted the destruction of Job. He desired the destruction of Job, and he came into God's presence to ask for the destruction of Job, but he couldn't do anything unless God gave him the permission to do so.

That is why it is I know the Devil will never be able to take me out of God's hands completely, for the simple reason that the Devil can only do what God permits him to do. God permitted the Devil to strike Job's property. God permitted the Devil to strike Job's family. God permitted the Devil to take away the fellowship that he had with his wife. God permitted the Devil to take from Job his health. God permitted the Devil to take from Job his friends, to the extent that Bildad, Zophar, and Eliphaz, when they came into his presence to talk to him, accused him of every sin that they could think of. God permitted the Devil to do all this, but God did not permit the Devil to touch Job so far as his soul was concerned. The result was that Job was safe because God wouldn't allow the Devil to take Job out of God's hand.

I say to you, beloved, it makes me mighty happy to know that the Devil can only work by the power that God gives to him. I am glad to know that God may put me into the hands of the Devil, and God may allow the Devil to shake me around in a sieve, just exactly like he shook Simon Peter, but the Devil will never be able to get my soul because my soul is held completely

in the precious hand of the Lord Jesus Christ Himself.

III

JOB'S EXPERIENCE WAS A PREDESTINATED EXPERIENCE.

The Word of God would indicate that Satan did as God permitted him to do, that everything pertaining to the life of Job was predestinated. In other words, the carrying away of his camels, the carrying away of his cattle, the burning up of his sheep, the destruction of his children by wind, Job's own health being taken from him, the loss of the fellowship of his wife, and the loss of his friendship with his closest friends — all this was predestinated of the Lord.

May I say that we serve a God of predestination. There is nothing that thrills my soul more than to know that the God we serve is a God of absolute predestination. There isn't anything that you and I ever do but what God directs us in the doing of it.

God's Word indicates that everything that is done, is predestinated of the Lord. Listen:

"Seeing his DAYS ARE DETERMINED, the NUMBER OF HIS MONTHS are with thee, thou hast APPOINTED HIS BOUNDS that he cannot pass."—Job 14:5.

Here is a verse of Scripture that tells us that we serve a God who has predestinated the events of our lives. The days of our lives, and the months of our lives, are all predestinated. God knows exactly how long you are going to live. God knows exactly when you are going to die. It is all predestinated according to the purpose of God, and God has appointed bounds beyond which you and I cannot pass. All the doctors, all the nurses, all the hospitals, and all medical science can't cause you to live beyond the appointed time that God has laid out in your behalf.

That is predestination. That is what Job said. That is what we find here within the Bible. All these things that came to pass in Job's life were according to the predestinated purpose of Almighty God.

I think that we deal every day with a God who predestinates the events of our lives. I am thinking just now of an incident of a recent date. I was talking to a lad in a gasoline station who be-

(Continued on page 3, column 5)

A Better Than Ever Week Of Your Life

LABOR DAY BIBLE CONFERENCE

PLACE: Marshall University Campus, Huntington, W. Va.

TIME: September 4-7, 1970.

HOST: Calvary Baptist Church, Ashland, Kentucky.

SPEAKERS: Some of the best Baptist preachers in America. Full announcement of these will be made later in THE BAPTIST EXAMINER.

COST: Your transportation cost only. Calvary Baptist Church offers room and meals to all.

PURPOSE: Fellowship and study of God's Word, emphasizing the church, missions, and the great doctrines of grace.

A Perfect Place For A Spiritual Retreat

The Redeemer's Return

By ARTHUR W. PINK

(Continued from last week)

As we have already said, the Rapture is the time when Christ returns to conduct His blood-bought people to the Father's House (John 14:1-3). What then is it that gives *title and fitness* for the Father's House? Surely there can be only one answer to this question. Surely none but those who are ignorant of the character and contents of the Gospel of God would declare that *our* wretched works are needed to supplement the Cross-Work of Christ. But, blessed be God, the point we are now considering is not left to be determined by logical deductions, but is the express subject of Divine revelation. In Col. 1:12 we are exhorted to give thanks unto the Father "which hath made us meet to be partakers of the inheritance of the saints in light." The "inheritance of the saints in light" is *not a matter of attainment* as certain teachers are today affirming, but is an occasion of thanksgiving to God, because it is due solely to His grace. Observe carefully the tense of the verb here: it is not we are "being made meet," still less that we are making ourselves meet, but "which *HATH made us meet*." Again we ask, What is it that gives us title to the inheritance of the saints in light? And we reply, Nought but the precious blood and infinite merits of our great God and Saviour Jesus Christ. What was it that qualified the "Prodigal" for a place at the Father's table? Did he have to submit to a lengthy probation *after* he returned home and *before* he was permitted to feast with the Father? No; the "best robe" — which speaks of "the robe of righteousness" (Is. 61:10) which is the portion of *every believer* — was all that was needed. Was not the "Repentant Thief" made meet for the inheritance of the saints in light the same hour in which he believed? Unquestionably, for our Lord assured him, "Today shalt thou be *with Me in Paradise*." If then the "best robe" was all that the Prodigal needed to fit him for a place at the Father's table, and if repentance toward God and faith in our Lord Jesus Christ was sufficient to translate the Dying Thief to Paradise, is it not clear that nothing further will be demanded of those whom the Lord shall conduct to the Father's House at the time of His Return?

4. *Because the Rapture of a part of the Church only, would leave the remainder of it still upon the earth and that would prevent the manifestation of the Man of Sin.*

The picture that is presented in 2 Thess. 2 is an exceedingly solemn one. There we learn that the mystery of iniquity which was at work even in the days of the apostle Paul and which has been hindered from coming to complete fruition will yet head up in the appearing of the Man of Sin, the Son of Perdition. The coming of this Devil-Man will be "after the working of Satan with all power and signs and lying wonders and with *all* deceivableness of unrighteousness in them that perish." Then it will be that the Devil is allowed "free rein." Then it is that, through the Anti-christ, Satan will deceive the whole world. There will be many on earth at that time who in former days had listened unmoved to the preaching of the Gospel and had treated with scorn or indifference its gracious offers. Hence "because they loved not the truth, that they might be saved * * God shall send them strong delusion, that they should believe a lie that they *all* might be damned who believed not the truth but had pleasure in unrighteousness."

We have said above that 2 Thess. 2 pictures a time when the Devil will be allowed "free rein." This will be the season when all his diabolical scheming will attain its full development in the manifestation of the Son of Perdition. Today it is otherwise. In this Dispensation, Satan is held in check, and his plans are not permitted to fully materialize. Today it is *impossible* for the Man of Sin to appear on the stage of this world as the above passage clearly intimates. Says the apostle, "Remember ye not, that, when I was yet with you, I told you these things? And now ye know *that which restraineth*, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work: only *there is one that restraineth now* until He be taken out of the way." (2 Thess. 2:5-7, R.V.).

The "mystery of lawlessness" (in contrast to "the mystery of godliness," i. e. "God manifest in the flesh" — 1 Tim. 3:16) will terminate in the *Satanic parody* of the Divine incarnation — the bringing forth by Satan of the Man of Sin, the Son of Perdition. This Man of Sin will be revealed "in his own season." That "season" has not yet arrived. The reference is to the Great Tribulation period. There are two entities which are now preventing the appearing of the Anti-christ. They are referred to in 2 Thess. 2 as "that which restraineth" and there is "One that restraineth now until He be taken out of the way." The former is the Church which is the body of Christ; the latter is the Holy Spirit Himself. The Church, which is indwelt and energized by the Holy Spirit is now hindering and preventing the full development of the Mystery of Lawlessness and the consequent appearing of the Lawless One. Not until the whole of the Church and the Holy Spirit *leave this earth* ("until He be taken out of

the way") can the Man of Sin appear.

Here then is a simple but conclusive argument which all should be able to grasp. Passing by the question of — How would it be possible for the Holy Spirit to be "taken out of the way" while many of those whom He indwells are left behind on the earth — we would point out the obvious fact that no part of the Church can be left behind on earth at the Return of Christ into the air, or, otherwise, there *would still be a hindrance* to the consummating of the Mystery of Lawlessness.* Christ declared that His disciples were "the salt of the earth." They are God's preservative. They are His instrument of preventing everything on earth going to utter decay and rottenness. But in the Tribulation period everything on earth *will have gone to utter corruption* as is clear from the words of our Lord — "For whosoever *the carcase* is, there will the eagles be gathered together" (Matt. 24:28) — a prophetic utterance which will receive its fulfillment at the very season of which we are now treating. We are told that in the days which immediately preceded the Flood "All flesh had *corrupted* his way upon the earth" (Gen. 6:12) and our Lord declared, "But *as the days of Noah were*, so shall also the coming of the Son of Man be" (Matt. 24:37) i. e. — His coming back to the earth: the conditions which He will find prevailing here at that time.

We repeat, at the Rapture and during the Tribulation period *everything* on earth will be morally and spiritually rotten. Even God's judgments at that time will have no other effect than to cause earth's-dwellers to "blaspheme God" (Rev. 16:11 etc.) Hence, is it not evident that *the whole of the salt* (except that which has "lost its savor," i. e., formal professors) must have first been removed; that the church and the Holy Spirit which *now make impossible* this total corruption must first be "taken out of the way"!

5. *Because for the believer there is "no judgment" and all upon earth during the Tribulation period are unquestionably the subjects of God's judgments.*

One of the most blessed, most remarkable and most far-reaching utterances which fell from our Lord's lips while He tabernacled among men is that recorded in John 5:24 "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath eternal life, and *cometh not into judgment*, but hath passed out of death into life." Nothing could be simpler than this. The one who has received Christ as his or her Saviour is for ever beyond the reach of Divine "judgment." We quote this verse from the Gospels because the same assurance is given to us in the Church Epistles. There, also, we read, "There is therefore now *no judgment* to them which are in Christ Jesus" (Rom. 8:1).

In the above verses an unequivocal assertion is made which requires no great learning to understand. Every believer has been justified by God Himself, justified eternally, justified "from all things" (Acts 13:39). The result of this decision in the High Court of Heaven for those who have been pronounced righteous is that there is for them "no judgment." Hence it ought to be clear that *no* believing sinner who has been "accepted in the Beloved" can possibly be left on earth during the Great Tribulation, for at that time God's sore "judgments *will be* on the earth. That then *will be* the time when God's judgments are let loose needs no arguing — the last book in the Bible makes that abundantly clear. The "seven golden vials" in which are stored up the concentrated and long suppressed "wrath of God" (Rev. 15) will then be poured forth upon the world which crucified the Lord of Glory. To teach then, that any of the members of Christ's body will be left behind on earth to suffer these judgments is to repudiate the express testimony of our Lord to the contrary, is to undermine the glorious doctrine of Justification, and is to make God's children the subjects of His "wrath" instead of the objects of His love and grace.

6. *Because nothing can separate believers from the Love of Christ.*

To those that believe perhaps the most precious and amazing truth in all God's Word is *Christ's Love for His own*. Unlike human love, *His* love is lavished upon the unlovely and unworthy. Unlike human love, *His* love knows no change. Unlike human love, nothing can separate us from *His* love — "Who (or 'what') shall separate us from the love of Christ? Shall *tribulation*, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long: we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that *loved us*" (Rom. 8:35-37).

The time when our Lord's Love will be fully exhibited and publicly displayed (before all Heaven's inhabitants) is that time when He shall rise up from the Father's Throne where He is now seated. Then it will be that He shall descend from heaven with a "shout." What will occasion this "shout"? What is it that He is descending for? Is it that He may return to the earth and

(Continued on page 5, column 4 and 5)

"Millionaire Of Uz"

(Continued from page two)
I lieves strongly in "free will" and is always boasting about "free will." When I drove into the gasoline station, I said, "Fill it up with predestination gas." He said, "I will pour you free will." I said, "No free will for me. I will just drive on," and I made like I was going to start my motor and drive away. I said, "I don't want any free will gas in this car. If it is free will, then it might go to pieces and stop. I want predestination gas — gas that will take me just where it is supposed to take me."

Beloved, that is exactly what God has done for us. He has predestinated the lives of every one of us, and the things that came to pass in our lives are according to the predestinated purposes of Almighty God for us. It helps me just to know that God works on the basis of predestination. It certainly is an encouragement to me.

I stand beside someone who is sick and I am glad that I can say to that individual that is sick, "God is back of this, and God has a purpose in your sickness."

Or I go into a home where death has come, and I find somebody that is torn up and grieved because a loved one has died. I am glad that I can say to that individual, "Don't be afraid. God has had His way. It is according to the predestinated purpose of God that this individual has been taken in death."

I go into a home to see some individual who has had some serious, severe financial loss and I can say to that individual, "God is back of this. He has a purpose. Remember Job."

Beloved, I say to you, God had a purpose in Job's experience, and God has a purpose in every experience that comes to us.

IV

THE DEVIL COULDN'T TAKE JOB OUT OF GOD'S HAND.

It is interesting to notice that though the Devil exerted such a tremendous influence against Job, he couldn't take Job out of God's hand. Job said:

"I know it is so of a truth: but how should man be just with God?"—Job 9:2.

This was the big question, the big issue, so far as this book of Job is concerned. How can a man be just with God? Well, we have the answer. We know that the Lord Jesus Christ held Job.

I have often said that the book of Job was the first book of the Bible that was ever written. The reason I know it was, is because there is not a hint given as to the law. If the law had been given, you could rest assured that Bildad, Zophar, and Eliphaz would have shot Job through and through with quotations of the law when they were accusing him of the sins that they said he was guilty of. The fact that they didn't quote the law is proof to me that the law had not been given, and the book of Job antedated the law and was thus the first book of the Bible.

You will notice this: in this first book of the Bible, the question is, how can a man be just with God. How an individual is saved, and kept saved, is the thing that God is undertaking to prove with the experience of Job. I am glad that He proves this fact, that a man cannot lose his salvation — that the Devil can't take an individual out of God's hands, for the simple reason that the Devil couldn't take Job out of God's hands.

Somebody says, "Brother Gilpin, I believe a man can be saved" (Continued on page 4, column 5)

THE BAPTIST EXAMINER

AUGUST 8, 1970

PAGE THREE

The Baptist Examiner

FORUM

"I have been engaged in the study of election, predestination, etc. for about a year now, trying to determine the true Bible teaching. I am almost convinced that the position expressed in your paper is the correct one. However, there is one question that keeps coming back to my mind. If unconditional election to salvation be true, what hope do I have for my children? Must I give up the hope expressed in Proverbs 'Train up a child in the way . . . ?' And if their salvation is based on God's foreknowledge of whether I will train them right or not, does not this contradict unconditional election?"

JAMES
HOBBS

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RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



mand him to respect you while you disregard those who have authority over you?

My friends, as the Bible says, if you train your child in the right way he will remember that teaching.

Let me go back to the doctrine of election for a moment. This doctrine gives you hope for your children. Without the knowledge that God has chosen some, there would be no hope at all. "For all have sinned, and come short of the glory of God." (Rom. 3:23) "For the wages of sin is death." (Rom. 6:23)

Everybody is born in sin and lives in sin. In fact, he is spiritually dead in sin. We cannot turn from our sinfulness because we are in darkness, but God has given us hope. He saves, in spite of our sinfulness. We can look at our children and rejoice that there is hope for them whereas there would be none without God's grace.

Parents, I beseech you, teach them the right way to live in this world, teach them about the things of God, and pray fervently for them. This is your station in life.

E. G.
Cook

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



The happiest person in all the world is a Christian who can believe everything in the Bible without his having to jump over or pervert any part of it. There simply cannot possibly be any contradictions in the precious Book. If there were just one little tiny contradiction to be found in the Scriptures, all of them put together would not be worth two cents. And our Lord's saints who do not learn that truth here in this life may suffer some embarrassment in the next life when He informs them there are no contradictions there.

Great doctrines like unconditional election and limited atonement are hard indeed on our old adamic nature. The first Adam does not like these doctrines any better today than he did when he took to the bushes and hid behind the trees in Gen. 3:8. It has been said that a drowning man will catch at a straw. If that is what the Brother or Sister, as the case may be, is doing, I pray our Lord may help us Forum writers to put the unity of the Scriptures in his or her hand in order that he or she may be able to throw the straw away.

It is only natural for us to be concerned about our children. We hear Abraham interceding for Ishmael in Gen. 17:18. We see Isaac being partial to Esau in Gen. 25:28. Still God rejected Ishmael and even hated Esau. As hard as it is for us to do, we must leave the salvation of our children in the hands of our Lord, knowing full well that He doeth all things well. Give them the

gospel and leave the results to Him.

It is our duty to train up our children to be honest, upright, law abiding citizens. That is what Prov. 22:6 is talking about. I heard a preacher say we should train up our children in such a way they would not have to undergo that great change (the new birth). That is an effort by the old devil himself to bypass the new birth. His method fills churches today, and hell tomorrow. It is Arminianism to the core for us to think anybody's salvation is our responsibility. We should have a zeal for the lost, give them the gospel, and pray that our Lord may use it to His glory and honor. But let us stay out of the saving business.



ROY
MASON

RADIO MINISTER
BAPTIST PREACHER

Aripeka, Florida

The study of election is a very profitable one, and you indicate that the further you go into the subject the closer you come to believing in unconditional election. This is an inevitable consequence of study on this subject. Most people don't settle the question as a result of careful scriptural study — they settle it on the basis of sentiment or prejudice. "Aw, I just don't believe—" or "Now, I think."

The question is asked, "If unconditional election is true what hope do I have for my children?"

You have a far better hope than if election were not true. In that case all would depend upon the fickle, uncertain notions and decisions of those children. Then, if they should be saved they might wobble around and lose their salvation. (For falling from grace goes along with Arminianism.) But if unconditional election is true, then all rests upon the eternal choice of God, and there is no such thing as losing salvation. A person does not know of course that God has chosen one's children, but it is interesting and helpful to note how things are planned of God to go together. He who has chosen children from eternity to eternal life, often causes the parents to be deeply concerned about their children's salvation, and likewise causes them to seek to win them to Christ. For let us remember that God ordains the means as well as the end.

Now as to the passage quoted from Proverbs, "Train up a child in the way that he should go and when he is old he will not depart from it," this passage does not relate directly to salvation, else salvation would come as a result of human training. The passage seems to relate to behavior in general, rather than conversion to Christ in particular. When that was written, Christ had not come.

The questioner needs correction concerning the matter of foreknowledge. It is stated, "If their salvation is based on God's foreknowledge of whether I will train them right, does this not contradict unconditional election?"

So many people think that election is based on the foreknowledge of God — that God looks ahead and sees what people will do, and then elects them to do it. This makes God's actions depend upon His creatures will. Such makes human creatures into little gods. God has to see what His creatures are going to do, before He decides to O.K. it. The truth is election is in no sense predetermined by God's foreknowledge of what human beings are going to do. To the contrary, human beings act in a certain way because of the determinative will of God. This is what God says in His Word many times. One illus-

trative instance is found in Ephes. 1:5 where we read, "Having predestinated us unto the adoption of children by Jesus Christ ACCORDING TO THE GOOD PLEASURE OF HIS WILL."

Election is not determined by anything human, nor is it determined by anything that God foreknows. It is determined purely, solely and only, upon the WILL AND PLEASURE OF GOD. Does God foreknow what will come to pass? Of course, but the point is, His decrees are not based upon foreknowledge.

How little we know in the realm of election and predestination! Only what God has seen fit to reveal, and that does not always accord with human reasoning.

Is there any encouragement for those of us who are concerned about the salvation of dear ones? Yes, we can rest in the knowledge that "the God of all the earth, will do that which is right." We can hope and believe that He who gave us the concern about our loved ones, did so because that concern is a part of the means that He predetermined relating to their salvation.



AUSTIN
FIELDS

PASTOR,

Arabia Baptist
Church

Arabia, Ohio

My answer to this question would be a resounding, "yes," if our children's salvation were dependant upon the way in which they are trained. Since God is the author and finisher of their salvation, my answer is a thundering, "No." The writer of the book of Hebrews wrote, "Looking unto Jesus the author and finisher of our faith—Heb. 12:2.

If our children's spiritual lives are dependent upon the parents' faithfulness in training them in the right way, Jesus would not be the author and finisher of our salvation. Rather we (parents) would become a part of their spiritual resurrection, which is an impossibility. Therefore, our children's salvation is dependant upon the mercy and grace of our sovereign God, and they are brought to Jesus Christ in the same fashion as we were brought to Him—by being drawn (dragged) by the power of the Father.

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." John 6:44.

Furthermore, for us (parents) to teach and train our children in the right way, they must be quickened by the spirit before they can understand the things of the Lord. Their condition before God ere they are born again is a state of spiritual separation (spiritual death). They are not capable of receiving the things of the Lord.

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

Thus, my children's salvation is not based upon God foreseeing I would train them in a certain way. If my children's salvation is dependent upon God foreseeing that I would train them right, then I became God's teacher, for in looking at me God came to the knowledge of things that He did not know until He looked. Brethren, that destroys the omniscience of God. God does not know all things because He saw we were going to do and say certain things, rather God knows all things because He has predestinated what the all things shall be. His foreknowledge rests up-

on His power to bring to pass what He has decreed. Because of power within Himself, God needs no counselors nor counsel. Therefore, God does not look at the parents and base His decision upon their action in training their children in order to determine if the children are to be saved; rather God's program is based upon His own actions and desires, not ours.

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph. 1:11.

Because salvation is of the Lord, and He doesn't need any help in saving souls, you should have great hope that your children shall be in the number that God has selected. I know of no Scripture that would justify one saying his children are not of the elect.

We should train our children in the right way, and the right way is to instruct them in the meaning of the Scriptures, and these (scriptures) are used of the Lord to make them wise unto salvation. It is the Spirit that quickens; the Scriptures reveal to them what Christ has done for them.

"And that from a child thou has known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." II Tim. 3:15.

"Millionaire Of Uz"

(Continued from page 3)
today and lost tomorrow." My answer is, "If you believe in falling from grace, you just don't believe the words of the Lord Jesus Christ, nor the Apostle Paul, nor Peter, nor any of the rest of the writers of the Bible. Jesus said: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." —John 10:28-30.

The Apostle Paul said: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." —Rom. 8:35-39.

Come on, old Splitfoot, do the best you can. Come on, old Satan, and do everything you can to take a child of God out of God's hands. I rejoice for this truth, that the Devil could not take Job out of the hand of God, and I am thankful that when a man is saved, he is saved eternally, and the Devil can't take him away from the Lord.

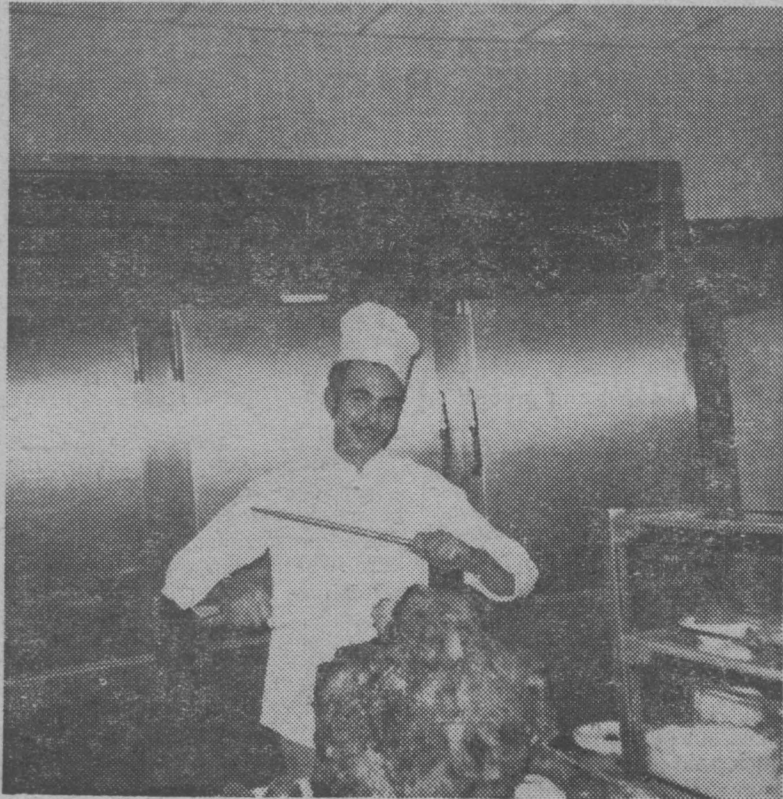
Somebody says, "That may be true, Brother Gilpin, but isn't it also true that temptation comes to us often in life, and isn't it true that we are sorely tempted many, many times to sin. Therefore, if we are tempted, won't we lose our salvation?"

Beloved, listen:

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." —I Cor. 10:13.

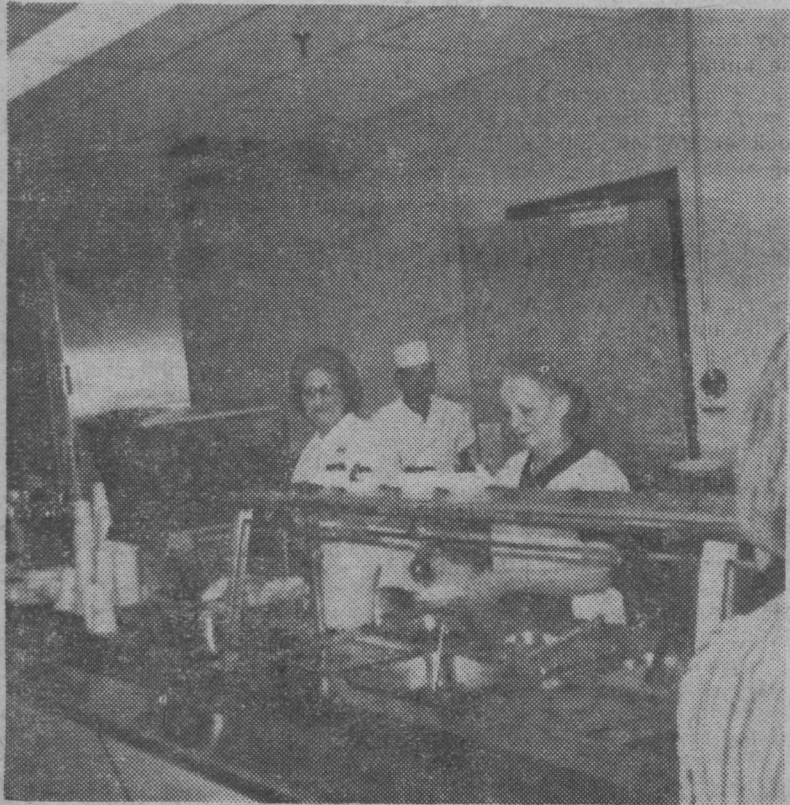
Somebody else may say, "If I (Continued on page 5, column 1)

GETTING READY FOR THE BAPTISTS



This is John Spotts, chief chef of the A.R.A. Services, Inc.; and it will be his business to see that all food is properly prepared for our Conference guests. I told him that I expected to throw an over-ripe tomato at him if everything wasn't perfect. He assured me that he is not a tomato target, and that he will guarantee that all the Baptists who come to this Conference will be well pleased with his culinary efforts. After observing him and his work, I too, am afraid that I may have lost a tomato target. He says, "Tell all your friends to come to the Conference expecting to enjoy themselves," and he added, "you take care of them spiritually and I will take care of them materially." His final word was, "Remember, I'm a Baptist, too."

TWIN TOWERS CAFETERIA



This is one corner in the cafeteria where our guests will eat during the Bible Conference. Cleanliness, orderliness, stainless steel, and efficiency are the words which the picture spoke to your editor when he observed this serving line in the Twin Towers Cafeteria.

We are very fortunate in having a professional catering service to look after our meals. In this respect may we say that all of our meals will be catered to us by A. R. A. Services, Inc.

From all indications we would say that our guests will be sumptuously cared for from a material standpoint, as well as from a spiritual one.

"Millionaire Of Uz"

(Continued from page 4)
violate the law, won't I lose my salvation." Listen:

"For ye are not under the law, but under grace."—Rom. 6:14.

Somebody may say, "It seems to me that the Devil would be able to take us out of the hand of God. We could lose our salvation because the Devil could take us out of God's hand."

Beloved, we can see from this experience of Job that the Devil couldn't take Job out of God's hand.

Also we read:

"That wicked one toucheth him not."—1 John 5:18.

Beloved, the Devil can't so much as touch the new nature that God put inside us the day He saved us. He can worry this old flesh, and he does plenty of that. He worries your flesh, and he worries my flesh, and he tempts us. He causes us to do lots of things that we ought not to do, but he can't touch that new nature God put inside us the day that we were saved.

An objector will say, "Brother Gilpin, isn't it true that if we sin, we will lose our salvation?" The Word of God says:

"For sin shall not have dominion over you."—Rom. 6:14.

I tell you, you just can't find anything whereby that you can lose your salvation, whereby that

the Devil can take you out of the hand of God.

You may say, "Brother Gilpin, I will tell you what you can do. You can take yourself out of the hand of God."

No, beloved, you can't. I was preaching in the car shops at Raceland many years ago. While the men were eating lunch, I would get up in the large wash basin and preach to them. One day after I had preached, a Holy Roller preacher came around and said, "I want to ask you a question. Couldn't a man crawl off the Rock of Ages if he wanted to?" I said, "Where did you ever see a fellow who was big enough fool to want to?"

I went further and said to him, "Brother, suppose you did? Suppose you were that individual. Suppose you wanted to lose your salvation. Suppose you would say, 'I am tired of being a Christian. I am going to damn my soul into Hell. I'm going to lose my salvation.'" I said, "Brother, if you are saved, you would never say it, and if you did say it, you couldn't do it." He said, "A man could crawl off the Rock of Ages any day that he wants to."

Beloved, that is not what the Word of God says. The Word of God says that we cannot take ourselves out of the hand of God. Listen:

"And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that THEY SHALL NOT DEPART FROM ME."—Jer. 32:40.

I rejoice for this truth, that even a saved man can't take himself out of the hand of Almighty God.

I come to the book of Job and I read the experience of Job, and I say thank God for the fact that Job was saved, he was kept saved, he was securely saved, he couldn't lose his salvation, and the Devil couldn't take him out of God's hand.

V

WE SUFFER LOSS, YET THERE ARE SOME THINGS WE CAN'T LOSE.

Job lost his property. His sheep were burned up. His camels and cattle were stolen by the Chaldeans and the Sabeans. The wind destroyed his family, in that the house was blown down and his children were killed thereby. As Job sat there digging the pus out of those sores on his body, his wife said to him, "Is that the kind of God that you have? If I had a God like that, I would curse God and die. I would renounce God."

Job said to his wife, "You sound like a foolish woman." The word "foolish" means "unsaved," and that is what she was. She was an unsaved woman. He had lost the fellowship of his wife.

Job had lost his health. From the sole of his feet to the crown of his head, there was nothing but wounds and sores and putrifying corruption coming from his body, and he sat there in an ash heap and took a potsherd and opened those boils. I can see him as he sat there in pain and misery.

Then came his friends, Bildad, Zophar, and Eliphaz. I guess Job thought surely they would stand by him. They came and sat around for seven days and never said a word to him. They looked at him and saw how grief-stricken he was. They saw how he was suffering. They sat there for seven days and never said a word to him. Would to God that they had kept their mouths shut the rest of the time!

But they didn't. The Word of God says that they began to accuse Job and told him of all the sins that he was guilty of, and how he was suffering as a result of his sins. Job lost his friends. These individuals who came to comfort him, became wretched comforters. They brought sorrow instead, when they accused him of one sin after another.

What has Job lost? Everything? (Continued on page 6, column 1)

THE REDEEMER'S RETURN

(Continued from page 3)

take its government upon His shoulder? Is it that He may be coronated the King of kings? Is it that He may vanquish His blatant enemies? Is it that He may bind that old Serpent the Devil? No; important as these may be, there is something else which must take the precedence; there is something else which lies much nearer to His blessed heart. He descends to receive to Himself His blood-bought people. Why? *Because He loves them.* He comes for that Church which He loved and for which He gave Himself in order "that He might present it (not a part of it) to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27). Ah! this will be the time when "He shall see of the travail of His soul and be satisfied," and think you He would be "satisfied" by seeing an *incomplete* Church? To teach then that a part of the Church will be left behind when our Lord comes back again to receive His people unto Himself is to declare that something (unfaithfulness or unworthiness) will separate some of the saints from their Redeemer's Love and thus Rom. 8:35 is repudiated. Moreover, it is to deny the comforting declaration of John 13:1 — "Having loved His own which were in the world, He loved them to the end." Therefore, we say, *Because nothing shall or can separate any believer from the Love of Christ, not one shall be left behind when He returns to take unto Himself His blood-washed people.* As it was declared of Israel of old in connection with their leaving Egypt (type of the world) — "There shall not an hoof be left behind" (Ex. 10:26).

7. *Because the inevitable tendency of the partial-rapture theory is to get believers occupied with themselves instead of with Christ.*

We shall not now attempt to argue at length what is a matter of common observation. One of the favorite devices of the Enemy is to get the believer occupied with something other than Christ who is "Our Hope." And, let us say it with emphasis, Satan cares not what that "something" may be, providing it shuts out our blessed Lord. This is his favorite device for the sinner. While ever the sinner is taken up with his own works of righteousness, the Finished Work of Christ is excluded from his vision. So it is with the believer. We are bidden to "Seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1). But to hinder him from doing this, Satan is ever seeking to get the believer concerned with something else. With some it is "the mammon of unrighteousness;" with others it is "the care of this world." With some it is politics and civic affairs; with others it is Temperance reform work and Social-uplift activities. With some it is an *intellectual* study of doctrine or prophecy divorced from heart-occupation with Christ; with others it is their own experiences and attainments.

The life-task of the believer — blessed privilege — was defined by the Lord Himself in that word to Martha, "But one thing is needful" (Luke 10:42) — i. e., to sit at His feet and find our delight in Him. O that we might come to the place where we can say actually and experimentally, "Thou O Christ art all I want, more than all in Thee I find." But, as we have said, this is exactly what Satan seeks to prevent, and one of his "wiles" for preventing it (so it appears to the writer) is the partial-rapture theory which today is unsettling so many of the Lord's dear people. Teach that participation in the Rapture is a reward for faithfulness, and at once, the eyes are turned from Christ to self. Necessarily so; for immediately, I shall be occupied with *my* faithfulness, *my* obedience, *my* diligence, *my* service, the effect of which will be the drawing of invidious distinctions and the cultivating of an I-am-holier-than-thou spirit. But teach that the Rapture is "a good hope through grace" and I shall be occupied with my returning Lord. The Holy Spirit is here to glorify Christ and not to magnify personal attainments, and whether or not a line or system of teaching *proceeds from Him* may be judged by its logical and actual tendency to glorify Christ by getting His people occupied with their Lord.

8. *Because the partial-rapture theory introduces a situation that is full of Confusion.*

The leading advocates of the partial-rapture theory teach that all believers who fail to come up to the standard necessary for participation in the Rapture will not only be left behind on earth to suffer the judgments of the Great Tribulation but that such will have no part or place in the Millennial Kingdom, and therefore that they will not be raised from the dead until after the thousand years.* Now apart from the fact that *there is no Scripture* which teaches a resurrection of saints at the close of the Millennium, we affirm that such a theory as the above involves confusion of the worst kind. We are told that certain saints (many of them) because of their unfaithfulness or failure to "look" for their returning Saviour will not be raptured at the time our Lord descends to the air, in fact will not be "glorified" until the close of the thousand years. Unquestionably there have been many saints all through this Dispensation who failed to measure up to the standard fixed by partial-raptureists and yet, dying hundreds of years ago, they have during all the intervening

(Continued on page 7, column 2 and 3)

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"Millionaire Of Uz"

(Continued from page 5)

No, no. Just his property; just his children; just his health; just his wife; just his friends. What else does he have? What else could there be? He couldn't lose the precious fellowship with God. God stood by him to the extent that later on Job said:

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God."—Job 19:25,26.

I tell you, the Devil can surely make a fellow miserable. He can take away from him everything in this world that he has, but he can't take away his faith in God.

I see old Job as he sat there in the ash heap and hear him as he said, "I know that my Redeemer liveth. I know I am going to die. I know that I am going down into the grave. I know the skin worms are going to destroy this body, but I know that in my flesh I shall see God. There is going to be a resurrection, and I will yet see God."

Beloved, that is faith. The Devil couldn't take it away. Man may lose everything else that he has, but there is one thing certain — he will never lose that God-given faith that God gave him the day that he was saved.

VI

GOD BLESSED JOB.

In all this, Job didn't sin. He took it patiently, and the result was, in the final analysis, God blessed Job. Job came to know something more about the Lord than what he had known previously. Job said:

"I have heard of thee by the hearing of the ear; but now mine eye seeth thee."—Job 42:5.

Job learned something about God that he didn't know before. The trouble through which he passed and the trials that came to him, brought him now to a closer walk with the Lord.

Not only did God bless him to the extent that Job now knew more about God than he had ever known before, but God blessed Job materially. The Word of God says that God gave him back his family (not the same one, of course, but a wonderful family), and God blessed him materially, in that he had twice as much prosperity as he ever had before. God took him through the fires, God stood with him in the fires, God cared for him in the fires, but God brought him out of the fires. When he got out, God blessed him with more than he had ever before.

I tell you, beloved, that is the kind of God we serve. You may have trouble, you may have difficulties, you may have problems, but beloved, look up, trust the Lord and depend on Him, and He may have twice the blessings for you tomorrow, than what He has had for you today. He may have twice the good things in store for you out there in the future, as you have had today.

I say to you then, remember this experience of Job — this millionaire of Uz, the wealthiest man in all the land. In fact, I doubt seriously that there has ever been a man as wealthy as

Job. He was truly a millionaire, yet he was reduced to poverty, but he was blessed in the final analysis, to the extent that he had more than he ever had before. Why? Because Job depended on, and trusted, the Lord in all his difficulties.

May God help you, as you face tomorrow, that you do likewise. You don't know what is out before you. You have no idea what may come into your life tomorrow. We just don't know what is going to come to pass in our lives. But we know one thing: While we don't know what is coming, we know Who is coming, and we know He will take care of us just like He took care of Job in the hours of difficulty.

Somebody asked me recently how long was Job's experience with the boils — how long he suffered. Beloved, I don't know, but I am rather of the opinion that it was six months or a year, maybe longer — a good long period of time. If you will read this story, you will see that it had to be quite a lengthy period of time for those friends to sit there and talk with him. But regardless of how long it was, God stood by him, God took care of him, and God blessed him in the end.

That is the God that I present to you. Do you know Him? The only way that you can know Him is through His Son, Jesus Christ. Jesus said, "I and the Father are one," and the only way that you can know God, is through Jesus Christ, the Son of God.

May you believe that He died for your sins? May you believe that Jesus actually died to save your soul. May you trust Him and be saved, and become a child of God.

May God bless you!



Prison Walls

(Continued from page one)

For some time. We have a class there that is taught by Carl Harris, and he is assisted by Fred Ogle. These men are real students of God's Word and manifest a deep knowledge thereof. After attending the class for some time and listening to these great teachers, Brother Claude felt that God was leading him to join our church. Our church voted to authorize me to go and baptize Claude into the membership of our church.

The last two times, our church has not been allowed to go to the prison for these services. It is our desire that eventually, this restriction will be relaxed. However, I was told that I could bring some preachers along with me. Brother Snyder informed me that he was licensed to preach some years ago by Rosemont Baptist Church of this city. I got in touch with Bill Jackson and David O'Neal of Bristol, Va. and invited them to go along with me.

We left about five in the morning on Tuesday morning. We had a good safe trip and wonderful fellowship with these dear men of God. Brother Snyder is a fine, sound teacher in our church, and O'Neal and Jackson are very able preachers of God's Word. You can just imagine what sweet and rich fellowship we had about the things of God on that trip. I don't know three men that I would much rather be with than these noble soldiers of Christ.

We arrived early at the prison and spent some time waiting to

be admitted. During this time we looked at samples of prison work, and different things representing the prison there. One of the guards kindly explained some things to us. The Chaplain soon arrived and made the arrangements for us to enter, and for the prisoners to be at the chapel for the service. Chaplain Walter Thomas has always been most kind and courteous to us in these trips and services at the prison. We appreciate this deeply.

Well, it was time to go through those double bars where one set clangs shut behind you before the other set opens to let you in. It always makes cold chills come over me to hear that awful clanging of those steel bars. Thank God for His grace that has kept most of us from that awful experience of being locked up. Surely, but for the preserving grace of God, we all might be there.

We walked rapidly to the chapel and up the stairs where those precious saints of God waited for our coming. I can never adequately describe the deep feeling of joy that fills my soul as I see these men. Look at their shining faces and grip their brotherly hands. I tell you it is a thrill no one can really know except those who have experienced it. If angels cry and shout, I am sure that they do it when they witness these scenes. To meet our dear fellow church members there once again. Oh, praise God! Praise God! I will confess that I somewhat missed seeing Jimmy and Luther, but I thank God for His providence on their behalf.

Then it was my joy to meet the brother who was about to become the baby of Grace Baptist Church. It was a joy to meet Claude Reynolds and talk to him about his experience of the saving grace of God and his knowledge of the Word of God and his desire to serve the Lord as a member of the Lord's church. Truly, it was a blessed experience.

We fellowshiped with these men for awhile — the members of our church, the candidate, and others who attend the class regularly. Then we began our service. I had asked Jackson to speak briefly about the grace of God and O'Neal to speak briefly about baptism and the church. I sat with Brother Claude, and as Jackson began to talk of how unworthy we are, and of the wonderful grace of God to such as we, Brother Claude bowed his head in his hand and began to sob softly like a little child. Oh, how blessed is the wonderful grace of God! Oh, how unworthy are the objects of that grace! How it blessed my soul and brought tears to my eyes to hear a child of grace softly sob as a preacher spoke of "Amazing Grace." Then O'Neal spoke to us briefly about the Lord's Church and the blessed privilege of being a member of a true church. I never hear enough about the Lord's Church. How it blesses my soul to hear one exalt the Lord and His church. What a glorious privilege it is to be a member of a true church. Surely being pastor of a true church of the Lord is the highest honor ever bestowed upon a created being.

Brother Claude and I retired to dress for the baptizing and left the others to fellowship briefly. We had a blessed talk about the things of the Lord as we dressed for, and later changed after the baptismal service.

Surely this man has been made the subject of God's saving work of grace. I ask your earnest and sincere prayers for Claude Reynolds. Then the time had come. The time for one of the most blessed services a preacher ever performs. How glorious is the privilege of acting as the agent of the Lord's church and administering the ordinance of baptism to a repentant believer in Jesus Christ. We went down into the water, I baptized him, we came up out of the water. That sounds like New Testament baptism doesn't it. I guarantee you that anyone reading the above statement would know that we immersed Claude Reynolds, yet men can read the same statement in the Bible and try to get pouring or sprinkling out of it. How absurd and illogical men are in their theological opinions. Yes, it was a blessed experience. How this brother rejoiced in this act of obedience by which he became a member of one of the Lord's churches. How I rejoiced in this act. How those who witnessed it rejoiced.

Soon we were dressed and back together again. The members of our church gave this brother the right hand of church fellowship. The other brethren present shook hands with Claude and again we fellowshiped with one and another of these prison saints. It was getting near time to separate. How the time flies when we are experiencing the blessings of our gracious God. We walked slowly to the parting place. Very slowly, shaking hands all around again and again. Pray for me, God bless you, praise God, how these words came again and again. But down here we must part for awhile. Sad though it is, Praise God we will meet again some day where we'll part never more.

After we separated from the men, the chaplain and the guard with us took us back to the guard's dining room. We had coffee there, and walked out to look at the ball field. We could see a wide walk across the ball field running the length of the field. This is where these men walk back and forth studying and fellowshiping around the Word of God during recreation period. Oh, how these men delight in the Word of God. They meet for study and fellowship every chance they get. I learned recently that they will study in their cells until the lights go out, and then shove their books out into the halls where the lights are on, and read through the bars. I have been told that each one carries a sword and wherever you see one, he will be using the Sword of God's Word.

Well, we were ready to leave the prison. We went out through those sets of steel bars into the outside world. We knew that we were leaving behind prisoners who were free indeed and going into a world where many free men were prisoners indeed. Thank God for the glorious liberty of the children of God in Jesus Christ. What an experience it was!

We decided to drive back by Roanoke even though it meant many more miles and more hours of driving time. We arrived in Roanoke in mid-afternoon, and quickly found the Midas Muffler Shop where Luther Hilton was employed. We walked into the office, and as I was about to ask the manager if we could see Luther Hilton, Luther saw us from

out in the shop. His face lit up as if he had seen a great light, and he came running in and telling the manager that he would take care of us. What a joy it was to grasp that hand and have blessed fellowship with that saint again. The boss kindly let him go across the street with us for awhile. We had about thirty minutes of fellowship, as we ate a sandwich and talked about the things of the Lord.

Luther goes before the parole board this month. It is our prayer that God might release him at this time. Luther is considering remaining with his job in Roanoke and seeking to start a sound church there. He has been witnessing to the Lord and the Truth in the prison camp in Roanoke and has asked authority from our church to start a class there. Pray for him that God will bless him and use him. We drove on home without incident except for more blessed fellowship with one another. We arrived worn out after the long day and the many miles, but rejoicing in the Lord and in the rich experience behind prison walls.



Mission Patrol

(Continued from page one)

grown in number and size so much it is beginning to bulge at the sides by the time we all get into it. Since it would take quite a lot of supplies for us to live out in the bush for two weeks I had to send a line of carriers on ahead of us with most of our supplies and bedding plus the tent.

From our Mission Station to where we would park the Land-rover and make camp for the first night is just a little over 60 miles. Most of this is no more than rough narrow trails as compared to American standards and a good portion of it is either going up or down mountains with hairpin curves so short that you have to back up and take the second try at it before you can negotiate the curve.

The first forty-five miles we made without incident but by then we had spent the most of the day and the afternoon rain set in before we reached the last big mountain that we had to cross. We got about halfway up the mountain and the roads began to get so slick that each time that we would have to go around one of those sharp curves we would lose our speed and then we would get stuck. The family would all have to get out and take the rope that was secured to the front bumper and pull with all their might to get us rolling again — this was done several times before we finally reached the top. Going down was no problem of course except trying to keep the vehicle in the road.

It was almost 6 p.m. when we reached a place called Guhabia. There is a Baptist church at this place and they have a missionary house built large enough to accommodate my whole family so it was at this place that we were to spend the first night. The line of carriers, having left the Mission Station early that morning and going a shorter route, had reached Guhabia before we did. They had our bath water and water for cooking and washing dishes ready when we got there and it was not too long before we had the beds set up and our

(Continued on page 7, column 1)

Eld. Wm. C. Burket Missionary To Navajo Indians



WM. C. BURKET

Send your offerings for the support of Brother William C. Burket to:

Navajo Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of the Navajo Indians. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Burket frequently. His address is:

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

Mission Patrol

(Continued from page 6)
food prepared for the evening meal.

From this place we were going to leave the Landrover and start walking. The line of carriers that had brought our supplies thus far would go back and I was to get a new line here so with all these things taken care of and our evening meal over with we began to get settled in for the night. After sixty miles over the kind of roads that we had traveled over that afternoon plus trying to get up a slick mountain made all of us want to get to bed early that night. By 9 p.m. that night we closed out the first day of this patrol.

The second day started our first day on the bush track. We slept a little late that morning and got a late start but we did not have a great distance to travel that day. Mrs. Halliman had a new pair of walking boots so she was able to walk a little faster than she had on other trips of this kind. It was about 10 a.m. when we finally got underway and the carriers shouldered their loads and off through the bush they went singing and yodeling with every step. Quite a large group of folk followed us for quite a way and a few wound up going the entire distance with us. While I had visited this area that we were headed for before, my wife and children were making history as this was the first time a white woman and children had ever walked through this area.

We had one mountain to cross that day and right from the outset we began to steadily climb. Our water canteen was soon exhausted and it had to be refilled but usually this is no problem in the highlands of New Guinea.

In most areas of the highlands there are plenty of uncontaminated fresh streams of water suitable for drinking. The sun was hot and the track was wet and steamy for a while but after a couple of hours we were in the forest and while the track was steep and rough we had protection from the sun.

Our children especially enjoy these bush patrols. From the oldest to the youngest go bare foot on these patrols and they take to (Continued on page 8, column 2)

The Redeemer's Return

(Continued from page five)

centuries been "present with the Lord" (2 Cor. 5:8). What absurdity is it then which teaches that these saints who have been with the Lord all these centuries, will nevertheless, be separated from Him during the Millennium!

Again, During the Tribulation period there will be on earth a Jewish remnant who will cry unto God in the language of the Imprecatory Psalms. These Jews, harassed by the Anti-christ and persecuted by his followers, will cry — "Consume them in wrath, consume them that they may not be; and let them know that God ruleth in Jacob unto the ends of the earth" (Ps. 59:13). They will exclaim: — "Keep not Thou silence, O God: hold not Thy peace, and be not still, O God. For, lo, Thine enemies make a tumult: and they that hate Thee have lifted up the head. They have taken crafty counsel against Thy people, and consulted against Thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against Thee. * * O my God, make them like a wheel; as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire; so persecute them with Thy tempest, and make them afraid with Thy storm. * * Let them be confounded and troubled forever; yea let them be put to shame and perish." (Ps. 83:1-5, 13-15, 17). Now could such prayers as these ascend from the lips of the members of the body of Christ who have been saved by grace! The above are inspired prayers which the Jews will appropriate to themselves in the time of "Jacob's Trouble," but who can imagine Christians praying such prayers? We have been instructed to be "kind one to another, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). The saints of this Dispensation are told "Bless them which persecute you: bless, and curse not" (Rom. 12:14). The requirement of the Church Epistles is, "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men" (1 Thess. 5:15). If then a part of the Church were on earth during the Tribulation period we should have the following strange anomaly — *The Jews praying to God to take vengeance upon their enemies and Christians praying to God to "forgive" these same foes!* Surely a theory which involves such confusion as this cannot be according to the Scriptures.

The truth is that partial-raptureists confound entrance into the Kingdom with position of honor in it. All believers who belong to this Dispensation will partake of the blessedness of the Millennial era and will reign with Christ throughout it, but all will not be on the same level. Special positions of honor will be allotted to those who have qualified themselves for such (Luke 19:17, etc.). Special "prizes" await those who shall win these marks of distinction. But this is quite another thing from entrance into the Millennial Kingdom itself. Entrance into that Kingdom is solely a matter of Divine grace, but an "abundant entrance" into it is conditional upon our present fidelity to the Lord. New birth admits us into the Kingdom of God (John 3:5), but diligent service, faithfulness unto death, and loving the appearing of Christ are the several conditions for the "crowns."

9. Because the Church Epistles plainly teach that ALL believers will be raptured at the time of our Lord's Return. In Rom. 8:30 we read, "Whom He justified, them He also glorified." Glorification is co-extensive with justification. This is admitted by all: the point at issue is — Will all be glorified at the same time? We answer, assuredly they will. Do we not read "We shall all be changed in a moment, in the twinkling of an eye" (1 Cor. 15:51, 52)? "We shall all be changed" at the same moment, for the passage continues "At the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we (all living believers) shall be changed."

In 1 Cor. 15:22, 23 we read, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming." Note particularly the words, "They that are Christ's at His coming." How simple! how all-inclusive! how blessed! It is not "They that are faithful or worthy." It is not "they that have attained some high standard of moral excellence." It is not "they that have been unusually diligent and successful in service." But "They that are Christ's." That is all. It is simply a question of belonging to Christ, being one of His people.

In 2 Cor. 5:10 we are told "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." That un-faithful believers are not excluded from this appearing before the Bema of Christ is clear from 1 Cor. 3 — "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer (Continued on page eight, columns four and five)

Fig Leaves

(Continued from page one)

ment. He thinks he can do it himself. He has no idea that it is utterly beyond his power. He trusts to the skill of his own hands to provide the dress that shall hide his shame from the eye of God and man. He thinks it an easy thing to deal with shame, and fear, and conviction, and conscience. He will not believe that these can only be dealt with by God. This is the last thing that he will admit. He will try a thousand plans before accepting this. He will make and try on many kinds or sets of raiment before betaking himself to that which God has made. The unbelieving man's whole religious life is a series of plans and efforts for stitching a raiment for himself, with which to appear before God and before men; nay, with which he hopes to appear before the judgment-seat. It is with this man-made clothing, this earth-made, or priest-made, or church-made religion, that he robs himself; with this he removes the feeling of guilty shame. He can do all that is needful himself, or at the most with a little help from God.

II. MAN THINKS HE CAN COVER HIMSELF WITH LEAVES.

He supposes that what will hide his shame from his own eye will hide it from God; that even such a frail covering as the foliage of the fig-tree will do. He has no thought of anything beyond this. The fig-leaf will do, he thinks. What more do I need? But he is mistaken; the fig-leaf will not do, broad and green as it may be. But why will it not do?

It is Man's Device, Not God's

That which covers sin, and renders the sinner fit to draw near, must be of God, not of man. God only has the right, God only can, prescribe to man how he is to draw near. What then is ritualism but a religion of fig-leaves?

It is Simply For The Body, Not The Soul

It does not relieve the conscience, or satisfy the guilty spirit, or cover the whole man. It is utterly insufficient. It could not remove one fear, or quiet one pang of remorse, or make the man feel tranquil in the presence of God.

It is Composed Of Life, Not Of Death

That which is to cover man's sin, and deliver him from the sense of shame, must be something which has had the life taken out of it. The green fig-leaf will not do so. It is no better than Cain's sacrifice — the fruit of the ground. The only thing that can relieve the sinner from guilt and shame is atonement; the only atonement is by blood; for without shedding of blood is no remission; and therefore the only sufficient covering must be one connected with atonement — one which represents death — one which tells of the payment of the righteous penalty and the removal of the righteous condemnation. The fig-leaf spoke of life, not of death; of the blessing, not of the curse. It had nothing in it which told of propitiation or substitution; nothing which spoke of God's anger turned away by means of the endurance of that anger by another.

The truths here taught us for ourselves are not a few. They are of profound importance.

Man's Devices For Covering Sin Are Useless

They may be easy or difficult — cheap or costly — still they are vain. They profit nothing. The covering is narrower than a man can wrap himself in. These devices are innumerable. Good deeds, long prayers, fervent feelings, self-fortifications and penances; church - connection, rites, ceremonies, religious performances — such are man's ways for approaching God, his coverings for a sinful soul. They are all fig-leaves!

Man's Devices All Turn Upon Something Which He Himself Has To Do, Not On What God Has Done

Man misses the main point of

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

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New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

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

importance. This was not wonderful in Adam, to whom nothing had been revealed; but it is amazing in us now, when God has announced that he has done all — that "it is finished!"

Man's Devices Assume that God Is Such An One As Himself

He can conceal himself from his fellow-man, therefore he thinks he can cover himself, so that God shall not see him. That which conceals him from a human eye, he supposes will conceal him from a divine.

Man's Devices All Trifle With Sin

They do not fathom its depths of malignity in God's sight. They assume that it will be easily forgiven and forgotten. They overlook its evil, its hatefulness, its eternal desert of woe. What are fig-leaves as a protection against the wrath of God or the flames of Hell.

Challenge ... Atheist

(Continued from page one)

DEATH WITHIN TWELVE MONTHS. If you are consistent you will have no reservations to agree. If you are sure that God does not exist, you will be willing to consent to the above mentioned proposal, as you surely think that if He does not exist, He cannot remove you by death.

Your reply and response to this challenge will prove whether you are a hypocrite, fake and an imposter.

Requesting your earliest reply, I am,

Desirous of God's Glory, yours,
William R. Crews, President
GRACE BIBLE COLLEGE
AND SEMINARY

APPRECIATED LETTER

I believe this to be the greatest paper in America today. I just cannot afford to miss the bound volume.

Elder Frank Clifton
Knoxville, Tennessee

THE BAPTIST EXAMINER

AUGUST 8, 1970

PAGE SEVEN

A Description Of The Death Of Mormon Leader, Smith

Joseph Smith and his brother, Hiram, have been providentially cut off in the midst of their diabolical career. They were most lawlessly and mobocratically put to death. One of the antediluvian signs of the times was that "the earth was filled with violence." From Boston and Philadelphia to New Orleans this land is filled with violence; and, analogically reasoning, some great catastrophe is coming upon the world. There is no law of sufficient authority in the hands of this government to preserve peace and safety in this country. The sword of the magistrate is worn in vain.

frenzy of an fanatic cannot make out of the affair persecution. Religion or religious opinions had nothing to do with it. It was neither more or less than the assassination of one whose career was in open rebellion against God and man. Still the guilt of his death lies upon those who, in violation of the laws both of God and their country, dispatched him without even the form of a trial.

A. Campbell



Mission Patrol

(Continued from page seven)

the track just like the natives and with almost as much ease. Up until this trip, Grace, our youngest daughter would have to be carried over the roughest places but this time she felt that she was too big to be carried and only over some of the steepest places where the track was so slick did she require assistance. All the rest were always ahead of us, waiting occasionally for us to catch up.

It was just about 3 p.m. that afternoon when we reached a place called Mandi Pango and this is where we were to camp

for the night. There is a small group of people here and it has been one of our established preaching places for some time. By the time we got there the cargo boys had made some preparation towards getting our camp set up for the night. There is a small building up at this place that I use for sleeping purposes when I am alone but this would not accommodate my family. We got the tent set up and then we stretched a tarpaulin over a pole and formed the ends and sides out of grass and cane so this gave us plenty of covering to sleep under. We used the small house for our storage room and kitchen.

As soon as we got camp set up for the night we held a preaching service for the folk. While there are not too many folk that live in this area with our carriers and a few visitors we had an overflowing house to preach to. We had planned on staying only one night there but after getting there we learned that there were a few there to be baptized and the people asked us to spend the entire day with them the next day and have an all day gathering. The natives would bring pigs, and other food and we would have the baptizing and two preaching services. This sounded like a good



We Covet Your Prayers!

thing and it would give us opportunity to rest up a little before going on to the next place.

Out on these trips you cannot carry bread for more than a day or two at the most so rice becomes almost a must for every meal. It is easy to prepare and can be eaten alone or with almost anything and it fills up the gap in the lack of bread, so soon after church services were over, we got our rice and canned meat prepared for our evening meal. We had bought a few good vegetables but was holding those for the next day when we would have more time to cook them.

The day ended quite early for us that day insofar as our fellowship with the natives was concerned as it began to pour down rain about 6 p.m. With this, we will conclude the second day of the patrol.

(To be continued next week.)



I Wonder Why...

(Continued from page one) Macedonia Missionary Society? How Barnabas ever became a missionary with an investigating committee?

6. How Jesus ever found the woman at Jacob's well without taking a religious census?

7. Phebe was not the president of the W.M.U. and young Timothy a Galilean or Royal Ambassador?

8. The Jerusalem church never had a Sunday school quarterly containing a lesson based on the International Sunday School Lesson?

9. The apostles and Christ did not lead a demonstration to protest racial discrimination against the Jews by the Romans?

10. The New Testament churches never had a Christmas celebration or an Easter sunrise service?

11. Churches who claim to follow the Bible can do all these things and yet still claim to be New Testament churches?

Milburn Cockrell, Dorsey, Miss.

THE BAPTIST EXAMINER

AUGUST 8, 1970

PAGE EIGHT

THE REDEEMER'S RETURN

(Continued from page 7)

loss: but *he himself shall be saved*; yet so as by fire" (I Cor. 3:13-15). There *will* be some in that day who will "suffer loss," nevertheless, *they will be present at the Bema with their fellow-believers* and furthermore, they will be "saved." How remarkable it is that these comprehensive assurances are found in the *Corinthian* Epistles—addressed to a church whose moral condition was *the worst* of all the churches addressed by the apostle Paul, as if to anticipate this modern heresy of limiting the Rapture to *spiritual* believers!

In I Thess. 4:16 we read, "For the Lord Himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and *the dead in Christ* shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." The dead "in Christ." Here again it is simply a question of being "in Christ." There is no third position: it is out of Christ, or in Christ. In God's sight every person that is now on the earth is either in Adam or in Christ. All who were "in Christ" when they died shall be raised from the dead at the time of His return. This is sure, and it is equally sure that *every believer* who is alive on the earth at that blest day shall be caught up together with all the resurrected saints to meet our Lord in the air and be forever with Him.

In 2 Thess. 1:7, 10 we read, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels" when He shall come to be glorified in His saints, and to be admired in *all them that believe*." Observe once more the *universality* of such a promise, and note, too, its *simplicity* and how it turns back to first principles. Our Lord is to be admired in *all them that believe*. All is traced back to *simple faith*. It is not at all a question of worthiness or attainments. The same simple heart trust in Christ which delivered us from the wrath to come, shall most certainly secure for *every saint* a participation in the Rapture and a place in the Millennial Kingdom, for this last quoted passage carries us forward to the Millennium itself.

10. *Because there is not a single Scripture in the Church Epistles which, rightly interpreted, teaches a partial rapture.*

How could there be? Scripture cannot contradict itself. If the Pauline Epistles explicitly teach and expressly affirm that "all shall be changed in a moment," that "*they that are Christ's* at His coming shall be raised from the dead, that "we must *all* appear before the judgment-seat of Christ" and that when our Lord returns to the earth to be glorified in His saints He shall be "*admired in all them that believe*" then these same Church Epistles can not teach that *a part of the Church only* shall be taken to be with the Lord, that merely a favored selection from among His people shall be conducted by Him to the Father's House, and that the remainder shall be left behind on the earth to suffer the judgments of the Great Tribulation or be left in their graves until the close of the Millennium. Even though there should be certain passages which *seem* to teach or imply a partial rapture we know that it cannot be so, and that it is *we* who fail to expound these passages in *harmony* with those which positively teach a *total* rapture of the Church.

It is a fundamental principle of Scriptural interpretation that whenever God's Word speaks plainly and emphatically on any subject that *obscure passages* which treat of the same theme must be explained in accord with those passages about which there is no dubiety. For example, when we hear our Lord saying "My sheep shall never perish" etc. then we know that in such passages as those of Hebrews 6 and 10, which treat of the irrecoverable doom of apostates, the apostle must have had before him *professors* and not persons who had been born again. In like manner when we find a passage which appears to bear upon the Rapture and which is in anywise ambiguous then we must not make it teach that which would conflict with other passages which deal with the Blessed Hope and which are plain and positive.

"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; If by any means I might attain unto the resurrection of the dead" (Phil. 3:10,11). These words, "If by any means I might attain unto the out-resurrection from among the dead" (Greek) are understood by partial-raptureists to refer to a select resurrection from among the dead at the time of our Lord's Return, and hence, they conclude that as the resurrection here referred to is spoken of as a matter of *attainment*, then, only a select company of believers will participate therein. But let us ask the question, Does the apostle here refer to a *physical* resurrection? In the New Testament the terms "death" and "resurrection" have a *fourfold scope*, viz: — *physical* death and resurrection, *spiritual* death and resurrection, *judicial* death and resurrection, and *experimental* death and resurrection. We need not submit proof texts for the first, but we will do so with reference to the last three.

(To Be Continued Next Week — D.V.)

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