

The Baptist Examiner

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

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PARTICULAR REDEMPTION

ROBERT McNEILL
Randolph Baptist Church
Charleston, W. Va.

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—John 17:2.

Of all the doctrines of Grace or the system of theology known as the five points of Calvinism, I believe the last one to be received or believed is our subject, "Particular Redemption." This was true in my own personal experience, and it is true with the majority of those who classify themselves as Calvinists. There are those whom we believe are inconsistent that classify themselves

as 4-point Calvinists. They will believe in man's total depravity, they believe in unconditional election, they believe in God's irresistible Grace, and they most assuredly believe in the Perseverance of the saints, but they cannot bring themselves to believe that God died just for the elect, for a remnant of the world's total population.

Why is this? If Particular Redemption is the last of the doctrines to be accepted although it is usually listed right in the midst of the five statements of the Calvinistic creed, there has to be a reason or reasons for it. I believe the most important reason is because the Bible itself uses some

universal terms in connection with the atonement which if not studied in the light of the whole scope of revelation, gives the defender of Universal Redemption his so-called "proof texts" that Christ died for all men. The vast majority of those who believe in Universal Redemption have never made a study of the restrictive passages of the Word that inform us that Christ had a particular people in mind when He gave His life a ransom for many. It is easy for proponents of universal atonement as well as for those who believe in particular redemption to make offhand appeals to a few texts, but this whole matter as to the extent of the atonement

Convention Pastor Is Surely Guilty Of Grossest Heresy

In the First Baptist Church News (Aug. 16, 1970) of Louisa, Kentucky, Pastor Ralph E. Webb quotes an article from an unknown author under the heading, "I Would Have If — You Had Not Been In Such A Big Hurry."

In this article the writer is speaking for an unsaved person that says he would have been saved if the folk had not been in such a big hurry to get away. We are ready to grant that oft times people do show disrespect in hurrying to get out of God's House. However, it is a blatant, and even a blasphemous lie, to say that anyone could fail to be saved just because of such an happening. The fact of the matter is nothing can keep one of God's elect from being saved.

However, the worst part of the article was the pastor's note which we assume was written by Brother Webb which is as follows:

Pastor's Note: No part of a worship service is more terribly strategic than the CLOSING PART! The INVITATION TIME, when souls are "hanging in the balances," . . . when the human heart becomes a battle-ground between the forces of God and the power of Satan — certainly that is no time for cold-hearted or empty-headed church members to do or be anything that would distract or disturb or discourage or even DISGUST a lost soul! Oh, my dear people, make the INVITATION PERIOD a time of holy quietness, of fervent prayer and of concentrated attention. Don't be responsible for the damnation of a lost soul by forgetting who you are and where you are during the climactic moments of a worship service!

I would not want to say anything to hurt Brother Webb intentionally, especially since I have known him all of his ministerial life. He was one of my students. In those days he was as sound as a dollar. This is a good metaphor in view of the fact that a dollar is not worth nearly as much today as it was thirty years ago when he was my student. Certainly Brother Webb's theology has gone down in value just like the dollar.

I can remember the day of Brother Webb's ordination. He was ordained by a church that was far from sound. Most everyone on the council was exceedingly weak relative to the doctrines of grace. One brother who spoke at his ordination said,

"Election never did bother me—much."

Then this speaker told of a frog — how a little boy rolled a B-B shot, one at a time, down a board to a frog, and the frog sat

CONFERENCE TESTIMONY

I have only been able to come to one Conference. However, in the seven years that I have been saved, I consider the three days that I spent at Calvary Baptist Church at the Conference the very best. To be able to see so many of God's people in one place is wonderful and to hear the speakers that were present was truly a blessing. I thank God for this one experience.

Otis Blankenship,
Detroit, Michigan.

and swallowed every shot, and got so heavy that he could not move. Of course, this heretic's application was that the preacher who believes in election is like the frog — loaded down with (Continued on page 5, column 1)



ROBERT McNEILL

must rest upon what redemption or atonement really means. When we examine the Scriptures we find that the glory of the cross of Christ is bound up with the effectiveness of its accomplishments. Christ redeemed us to God by His blood, He gave Himself a ransom that He might deliver us from all iniquity.

The second reason why this doctrine seems to be the last received is because of the other name by which it is known. Our message title is "Particular Redemption," but most of the time this doctrine is called "Limited Atonement." Now it is very easy to raise prejudice against a doctrine by attaching to it a disrespectful and misunderstood title. Whether the expression "Limited (Continued on page 6, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"FIVE PHONY GENERALS"

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them."—Rom. 16:17.

I am preaching to you this morning from a borrowed subject. I heard Brother Roy Mason use the expression a number of years ago. As I recall, he said that it wasn't original with him, that he had borrowed it from someone else. So this morning I will borrow an expression from Brother Mason, that he borrowed from some other brother, and use it as a basis for my message — "Five Phony Generals."

I remember several years ago when the "Amos and Andy" program was on television that one time the Kingfish couldn't get in the army, though he tried to. So, he decided that he would play

him, you would know that he was a phony. He was gone away for a few days, and when he came back home, he had pieces of clothing that belonged to every war from the days of the first U.S. war that was fought, down to the present. He had medals all over him. He had a sword on one side hanging to him whereby he couldn't even get through the door. I think he was gone only four days and in four days time, he had become a Brigadier General.

Of course, if you looked at him, you would know that he was a phony. He had Cavalry puttees from World War I, and he had parts of uniforms representing all wars. He had enough medals that it would have taken ten soldiers a lifetime to have earned them. As I say, just to look at

him, you would know that he was a phony.

Some years ago, when I was in college, I went to a party roundabout Halloween and everybody was dressed up. One fellow had rented a general's uniform. He looked the part of a general, he acted the part of a general, but he was a phony. He wasn't a general; he was just dressed up as a general.

Then I remember a few years ago there was a fellow who lived in Columbus, Ohio, who originally was from Russell, Kentucky, who at the end of World War II came to Russell to visit his mother. He wore a general's uniform. He had everything perfect from the standpoint of his dress. His mother said, "Son, I didn't know that you were in the service." He (Continued on page 2, column 1)

CALVARY BAPTIST CHURCH

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To
Attend Its
Annual
Bible
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In
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READER, COME AND SHARE GOD'S BLESSINGS
WITH US IN OUR

BIBLE CONFERENCE

LABOR DAY WEEKEND — SEPT. 4 - SEPT. 7

Interesting Story Of Patrol Continued By Bro. Halliman

FRED T. HALLIMAN
New Guinea Missionary

The eighth day of the patrol began on a Friday. A baptismal service had been planned for this day and before we could finish

til the sun warmed things up a little. The baptizing was to be held in the river several hundred feet below us and I knew that it would be cold.

About 9 o'clock I started for the place where we were to baptize. Our camp was on a ridge about one thousand feet above the river. Mrs. Halliman decided not to attend this service as it was such a steep climb to reach the top once you were in the bottom of the gorge and going down was actually worse in some ways than having to climb out of that gorge. By the time I got to the selected spot and got organized

CONFERENCE CONTRIBUTION

We have just received word from the Grace Baptist Church (Joseph M. Wilson, pastor), Winston-Salem, North Carolina, that they will be sending us a contribution of \$200 toward the expenses of the Bible Conference.

From all indications the Conference this year will cost upwards of \$10,000.00. In view of this, it will be easy to understand why this sacrificial offering from Grace Baptist Church is deeply appreciated.

Isn't there a Scripture that says, "Go thou and do likewise?"

our breakfast that morning several folk were outside our house wanting to know if we were about ready to go and baptize the folk. About 7:30 I came out and talked to the people and told them we would have to wait un-



FRED T. HALLIMAN

zed it was about 10 a.m. The water was crystal clear and just deep enough to baptize in.

There were 21 people baptized upon this occasion and these like the last group were baptized into the Pi Baptist Church. As is always our custom, we held a service on baptism before we performed the rite. There was quite a large crowd in attendance on this occasion, including the native missionary that takes care of the Lutheran services in this valley. This was the first real baptizing that these folk had ever witnessed and this gave us great scope for preaching that morning.

After the baptizing was over we all went back to the top of the ridge and after a rest we assembled for another preaching service. The rest of the day was spent in looking around the area for a possible Mission Station in the future should the Lord provide the staff. Late that afternoon we held another preaching service and made plans for the next day. Thus ended the eighth day of the patrol.

(Continued on page 5, column 2)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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APPRECIATED LETTER FROM LONG-TIME READER AND FRIEND

Dear Brother Gilpin:

It is a blessing that you came into my life, even if it had to be by mail. Today, in 1882, is the day I discovered America, and have been a regular reader of your sermons, with the great old TBE, 24 years. You stick closest to the church, and her will. Your teaching is just the same my father taught daily. The Bible does not change one bit, but is brand new all the time.

Since I pulled out "from among them," (the Southern Baptist Corporation), it has not been my joy to attend a Baptist Church — distance is too far. Remained in the church here three years, from 1942, until a modernist pastor came. He wanted a teacher and I offered my service. He replied, "I don't want you. I know your background; you are a Norristite." When the bell rang, I left the men's class, (three present) picked up my hat and left to stay.

Fundamental churches are set up in the path of J. Frank Norris. Some of them are no better than the Corporation churches.

How I wish I could be in your Conference this year, but there is no way for it, only to enjoy it by mail. Your church is one of the best. TBE has meant more to me than any paper.

Last night it came to me that I should give you a letter to encourage, if it can. God bless you and that sister in Christ who has stood by you all these years. We will all meet in Glory one of these days. The way prophecy reads, it is about time for the Lord's return.

Tell your church you have one friend in New Mexico, who is a brother in Christ. And may God continue to bless that church. Wish I could often keep on sending money. My S.S. check is too small.

Yours by the Amazing Grace of our Lord Jesus,
L. E. Jarrell
(New Mexico)

"Five Phonies"

(Continued from page one)
said, "I kept that from you." He walked around on the streets of Russell with that uniform on and told everybody that he had been in the army, and he paraded around town as a general.

Of course I might add this, the FBI pretty soon was notified and when they checked into it, they

found that he had been a general for about two days, and that he likewise had rented a uniform before he came to visit his mother. He was a phony.

Beloved, I want to talk to you about five phonies that are just about as phony as the Kingfish, or the young man that was dressed as a General at the Halloween carnival years ago, or this boy that was dressed as a General at Russell, Kentucky. There are five of them that are just as phony.

I

GENERAL ATONEMENT.

Mark it down, if there ever were a phony in all this world, general atonement is one.

I talked of recent date to a man who said that he believed in the general atonement. He said, "I am certain as can be that everybody has an opportunity to be saved — that Jesus' death was for all of Adam's family." I said to him, "If that be true, are they all saved?" He said, "No, it is up to you to be certain about your salvation, but atonement was made possible for everybody to be saved." I said, "If atonement were made possible for everybody to be saved, and if the general atonement is a reality, then Judas ought to be in Heaven, Benedict Arnold ought to be in Heaven, and Pharaoh ought to be in Heaven." Of course I didn't agree with him on any of his conclusions, but he said that the atonement had been made and everybody could be saved.

Beloved, I am saying to you that such a position as the general atonement is a ridiculous position for any individual to take. The Word of God, to me, is very specific in that it tells us that Jesus died for a certain number. As the Lord Jesus Christ was coming to the cross, nearing Calvary, He instituted the Lord's Supper, and He said concerning the wine:

"For this is my blood of the new testament, which is shed for MANY for the remission of sins." —Mt. 26:28.

You will notice that He didn't say that He was dying for everybody, but He said, "My blood is shed for many."

Notice again:

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren."

Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." —Rom. 8:29,30.

What does it say? He foreknew a certain group from before the foundation of the world, and that group that He foreknew, every one of them He predestinated. Those that He predestinated, He called. Those that were called, He justified. Those that He justified, He will also glorify. So the same group that God foreknew before the foundation of the world, is the group that is going to be glorified after a while in Eternity. That doesn't sound like a general atonement, does it?

I go back to the Old Testament and I read concerning His death: "He shall see of the travail of his soul, and SHALL BE SATISFIED." —Isa. 53:11.

In other words, some of these days, our Lord Jesus Christ is going to see the crowd that are saved — those that have been saved as a result of His death, and He will then see of the travail of His soul, and He shall be satisfied.

Don't tell me that He will be satisfied if He had died for some that didn't get there? Don't tell me that He is satisfied, if He had died for everybody, and yet only a limited number were saved? I insist, beloved, the very fact that this text says He is going to be satisfied with those whom He sees saved in Glory, proves to me that all those for whom He died are going to be saved, and nobody else is going to be saved except those for whom He died.

This man with whom I talked of recent date kept citing Revelation 22:17, which says, "And whosoever will, let him take the

NEW PASTOR FOR CALVARY'S MISSION IN LOUISVILLE

We are pleased to present Bro. Thomas Glen Sutherland who has recently become pastor of Calvary Baptist Mission in Louisville, Kentucky. Our mission is located at 758 Logan Street and is composed of some very fine fam-



THOMAS SUTHERLAND

ilies who are members of our church here in Ashland.

Since Brother Sutherland has started working there within the last two weeks their services have shown a decided increase in attendance.

Pray for Brother Sutherland. He is a good man, a sound preacher, and a hard worker.

Brother Marvin Long has been carrying on this work, and despite all the handicaps and difficulties he has had, he has truly been faithful in the matter. We love the people of this mission and we pray for them continuously.

water of life freely." I said, "Yes sir, I believe that just as strongly as you, but I will tell you who the 'whosoever wills' will be. If you read I Peter 1:2, you will find that it says, 'Elect according to the foreknowledge of God the Father.'" I said, "Every one of the 'whosoever wills' that believe on Jesus Christ is one of those who were 'elect according to the foreknowledge of God the Father' before the foundation of the world."

I said, "It is something like this: I stand on the outside of a door and I see an inscription over the door which says, 'Whosoever will may enter,' and since it says 'whosoever will,' I walk in. When I get on the inside and then turn back and look up over that door, I see another inscription which says, 'Elect according to the foreknowledge of God the Father.' I see it then. To me as an unsaved man, the message was 'whosoever will,' and when I come to Jesus Christ, I realize that I came, and that I was one of the 'whosoever wills,' only because of the fact that I was elected according to the foreknowledge of God the Father. If it had not been for His foreknowledge whereby that I was elected in Christ Jesus, I would not have been saved."

I say to you, this idea of a general atonement — that Jesus Christ died for everybody — is the most ridiculous, insane theological concept that I ever heard of. I am certain that it is a vagary. I am satisfied that there is no truth to it. I tell you, if it were true, then the Lord Jesus Christ died in vain for the majority of Adam's race, because the majority of the earth's population are on the road to Hell and will never be saved.

I say then, the general atonement is a phony general.

II

GENERAL RESURRECTION.

A general resurrection is just as big a phony as the general atonement.

There used to be, and I think

maybe there still is, living nearby, a Hardshell Baptist preacher by the name of Andy Kiser. Bro. Andy and I are good friends. I have known him for a long, long time — for many years. He was county judge of Carter County when I first came to know him years ago, and he was a whole lot better judge than he was a preacher. As I say, he was a Hardshell Baptist preacher and his "long suit" was the general resurrection — everybody is going to come out of the grave at the same time. It didn't make any difference what he was called upon to preach, someplace in his sermon he talked about a general resurrection.

Years ago, I attended a funeral he preached. A friend of mine had died and I went to the funeral service, and Brother Andy Kiser was called upon to preach the sermon. He was doing a pretty good job — in fact, one of the best sermons that I ever heard him preach, and I had heard him preach a number of times. He was around the corner of the house and he didn't see me. But you know how crowds move, and as the crowd standing around the house moved, I moved with them and that brought me in view of Brother Andy who was standing on the porch preaching. As soon as he saw me he went off on the general resurrection. It had no connection with the rest of his sermon. He forgot about all that he had been saying, and he took off on the general resurrection.

I often think about Brother Andy Kiser. As I say, he and I have been real good friends through the years, and I have often noticed this, he never preached except that he mentioned the general resurrection — that everybody is going to come out of the grave at the same time. Yet, beloved friends, there is not one thought in the Bible that would give him any grounds whatsoever for making such an assertion. We read:

"Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." —John 5:28,29.

I have heard Brother Andy many times say that this passage of Scripture just talks about one hour in view of the fact that it says, "for the hour is coming." Beloved, it does say the hour is coming, but it doesn't say that the righteous and unrighteous are going to come out of the grave at the same time. In fact, all the rest of the Word of God is contrary to this. For example, when the Apostle Paul wrote to the church at Thessalonica, he said:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the DEAD IN CHRIST shall rise FIRST." —I Thess. 4:16.

Notice, it says that the dead in Christ shall rise first, as if to say there is going to be another resurrection of those who are not in Christ.

Listen again:
"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the REST OF THE DEAD LIVED NOT AGAIN UNTIL THE THOUSAND YEARS WERE FINISHED. This is the first resurrection." —Rev. 20:4,5.

How can a person take this passage of Scripture and then say that there is just one resurrection beyond me. It says specifically that all these that are saved, who lived and reigned with Christ a thousand years, are the first resurrection.

Then he talks about the thousand years of the millennial reign and how Satan was cast into the lake of fire and brimstone. Then John tells about the judgment of

ANNOUNCING SERVICES IN TULLAHOMA, TENN.

The New Testament Baptist Mission at 511 Cedar Lane in Tullahoma, Tennessee, holds serv-



HAROLD M. GILL

ices every Sunday at 11:00 a.m. We desire your prayers and attendance if possible at these services.

We believe the church that Jesus built has a chain link perpetuity and that it was a Baptist Church.

We also believe in the five points of sovereign grace.

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—Elder Harold M. Gill

the great white throne, whereby the unsaved — the unrighteous — those who knew not Jesus Christ, come out of the grave to be judged. Listen:

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death." —Rev. 20:12-14.

Notice, Revelation 20:5 talks about the first resurrection: Revelation 20:12,13 talks about the second death. I say to you, in view of the fact that there is a thousand years that intervene between the first resurrection and the second death, I am convinced that the general resurrection is nothing but a phony.

III

GENERAL JUDGMENT.

A lot of people believe in a general judgment, and they get it from the Matthew 25 where it talks about the nations being judged — the sheep nations and the goat nations — one standing on the right hand and the other standing on the left hand of the Lord Jesus Christ. Notice:

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left." —Mt. 25:32, 33.

A lot of people have read this passage of Scripture without any thought of studying it, and without any idea of trying to harmonize it with the rest of the Word of God, and they have jumped to a conclusion. When I say jumped, that is exactly what they had to do. They jumped to a conclusion that there has to be a general judgment, with all the saints of God judged at one time, along with the unsaved.

Let me call your attention to three things.

First, the believer's sins are (Continued on page 3, column 5)

The Redeemer's Return

By ARTHUR W. PINK
(Continued from last week)

In Rom. 7:24 the question is asked, "O wretched man that I am! who shall deliver me from the body of this death?" Part of the answer to this interrogation is recorded in Rom. 8:11 — "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." This Scripture has been the occasion of considerable controversy of late and some wild fancies have been indulged concerning it, yet its meaning is quite simple. The "quickenings of our mortal bodies" does not refer to resurrection, nor to "healing," but to that "change" which shall take place in the physical beings of those believers on earth at the Redeemer's return. Here, as everywhere, the apostle has the "blessed hope" before his heart and he would interpose nothing between (not even death and resurrection) the present moment and the realization of that hope. The "quickenings of our mortal bodies," the "changing" of them in a moment, is described in Phil. 3:20, 21 — "For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." These present corruptible bodies of ours shall be transformed into bodies like unto that glorious body now worn by our Lord. That is, like His body as it appeared on the mount of transfiguration — dazzling in its splendor; like unto His body as it appeared unto Saul as he journeyed to Damascus — scintillating with a brilliancy which surpassed the shining of the midday sun. What a glorious transformation that will be! Each saint will be given a body of glory fitted to and for the scene to which he shall go, as his present body is fitted to this earth. Scientists tell us that the little sparkling diamond which we admire so much, was once a piece of carbon, a fragment of charcoal which has undergone a marvelous transformation, converting the little piece of black charcoal into the resplendent jewel. This, perhaps, is Nature's type of the glorious transformation that awaits us, when the Saviour shall take our present mortal body and fashion it like unto His glorious body.

Physical transformation is not all that awaits the believer. At our Lord's return there will be a mental, moral and spiritual transformation too. In I John 3:2 we are told, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." The emphasis here is often thrown upon the wrong words. Some read this verse as though it had reference to present ignorance of our future condition, the clause "it doth not yet appear what we shall be," being understood to signify "We don't really know now what we shall yet be." But this is a mistake, for *we do "know"* as this very verse informs us — "we know that, when He shall appear, we shall be like Him. The emphatic words are "It doth not yet appear what we shall be." What we are really going to be like awaits its *manifestation* till our Lord's appearing. Let us illustrate. I hold in my hand a small seed: it is unlovely in appearance and gives no promise at all of what it will ultimately become. It doth not yet appear what it shall be. But I plant that seed in the ground, and a few weeks later it has become a strong plant, and one morning I wake and find it covered with the most beautiful flowers. Now the potentialities of that little seed are fully manifested. So it is with the believer. He looks at his own heart and wonders if after all he is a child of God. His body is just the same as the bodies of unbelievers, and viewed by the eye of sense he seems to be no different from them in anywise. No; because his real "life is hid with Christ in God" (Col. 3:3) — it doth not yet appear what he shall be, nevertheless he knows (by faith) that when Christ shall appear, he shall be like Him, for he shall see Him as He is.

"We shall be like Him." Who dare limit this exceeding great

Fred T. Halliman

(Continued from page one)

Saturday began the ninth day of the patrol. It had been decided that I would visit a couple of the outlying areas that day without taking the family along. Mrs. Halliman had just about recovered from the last walk she had made and since we would be leaving that place for another location the next day we thought it best that she stay there and rest up for another day.

It had rained quite a bit on Friday night and we woke up the next morning to a valley filled with fog and mist. The trail was steep and exceedingly slick. Two of my boys decided that

they would go with me and the rest would stay there. We got a fairly early start as there was a lot of walking ahead of us for that day plus two services to be held.

While we were a long way from the rest of the family at times that day, we were never out of contact with them for long at a time. Some dear friends of ours sent us two Walkie-Talkie Transceivers and we received them only a day or two before we left to go on this patrol. I took one of the sets with me that day and left the other one there and each time that I would top a ridge I would call the family back at camp and talk to them. These will be of no benefit in (Continued on page 5, column 3)

and precious promise? "Like Him" physically, for our vile body shall then be "fashioned like unto His glorious body." "Like Him" mentally! Today we are very unlike Him mentally: our minds now are often harassed with evil thoughts, they are clouded and darkened by the effects of the Fall, and are subject to many limitations; but when Christ appears that which is "perfect" shall come and then, no longer shall we see through a glass darkly and know in part, but we shall know as we are known. We shall be "like Him" morally and spiritually. Sin will be erased from our beings; every trace and effect of the Fall shall be eradicated from our persons. Then will God's predestinating purpose be fully realized. Then shall we be completely "conformed to the image of His Son." Blessed transformation! Glorious prospect! We shall be like Him.

"High in the Father's house above
My mansion is prepared,
There is the home, the rest I love,
And there my bright reward.

With Him I love, in spotless white,
In glory I shall shine;
His blissful presence my delight,
His love and glory mine.

All taint of sin shall be removed,
All evil done away;
And I shall dwell with God's Beloved
Through God's eternal day.

5. The Examination and Rewarding of the believer's works.

"Behold, I come quickly, and My reward is with Me, to give every man according as his work shall be" (Rev. 22:12). If it is true that the general teaching of Christendom upon the subject of the Resurrection is unscriptural, the popular conception of future judgment is still more erroneous. It is generally believed that at the end of time saints and sinners shall all stand before the judgment-bar of God; that they will be divided into two great classes—"the sheep and the goats;" that those whose names are found written in the book of life will pass into Heaven, and that the wicked will be consigned to the Lake of Fire. For this conception (excepting the last clause) there is not a single verse of Scripture when rightly interpreted. So far as believers are concerned the Sin question has been closed for ever, for their sins were all judged at the Cross where their Substitute died — the Just for the unjust. Consequently, all who have believed in the Lord Jesus Christ are for ever beyond the Curse of the Law. This is clear from our Lord's own words—"Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life and shall not come into condemnation," or as the Revised Version more correctly renders it, "shall not come into judgment" (John 5:24). How erroneous then the prevailing conception; and how absurd! Shall the apostle Paul who has already been in Heaven for more than eighteen hundred years, yet have to appear before the judgment-bar of God, in order to ascertain whether he shall spend eternity in Heaven or in the Lake of Fire? How could this be, when we are distinctly told "There is therefore now no condemnation (judgment) to them which are in Christ Jesus" (Rom. 8:1). Furthermore, observe that it is said of the sleeping saints they are "raised in glory" (I Cor. 15:43). How then could a glorified saint be consigned to the Lake of Fire? And if there is no possibility of him going there, then what need is there for any Assize to decide his eternal destiny? No; the judgment of the Great White Throne concerns the wicked only.

But are we not told in 2 Cor. 5:10 "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"? Yes, we are. Let us then examine this Scripture. First, it is to be remarked that the Greek word which is here translated "judgment-seat" is "Bema." At the time the New Testament was written the Bema was not a judicial bench upon which a judge sat, passing sentence upon criminals (an entirely different word was used for it), but was the throne from which the judge distributed prizes to the victors in the games. Such will be the Bema of Christ.

In the second place, the purpose of the appearing of believers "before the Bema of Christ" is not to test their title and fitness for Heaven, but in order that their works may be examined and their service rewarded. A Scripture which throws much light upon this is to be found in I Cor. 3:11-15, "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day will 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 thereon, he shall receive a reward. If any man's work shall be burned, he shall

(Continued on page 5, column 4 and 5)

"Five Phonies"

(Continued from page two)

judged at the Cross of Calvary. Mark it down, every believer's sins are judged at Calvary. The Lord Jesus Christ speaking, says: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation."—John 5:24.

Notice, the word "condemnation" is the word for "judgment." In other words, a believer in Jesus Christ has everlasting life and shall not come into judgment. The believer's sins are judged in Jesus Christ and he will never come into judgment for those sins.

That is what Paul meant when he said:

"There is therefore now no condemnation to them which are in Christ Jesus."—Rom. 8:1.

There is no judgment for the man who is in Christ Jesus. The believer's sins, I say, were judged in Christ Jesus, and there will never be any judgment for that individual to come into, so far as his sins are concerned.

But the believer will be judged for his works. Listen:

"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."—II Cor. 5:10.

Some of these days, you and I are going to stand in the presence of Jesus Christ at the judgment seat of Christ, that we may receive the things done in the body. Not the things that we do out of the body, and not the things we do after we are dead, but the things done in the body, whether good or bad.

Beloved, the judgment seat of Christ means a lot to me. There are going to be a lot of wrongs righted at the judgment seat of Christ. You and I ought to, every day, live with our eyes on the judgment seat of Christ. Some day we are going to be rewarded. Wrongs are going to be righted. Everything is going to be adjusted. Perfection is going to reign at the judgment seat of Christ, and you and I ought to live daily with our eyes on the judgment seat of Christ.

This is not our sins being judged; this is our works being judged. Our sins were judged in the Person of Jesus Christ the day He died on the Cross, but our works will be judged at the judgment seat of Christ.

The judgment seat is taken from the Greek word "bema." The bema had to do with the Olympic games. When a man would participate in the Olympic games and won some event, he would come up before the bema, on which the judge sat, and the judge would hand out to him a little wreath that he would place upon that man's lapel. That man wore that wreath on his lapel as a trophy — the fact that he had won some event in the Olympic games.

The Lord Jesus Christ is going to be the judge, and He is going to give out, not a wreath, but rewards, at the bema — the judgment seat of Christ, when we are rewarded for what we have done, whether it be good or bad. You are going to be rewarded at the judgment seat of Christ for the works which you have done.

How about the unsaved? They are going to a judgment, too, but they are going to a judgment at the end of the millennium. What Paul talks about in II Corinthians 5:10 is at the beginning of the millennium, but the judgment of the unsaved is going to be at the (Continued on page 4, column 4)

The Baptist Examiner FORUM

"Please discuss that which the Holiness people call the second work of grace."

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What the holiness speak of as the second work of grace reminds me of the fellow who started on his second million because the first one was too hard to make. The so-called second work of grace is one of old Satan's ways of by-passing the new birth. In the case of some of his tares he substitutes good works for the new birth. In the case of others he substitutes what he calls baptism. He has a substitute for the new birth to suit any and all of his tares.

When he dishes out this so-called second work of grace it gives his people such a "hip-hooray and hallelujah" feeling they do not even miss the new birth. He keeps his children so occupied with his substitutes we see them in Mt. 7:22 as they try to sell them to the Lord of glory. We have substitutes today for almost everything, and they seem to work fine here in this world. The devil's tares seem to even be sorry for us because we are unable to get the feeling their substitutes give them. But the hard, cold fact is that all these substitutes are temporal while our new birth is forever and ever.

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Frankly, I am not too familiar with what the Holiness people mean by this statement. I think they are talking about sanctification, because usually they will say that they were saved and then sanctified. The word "sanctify" actually means "to set aside," and these people place it in the wrong place. The Holy Spirit sets us apart and as a result we are saved. This is all done together. We are not saved at one time and sanctified at another. "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

Most of these people say that they live perfect lives after they receive this "second work of grace." These people say that they do not sin. God calls them a liar. If God had not said so in His word, I would still say no. I have seen some of these people who claim to live above sin and I can see sin constantly in their lives. Let me show you what God says about it. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us." (1 John 1:8-10). This passage is enough for anyone who wants to

know the truth of God's word. Lest you think that this is all, let me remind you of what the Apostle Paul said. "For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do." (Rom. 7:18,19). Paul, the man whom God used to write many of the books of the New Testament, said this, how dare anyone else say they are better than he knew himself to be.



ROY
MASON
RADIO MINISTER
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As I understand their beliefs, they believe that subsequent to conversion, and quite different from it, is an experience which some of them term, "the second blessing." This is supposedly obtained by going through altar experiences of great emotional intensity. Crying, mourning, sobbing, screaming, and sometimes even rolling on the floor, characterize these altar exercises. There is supposed to be a big emotional "whammy" at the climax as the Holy Spirit is received.

It is my conviction that Baptists and others are too unemotional in this day. The big "Fust Churches" are often characterized by coldness and formality such that people come and go without receiving anything worth while. I like religious services that not only feed my mind but that also stir my emotions. However, there is a lot of difference between a warm, spiritual service of this kind, and a service in which everything goes wild. Paul in writing to the Corinthians who seemed to let emotionalism run wild, said:

"Let everything be done decently and in order."

Now as to a "second work of grace," let me say that I believe in a second work of grace, but I also believe in a third and a fourth and a fifth, and on up into the thousands. God will perform many works of grace for us, if we trust Him and obey His will. I do not believe in a second work of grace in which one receives the Holy Spirit. Let me say several things along this line:

1—THE HOLY SPIRIT IS RECEIVED BY ONE IN CONNECTION WITH CONVERSION.

Peter on Pentecost (Acts 2:38) told his congregation to "repent and be baptized because of the remission of sins" and he promised, "YE SHALL RECEIVE THE GIFT OF THE HOLY SPIRIT." Nothing is said about going through a rolling, screaming, praying orgy in order to receive the Holy Spirit. He was promised in direct connection with what we term conversion.

You may recall that Paul encountered some people who professed to be believers and he said, "Did you receive the Holy Spirit when you believed?" They said, "We didn't even know that there was a Holy Spirit." Paul then instructed them, and evidently they became true believers, and they were baptized. This was accompanied by an unusual manifestation as proof of the genuineness of it all.

2—THERE IS NO SCRIPTURE FOR A MODERN DAY ALTAR

with screaming emotionalism around it, nor is any special blessing promised as a result of "Altar exercises."

3—THE TRUTH IS THE HOLY SPIRIT IS BESTOWED UPON EVERY TRUE BELIEVER. Most people don't need more of the Holy Spirit, they need to yield more of themselves to the Holy Spirit, and the extent to which the Holy Spirit is manifested in them is determined by the extent to which their lives are yielded to His control.



AUSTIN
FIELDS
PASTOR,
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The doctrine which holiness people call the second work of grace is wholly unscriptural for it is based upon a definition placed upon sanctification which is foreign to the Bible. They contend that one is sanctified by going to mourner's bench the second time to receive additional power whereby they become sanctified body, soul, and spirit so that they are without sin, thus eradicating sin and its power from their lives. They (holiness?) call this work the second blessing, and they preach perfection of the flesh by calling themselves holiness.

The truth of the matter is that all the holiness people in the world could not produce the righteousness that God demands for salvation. Our Heavenly Father demands perfection which no man in the flesh can provide and He has made it very clear that no man energized by the flesh can please Him.

"So then they that are in the flesh cannot please God."—Rom. 8:8.

"To provide holiness for his people, God sent forth His Son, born of a woman, made under law, to redeem them that were under the law, that we (elect) might receive adoption of sons."—Gal. 4:4-5.

I am aware that one must be holy to see God. Those of us who are saved have the holiness which

If you can't tell me who told you don't tell me, and if I can't tell the person who has been "telled" about — forget it.

God will accept in the person of His Son, Jesus Christ. God hath made Him to be sin for us that we might be righteous in His sight. Read II Cor. 5:21.

Since Jesus is our righteousness, wisdom, sanctification, and redemption, I do not need any other blessing. All I need is found in Him. Salvation from election to glorification is one continuous work of the Godhead; therefore, with God, there is no second work of grace for we read,

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

God's work is so complete that there is no need of a second blessing. In fact, I am still rejoicing over the first blessing, and it shall never come to an end or fade away, rather it grows brighter looking toward the perfect day in Jesus Christ when I shall be sanctified body, soul, and spirit.

"And the very God of peace, sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—I Thess. 5:23.

From this verse, it becomes evident that God is the one who sanctifies. Those who advocate a second blessing teach that one must sanctify themselves by going to a mourner's bench the second time to get something they

didn't get the first time. Such a theory disregards the Bible teaching of sanctification as to who does the sanctifying and what it means to be sanctified.

"Five Phonies"

(Continued from page 3)
end of the millennium. Listen:

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away: and there was found no place for them.

And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

And death and hell were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:11-15.

Notice this says the unsaved will stand in the presence of God at the judgment of the great white throne, and then they will be cast into Hell, and this is the second death.

I heard a preacher sometime ago say that he was looking forward to the great white throne judgment. Beloved, I am not. I want to tell you, I am not looking forward to it. I am not expecting to be there. I have no thought that I will ever be at the great white throne judgment. I am looking forward to another one. I am going to be at the bema, when the Lord Jesus Christ is going to reward me for the deeds done in my body. My sins are already judged in Jesus Christ and one day I will be rewarded for the deeds done in the body. The unsaved, a thousand years later, will be judged at the great white throne judgment and then will be cast into Hell as a result of the life that they have lived.

Beloved, the idea of a general judgment just doesn't fit in with these Scriptures. I say to you, whenever anybody talks about a general judgment and cites Matthew 25:31-46 where the nations are judged because of the way in which they have treated the Jews — whenever anybody cites that, he is taking a Scripture completely out of its context, and he is giving it a false interpretation. Furthermore, he is denying all other Scriptures which tell us that the believer's sins are judged in Christ — the believer's works are judged at the bema, and a thousand years later the unsaved are judged at the great white throne judgment.

I say, beloved, the general judgment is as great a phony as a general atonement and a general resurrection.

IV GENERAL CHURCH.

When a person refers to a general church, he is referring to a universal, invisible church.

I think that you know without any question and without any doubt that I believe the church is a local institution. I do not believe in a church that might be called universal or invisible.

When I was a boy, I used to do everything I could to make a little money in the early part of the spring so I would have some money to go to the circus when it came to town. I looked forward to the circus. That was the biggest thing in my life when I was a boy — going to a circus. Sometimes we would have enough extra time on the farm that I could hire out to other farms nearby. Sometimes I would have a few dollars, and sometimes I would only have a dollar or two. But whatever I had, I held on to it, looking forward to the time when the circus was coming. If I had enough money, I would go into the Big Top and I would also

take in the side shows on the side, but if I didn't have enough money for both the side shows and the Big Top, I saw to it that at least I had enough to get into the Big Top, even if I didn't get into the side shows.

There are a lot of people who hold this idea about the church. Be sure you get into the Big Top — the general assembly — the universal, invisible church. If you want to get into one of these side shows — a Baptist Church, or a Methodist Church, or a Presbyterian Church, or some other church or so-called church, that is all right if you can do so, but be certain that you are a member of the general church — the universal, invisible church.

Brother, sister, mark it down, there is no such institution as a general, invisible church. The Lord Jesus Christ, when He was here in the days of His flesh, said:

"I will build my church; and the gates of hell shall not prevail against it."—Mt. 16:18.

That word "church" that Jesus used was a word that was in common usage in His day, and it meant an assembly and nothing else but an assembly. If Jesus Christ meant to give a different meaning to that, then He very unwisely passed it by, using a word that had a common meaning. I tell you, beloved, I can't conceive of Jesus Christ doing so. If He meant that He was organizing something different to what the word "church" ordinarily meant, I think Jesus Christ would have taken time to have explained Himself. The fact that He did not, makes me know that the word "church" means a local organization, and not a general universal, invisible organization.

Do you know where the idea of a universal, invisible church came from? It was brought about by the Protestant Reformation. The Catholics had been talking about a universal, visible church, when the Protestants left the Catholics. They didn't go far enough to become Baptists. What are they going to do? What kind of church are they going to have? "We are going to have to have something that is opposite to the Catholic; the Catholics have a universal, visible organization; we'll have to have a universal, invisible organization." Beloved, that is where it came from.

Beloved, listen, whenever you talk about a general church — a universal, invisible church — that just means this, that you are taking the clothes of the harlot of Rome and the harlot daughters of Rome, and you are trying to put those clothes over on the Bride of Christ — Baptist churches. I say to you, it is the super deluxe phony of all phonies whenever you talk about a universal church.

V

GENERAL FATHERHOOD.

When a person speaks about a general fatherhood, he means that God is the father of all men.

I was visiting a man several years ago and he kept telling me that he was a Mason, and he seemed to think that that was something to be exceedingly proud of. I don't know how many times in the course of the conversation that he came over the fact that he was a Mason, a member of the Masonic Order. I said to him, "I am not a Mason. I don't even believe in the Masonic Lodge." "Oh," he said, "everything in it is founded on the Bible." I said, "Tell me, what is the first principle of the Masonic Lodge?" He said, "The Fatherhood of God and the Brotherhood of man." As he said it, I turned to the Word of God and read:

"Ye are of your father the Devil."—John 8:44.

Beloved, every unsaved man has a father, but the Devil is his father.

As this man continued to tell me how great an organization he was a member of, I turned to another portion of God's Word and read to him:

"For ye are all the children of (Continued on page 5, column 1)

Convention Pastor

(Continued from page one)

shot — to the extent that he does nothing in the service of the Lord. This was an inglorious application.

Paul was a firm believer in election.

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning CHOSEN YOU TO SALVATION through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."—II Thess. 2:13,14.

Simon Peter likewise was a firm believer in election.

"Elect according to the foreknowledge of God the Father."—I Pet. 1:2.

Certainly nothing ever kept these two from searching out the elect of God. Considering their ministry there is no idea here of a frog "full of shot," but rather Paul said, "I endure all things for the elect's sake."—II Tim. 2:10.

At the ordination of Brother Webb, he stood like a lion — like a stalwart oak — like the Rock of Gibraltar — and after the ordination was over, he ridiculed the ordination service, and for months the frog story was a common joke among Brother Webb and other students.

Now, Brother Webb stoops to a theology that is as low as that of the group that ordained him.

Brother Webb needs to read again and meditate on the following:

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Ephesians 1:4.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John 6:37.

How are the mighty fallen! I considered Bro. Ralph Webb one of the soundest young men of my acquaintance. I thought that he would surely stand forever for the truths of God's Book. However, when Brother Webb got into the Southern Baptist Convention and became entangled in its meshes, he began to waver. Now completely engulfed in the arms of this great and deadly octopus, he has succumbed fully to the drift of the day.

May God give Brother Webb space to repent that he might stand again for the truth, and may God use this as a warning for others lest they likewise be tempted, too.—J.R.G.



"Five Phonies"

(Continued from page 4)

God by faith in Christ Jesus."—Gal. 3:26.

Beloved, you are not a child of God except by faith in Jesus Christ. The Masons say that every man has God for a spiritual Father, but the Word of God says, "For ye are all the children of God by faith in Christ Jesus." Only the man who has believed in Jesus Christ has God as his spiritual Father.

Then I said to this man, "If that be true, then why would Jesus say 'Ye must be born again?' If God is already the Father of everybody, if the gen-

eral Fatherhood is true, then why did Jesus say, 'Ye must be born again?'"

I said to him, "If God is the Father of everybody, why does the Bible say?"

"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1:11-13.

I am trying to say to you that this idea of a general Fatherhood is just a phony—just exactly like these other phony generals that I have been talking about. I am convinced from my study of God's Word that every man who has God for his Father, has Him as such because Jesus Christ is his Saviour and the Son of God died for his sins. Other than that, no man would have God for his spiritual Father.

Suppose you would go into the courthouse today as a Father, and you would say, "I want to adopt this child." The judge would look at you and say, "Who is this child?" You say, "Well, this child is mine. He was born into my home." The judge says, "And you want to adopt the child that is born into your home of which you are the father and your wife is the mother?" "Yes, I want to be sure that he is adopted into my family." Beloved, if you were to do so, the judge would think you were crazy — and you would be crazy, but no crazier than the preacher who stands in the pulpit and says that you are already God's child, yet you have to be adopted to get into God's family. That is just as insane.

I thank God for the Fatherhood of God. I thank God that He is my Father, Jesus Christ is my Elder Brother, and Heaven is my home. I am thankful for it, for that means when I come down to the end of the way, I am going to be with my Father, with my Elder Brother, and I am going to be at home then with Him.

CONCLUSION

Here are five phony generals—the general atonement, the general resurrection, the general judgment, the general universal church, and the general Fatherhood of God. I thank God that as you read the Bible you can see that all five of them are phonies. My prayer for you today is that you brush all these aside in the light of the Word of God and just take what God says in His Book, realizing that in the light of what God says these are phonies, and may you come to see the truth that Christ didn't die generally for everybody, but that He died for His elect. May you see the truth that everybody is not going to be judged generally, but rather, we are resurrected with two resurrections, and we are going to be judged with two judgments. I hope that as you study the Word of God you will see the truth that there is no such thing as a general church, but rather just a local church here and there — each of them a complete entity in itself. I sincerely trust that you might see as you study the Word of God that the Fatherhood of God and the Brotherhood of man is the biggest hoax in this world, and that there is no truth to it in the light of God's Word. May God bless you!

Fred T. Halliman

(Continued from page 3)

keeping in contact with the family when I go on long patrols such as in the Strickland River area but they have already proved to be very valuable for short range communication.

About 10 a.m. we had reached one of the places and there were about 50 people waiting there when we arrived and several more came after we got there. After we had rested for a while we held a service at that place and then after we had talked with the native folk a little more we left for another place. It was about 1 p.m. when we reached the second place and there were upwards of 100 people here. By now we were tired and needed considerable time to rest before preaching to these folk. In due time the services were held and there were a few professions of faith at this service.

It was after 4 p.m. when we set out from there for our camp and while the distance was not so great the track was rough and the most of it was anything from a moderate grade to very steep climbing. After having walked for the most of the day this proved to be a real task before we reached our camp. By being able to keep in contact with the family we were able to report on our progress and estimated the time of our arrival so that they had the evening meal piping hot and ready to sit down to when we arrived.

After the evening meal we made ready several things for our departure the next morning. About 9 p.m. we brought to a close the ninth day of the patrol. We were up early the next morning and had our breakfast and all our gear ready to leave by about 7:30 and while everything was dripping wet from the rain that night there were lots of folk there to see us off. We had to go right down to the bottom of the gorge and then up out of it again before we could get to the track that would lead us to the next preaching place. After we had walked about an hour and one-half it looked as though one could stand on top of the ridge where our camp had been for the past three days and throw a stone to where we were then standing.

We had lots of open grassland to walk through that day and from 10 a.m. on the sun was very hot and some of the ridges were steep and this proved to be a very hard walk. The missionary in charge at the place where we were going had held an early service that morning and then left to meet us on the way. It seemed to be nothing but joy to him to walk over those rugged trails to meet us and then to escort us back. He used to be one of the favorites around the Mission Station with our children and they were especially happy to see him that day.

Just before 2 p.m. we arrived at Takibu. About two years ago there were about five people meeting here at this place two or three times a month for a service. When we arrived on this occasion there were over 100 people there and the most of them are regular attenders at up to 14 services every week at this place.

We have, what some folk would call, a lay missionary at this place. Call him what you may, he has never professed to be called of the Lord to preach but he preaches more than most professed preachers do. He is a long way from our Mission Station and gets his preaching material from tape recorder messages. I was not the only one that noted that this congregation was one of if not the best groomed congregation that we had seen on the patrol. Their attendance and attention was excellent and their singing was the best that we had heard.

The Missionary here would not know which end of the book to hold if someone gave it to him and told him to try to read it (Continued on page 6, column 3)

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PAGE FIVE

THE REDEEMER'S RETURN

(Continued from page 3)

suffer loss; but he himself shall be saved, yet so as by fire." Here we learn that the foundation of the believer's salvation is Jesus Christ Himself and that his subsequent works and service are likened to a building which he erects upon this foundation. The different kinds of works which the believer performs—good and bad—are regarded as two classes of materials which he employs in the building he is erecting. In the day of Christ's appearing his building is to be tested by fire, which means that his works will be examined and the motives which produced them carefully scrutinized. Those works which will endure the searching process will be rewarded, those which are worthless will perish, and in the latter instance, the individual, though saved, will "suffer loss."

When the Lord returns, every servant will be called upon to give an account of his stewardship. Notice will be taken of how our talents were employed and how our time was redeemed. The whole life of the believer will be examined in detail in the light of the Throne and his deeds measured by the Divine standard. Words spoken now and actions performed in this world, will then be weighed in the Balances of the Sanctuary. Things will then be seen in their true colors and labelled at their real worth by the impartial hand of the Omniscient Christ.

The difference between the two classes of materials mentioned in the above Scripture points to a most solemn truth. "Gold, silver, precious stones" are of *intrinsic* value, whereas "wood, hay, stubble" are a *natural* growth. In Scripture "gold" symbolizes the Divine nature, "silver" Divine redemption, and "precious stones" the Divine glory. Those works of the believer which have issued from the Divine nature within us, are based upon Christ's redemption, and have been performed for God's glory, will receive a reward; but those which were wrought by those who felt they must do something, those performed in the energy of the flesh, those done merely for *self-aggrandisement* will all be burned up. What a conflagration there will be in that day! What surprises there will be at the Bema of Christ! An hundred-dollar subscription, given to get a name, will be ashes in that day; while a dime given to help the poor for the Lord's sake will receive an imperishable reward.

"Deeds of merit as we thought them

He will show us were but sin:

Little acts we had forgotten

He will tell us were for Him."

No work done out of love for Christ will lose its reward. "For God is not unrighteous to forget your work and labor of love, which ye have shewed toward His name, in that ye have ministered to the saints" (Heb. 6:10). All that endures the test of that day will be publicly, abundantly and eternally rewarded. There, before His Father and in the presence of the holy angels, our gracious Redeemer will delight to say to the rewarded one, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord" (Matt. 25:23).

The subject of *rewards* is a wide one and we can only deal briefly with it here. Four crowns are mentioned in the New Testament: the Incorruptible crown (I Cor. 9:25), which is the reward for faithful service; the crown of Righteousness (2 Tim. 4:8), which is given to those who love Christ's appearing; the crown of Glory (I Pet. 5:4), which is reserved for faithful pastors who have tended the flock; and the crown of Life (Rev. 2:10), which is a special reward reserved for martyrs. Each crown is conditional, conditional upon faithfulness to an absent Christ. But to return now to 2 Cor. 5:10.

The prospect of our manifestation before the Bema of Christ is both joyous and solemn. It is "joyous" because it is then that everything will come out into the light and all misunderstandings will be cleared up; because everything which will not endure the Divine test will be "burned up;" and because every work which was done with an eye single to God's glory will receive commendation from our blessed Lord Himself. It is "solemn" because then it will be seen how much of our work was nothing but "wood, hay, and stubble;" because we shall then discover how sadly we had failed to "redeem the time;" and because we shall "suffer loss." Ah! my brethren it behooves us to live in the light of that day now so near at hand. Let our chief ambition be that all we say and do shall meet with the approval of our Lord at the Bema. Yes, the contemplation of the Bema is solemn and searching. He who has lived in selfish ease and carnal gratification will be the loser throughout all eternity. But he who has "denied himself" out of love for and gratitude to the Saviour, shall yet hear His "Well done" and enter into His joy.

6. The Presentation of the Church by Christ to Himself.

When every saint of God shall have been made like Christ, made "like Him" physically, mentally, morally and spiritually, and after each individual's life and works have been examined before the Bema, then is the Church publicly presented and Eph. 5:25-

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THE FUTURE OF ISRAEL

"And Judah shall fight at Jerusalem; and the wealth of all the nations round about shall be gathered together, gold, silver, and apparel, in great abundance."—Zech. 14:14.

"Probably the greatest ever international collection of the World's wealthy men converged yesterday on the King David Hotel in Jerusalem. They were there for a Four-Day Conference to discuss how to get Israel's economy lunging ahead — Among the 500 Millionaires there were 36 from Britain including Sir Isaac Wolfson, Lord Seiff, Sir Sigmund Warburg, banker, Charles Clore, Film magnate Harry Saltzman, and David Gestetner of the duplicating machine family. America had 225 delegates; Canada's group included whiskey chief Alan Bronfman; and France provides the richest of all, Baron Edmund de Rothschild. Mr. Hyman Morrison a British delegate said, 'It is to get Israel going on a business footing.'—London Daily Express, April 1, 1968.

THE REDEEMER'S RETURN

(Continued from page five)

27 is fulfilled—"Christ also loved the Church, and gave Himself for it; That He might sanctify and cleanse it with the washing of water by the Word, That He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." The word "present" here means "to set alongside of." Christ is yet going to set the Church alongside of Himself. The Church will share His glory and reign with Him throughout the Millennium. As saith the Scriptures—"To him that overcometh will I grant to sit with Me in My throne" (Rev. 3:21). The Church will then have been fitted for this exalted position, for observe that Christ presents the Church to Himself "a glorious Church." In that day none of the defiling "spots" of sin shall be found in the Church, and not a "wrinkle"—the mark of age and corruption—shall mar its beauty, but with youth eternally renewed the Church shall then perfectly reflect the glory of Christ. Then shall He be able to say, "Thou art all fair, My love; there is no spot in thee" (Song of Solomon 4:7).

Another Scripture which tells of the presentation of the Church is to be found in Jude 24—"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." We believe the reference here to the "exceeding joy" is that of Christ Himself. This was "the joy" that was set before Him when He endured the Cross and despised the shame (Heb. 12:2).

Closely connected with the public Presentation of the Church is,

7. The Manifestation of the Church with Christ.

The last time the world saw the Lord Jesus He was alone—alone in death. But when He returns to this earth He will not be alone. His saints will accompany Him. He is the "Firstborn among many brethren" (Rom. 8:29), and when He appears again they will be with Him. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing His sheaves with Him" (Ps. 126:6). Yes, that blessed One who humbled Himself to become the Sower shall return with "His sheaves" — "Behold, the Lord cometh with ten thousand of His saints" (Jude 1:14).

"The Spirit Himself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:16-18). Observe that "the glory" here mentioned is to be revealed, and revealed in us; and further, that it is a glory which we shall share with Christ "glorified together." When will this glory be "revealed in us" together with Christ? The answer is at the time of His return to this earth, for "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. 3:4)—"in glory" for before this, our present bodies will have been "fashioned like unto His glorious body." It is in connection with this appearing of Christ with His saints in glory that we read, "For the earnest expectation of the creation waiteth for the manifestation of the sons of God" (Rom. 8:19). In that day the sons of God—whose life is now "hid with Christ in God"—will be manifested, manifested with Christ in glory. Then will our Lord's prayer be fully answered—"Neither pray I for these alone, but for them also which shall believe on Me through their word; That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as we are one" (John 17:20-22).

"Soon shall come that glorious day
When, seated on Thy throne,
Thou shalt to wondering world's display
That Thou with us art One."

These are the Results of the Redeemer's Return as they affect the Church—results in part for the half hath not been told. The Lord Himself descends from Heaven with a shout, awakening the sleeping saints and translating them together with living believers, to meet Him in the air. Then, all are conformed to the image of God's Son and made "like Him." Next, the saints appear before the Bema that their works may be examined and their service rewarded. Finally, as Christ prepares to return to the earth, He sets the Church, now glorious within and without, alongside of Himself, and as He appears before the eyes of the world the Church appears with Him, to be the object of never-ending wonderment and admiration as it is seen what great things the Lord hath wrought for those who were by nature children of wrath and deserving of nought but eternal condemnation. In view of such a prospect must we not long for God to

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Fred T. Halliman

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that is ministering to a people in the same category as he is that can make you feel like you have been in the presence of the Lord when he prays, leads his congregation in singing and/or conducts a service. I would not say that he fits in as well in two or three generations from now when most of the folk will have had some education, but I believe right now and perhaps for several years to come he is a mighty man among those primitive people.

The cargo boys had gone on ahead of us that day and our camp was practically completed when we arrived, so with a minimum of work to get things set up and then a short rest after that, we were ready to preach to a large congregation of people. After services were over a good variety and quality of foods was offered for sale and we bought enough for the time we would be staying at this place.

Once again we were camped high above a large and beautiful valley that spread out below us. From here we could look across the valley and well into the area of where another language group lived. We could look across the valley in another direction to where we would be going when we left here and even far beyond there to the mountain range that separates this system of valleys and ridges from the Tunbuda Valley where our home is. As my wife and I looked out across that large valley that afternoon we breathed a prayer of thanksgiving unto God for the privilege of being able to bring the gospel to these folk to replace the fear and superstition that has filled their lives for so long. Amen.



Redemption

(Continued from page one)

"Atonement" is good or not, we must reckon with the fact that unless we believe in the final restoration of all men we cannot have an unlimited atonement.

Everyone who professes to be a Christian believes in a limited atonement! Let me repeat — everyone who says he or she is a Christian will limit the atonement! You will either limit the power of the atonement or the extent of the atonement and we will attempt to prove this in the course of our message. C. H. Spurgeon says something along the same line in his famous sermon on Particular Redemption. Listen to the famous Baptist preacher, "We are often told that we limit the atonement of Christ, because we say that Christ has not made a satisfaction for all men, or all men would be saved. Now, our reply to this is, that, on the other hand, our opponents limit it: we do not. The Arminians say, Christ died for all men. Ask them what they mean by it. Did Christ die so as to secure the salvation of all men? They say, 'No, certainly not.' We ask them the next question — Did Christ die so as to secure the salvation of any man in particular? They answer 'No.' They are obliged to admit this, if they are consistent. They say, 'No; Christ has died that any man may be saved if' — and then follow certain conditions of salvation. We say, then, we will go back to the Old statement, Christ did not die so as beyond a doubt to secure the salvation of anybody, did He? You must say 'No'; you are obliged to say so, for you believe that even after a man has been pardoned, he may yet fall from grace and perish. Now who is it that limits the death of Christ? Why, you. You say that Christ did not die so as to infallibly secure the salvation of anybody. We beg your pardon, when you say we limit Christ's death; we say, 'No, my dear sir, it is you that do it. We say that Christ so died that He infallibly secured the salvation of a multitude that

no man can number, who through Christ's death not only may be saved, but are saved, must be saved, and cannot by any possibility run the hazard of being anything but saved. You are welcome to your atonement; you may keep it. We will never renounce ours for the sake of it." As usual Mr. Spurgeon was absolutely correct!

We wish to do three things with our subject. We will attempt to show that (1) Particular Redemption Explains An Apparent Discrepancy; (2) Particular Redemption Honors Christ's Death, and (3) Particular Redemption Exalts The Plan and Purpose of God.

I. Particular Redemption Explains An Apparent Discrepancy.

The casual reader of the Bible opens the Book and reads, I Timothy 2:4 "Who will have all men to be saved, and to come to the knowledge of the truth." I Timothy 2:6 says, "Who gave Himself a ransom for all, to be testified in due time." Titus 2:11 informs us, "For the grace of God that bringeth salvation hath appeared to all men." Hebrews 2:9 states, "That He (Christ) by the grace of God, should taste death for every man." II Peter 3:9, "God is long suffering to usward, not willing that any should perish but that all should come to repentance." John 1:29 reads, "Behold the Lamb of God, which taketh away the sin of the world" John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 4:42, "We know that this is indeed the Christ, the Saviour of the world." II Cor. 5:19, "God was in Christ, reconciling the world unto Himself." I John 2:2, "And He (Christ) is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." There are some other verses but these will suffice to show that this casual reader of the Bible has come to the conclusion that Christ died for everyone, he classifies himself as a believer in Universal Redemption. BUT then on another occasion the same reader picks up the Bible and reads, "The Son of Man came to give His life a ransom for many." (Matthew 20:28). "So Christ was once offered to bear the sin of many." (Hebrews 9:28). John 10:11, "The good shepherd giveth his life for the sheep." "Christ died for us" and "God delivered Him up for us all" and the context certainly proves that in these and like passages the saints, the elect, the called of Christ Jesus are the ones addressed. "Thou shalt call his name Jesus; for He shall save His people from their sins." (Matthew 1:21). "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." (John 17:2). "I pray for them; I pray not for the world, but for them whom thou hast given me; for they are thine." (John 17:9). Now this casual reader of the Bible has changed his mind — God must be speaking about dying and saving just a certain group, now he is not so sure universal redemption can be defended. What about this apparent discrepancy? Surely the Bible does not contradict itself.

We honestly believe the only way these two sets of Scripture can be understood is in the light of Particular Redemption. The apparent Universal terms can be explained within the framework of Limited Atonement, in other words, Christ died for all (the elect), Christ is the Saviour of the world (of believers), Christ tasted death for every (son) BUT THE RESTRICTIVE TERMS CAN NEVER BE FULLY EXPLAINED AWAY BY THOSE WHO HOLD TO UNIVERSAL REDEMPTION. If a person approaches Holy Writ with prejudice, his mind is closed against its teachings. Someone has rightly said, "Modern theology is largely based upon the sound rather than the sense of Scripture."

A. W. Pink wrote the truth when he said, "The enmity of the Serpent against the Seed of the woman has been inveterate

throughout the ages, and perhaps at no other point has he so persistently attacked the glory of Christ as in the doctrine of the atonement. While it is impossible for Satan to either undo the finished work of the Saviour, or to destroy any of its fruits, yet he is permitted to misrepresent it, and nowhere has his subtlety been more exercised and manifested than in the means employed here. He has indeed appeared as an "angel of light." His very attempts to discredit the atonement of Christ have been made under the guise of magnifying it, and that is why he has succeeded in getting many men reputed as "orthodox" to do some of his foul work for him."

Which seems to have greater tendency to exalt Christ: to say that He died because He desired and sought to make possible the salvation of all mankind or to say that He died only for God's elect, the "little flock"? Which seems to display the more His compassion for sinners? Which seems to bring out the more the value of His blood: to say that it avails only for the few? or to say that its merits are so infinite that every member of Adam's race would be redeemed did he or she put their trust in it? The very fact that everyone of us would answer the questions in the wrong way until we are taught aright from Scripture, not only evidences the worthlessness of carnal reasoning upon spiritual things, but also shows to what extent our minds can be duped by Satan.

It takes but little reasoning to come to the conclusion that if you believe that Christ died for all men then the success of God's costly undertaking hinges on the creature's will — if a sinner will believe; but surely that can never be the measure of God's honor. Which exalts Christ the more? which demonstrates the more the value and efficacy of His atonement: that which effectually secures the actual salvation of every one for whom it was made? or that which ends in the great majority of those for whom He shed His precious blood being eternally punished in hell? Can you not see it is Particular Redemption although spoken against that is more glorifying to the Redeemer?

But someone keeps insisting, "What about some of these universal terms such as 'all,' 'all men,' 'world' and 'whole world' that appear in connection with the atonement? If God did not die for everyone why did He use these words in connection with the atonement? God knows the carnal mind! If Primitive Baptists and Hyper-Calvinists have perverted the Scriptures the way they are written now, with hardly any missionary emphasis, just think what man would have done if God had used "sheep," "elect," "called" or "his people" every time the atonement was mentioned. I think these universal terms can be easily understood if you ask one simple question, "Do they mean all without exception or all without distinction?" Those who believe in Particular Redemption are not talking about a pious few, but a multitude that no man can number out of every kindred, tongue, people and nation. But this multitude will still be limited — they will be exactly what our text in John 17:2 says—those who have been given to the Son by the Father.

II. Particular Redemption Honors Christ's Death.

Right after I was saved there was a verse that bothered me. It was John 1:29 "Behold the Lamb of God, who taketh away the sin of the world." This was before I knew anything about theology or any interpretation of the Greek word, "kosmos" for our English word world. I asked myself this question, "If Christ took away the sin of the world, why does anyone go to hell?" Now that verse has bothered a lot of people and some have attempted to answer the question thus. He merely took away the guilt which attaches itself to the world or human race through the sin of Adam. Emory Bancroft adopts (Continued on page 7, column 1)

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this view and goes on to say, "no member of the human race is lost because of the guilt of Adam's sin, for that guilt was completely and perfectly removed by the death of Christ."

Hold on a minute! If this means "Adamic sin" and it was taken away by the Lamb of God so that no member of the human race is guilty of it, why does the Bible say that the Gentiles or nations are all under sin? Why is it that the believer is bidden not to continue in sin; nor to let sin reign in his body and that the wages of sin is death? If Christ took away the guilt of the **Adamic** sin what about our other sins? For it is a cinch that even believers still sin. Are these sins not the result of Adam's first sin? Universal Redemptionists cannot bypass Romans 5 that easily. The guilt and depravity of that first sin extends from root to branch to fruit. If the Adamic sin is removed, then so are all the consequences brought about by that sin. But if Christ only took away the Adamic sin, then how are our other sins atoned?

The only answer to John 1:29 is Particular Redemption. The Lord Jesus really took away the sin of the world, the sin of the world of believers. The Bible teaches there are two worlds. The world of the ungodly (II Peter 2: 5) and the world of believers (II Corinthians 5:19; John 6:33). You see Particular Redemption honors Christ's death. It says that the death of the Lord Jesus **really** saves. That Christ actually died in the believer's place! Since He died in our place and paid the penalty for our sins **WE ARE SET FREE**: for payment God will not twice demand; first at my bleeding Substitute's hand, and then again at mine. God is not going to charge for the bill twice. If Christ died for all men without exception, then all men are saved. How can anyone be lost and go to hell for his sins if Christ died for them, if He paid for them and put them away. But all men are not saved. (Christ said so). Now if you are under the opinion that this is not a good interpretation of John 1:29 let me ask you a question. Have you ever put John 1:29 right down beside John 9:41? If John 1:29 does not teach Particular Redemption; if John 1:29 means Universal Redemption and Christ took away the sins of everyone in the world, then He must have been mistaken when He said in John 9:41 — "Your sin remaineth."

When the atonement is made universal its inherent value is destroyed. If it is applied to all men, and if some are lost, the conclusion is that it makes salvation objectively possible for all, but that it **does not actually save anybody**. According to the Universal atonement theory, the atonement has simply made it possible for all men to cooperate with divine grace and thus save themselves, if they will. The nature of the atonement settles its extent! If it merely made salvation possible, it applies to all men. If it effectively secured salvation it has reference only to the elect. That is why Dr. Benjamin Warfield said, "The things we have to choose between are an atonement of high value or an atonement of wide extension. The two cannot go together." The work of Christ can be universalized only by evaporating its substance.

One of the great teachings of Christianity is the substitutionary death of Christ for the sinner. Did you ever realize that Particular Redemption is the only teaching of the atonement that truly makes the death of Christ substitutionary? If Christ died for one man as much as for another, which He must have done if He made salvation possible to all men, then He died for some that

hasten the glad day of our Lord's return, and are we not compelled to cry "**Even so, Come Lord Jesus!**"

The Redeemer's Return

(Continued from page six)

The Worldward Results of The Redeemer's Return.

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matt. 24:21, 22).

CHAPTER NINE

IN the last chapter we considered seven of the *Churchward* Results of the Redeemer's Return. We saw that the One who left His disciples almost nineteen centuries ago, is coming back again, that **the Lord Himself** shall descend from heaven with a shout; that this Shout will be heard by all the saints whether alive on the earth or asleep in their graves, and that at the time He gives this Shout our Lord will exert a miraculous "drawing" power which shall "catch up" His people unto Himself so that they meet Him in the air, after which they come before the Bema in order that their works may be examined and their service rewarded; subsequently, after an interval of seven years or more, the Lord returns to the earth accompanied by His people in glory. It is concerning the *Interval* which follows the Rapture and some of the things which shall occur during this period of time which are now to engage our attention. What is to take place on earth after the Church has been removed from it? What are the conditions that will obtain in this world during the interval which divides the *two stages* in the second advent of Christ? What is the course of events which shall culminate in the Return of the Redeemer to the Mount of Olives to usher in the long-promised Millennium? The Scriptures which make answer to these questions are exceedingly numerous and our chief difficulty is to select and classify.

What will occur on earth after the saints have been removed? In seeking to summarize the predictions which bear upon this time, we shall confine ourselves again to seven of the most prominent items, namely, the Consternation of the world at the removal of the Church, the Hopeless condition of those left behind, God's dealings with the earth in judgment, the character and career of the Antichrist, the situation of the Jews during this period, the Battle of Armageddon, and the Return of Christ to the earth itself. Before we study these seriatim, a further word or two is necessary to prepare the reader for what follows.

The length of time which separates between the secret coming of Christ to the air for the purpose of catching up His people and His subsequent and public return to the earth itself is not clearly defined in Scripture. It is certain, however, that this interval will last at least seven years and if, as the writer believes and an increasing number of prophetic students conclude, a goodly proportion of the Jews are to return to Palestine, if their Temple in Jerusalem is to be re-built, if Babylon is to be restored until it becomes again the metropolis of the world, then it will last much longer, possibly seventy years in all. For the sake of convenience we shall refer to this interval as the *Tribulation period*, though to be strictly accurate the "great Tribulation" is but three and a half years in length, the *final* three and a half years before the Lord Jesus returns to the earth.

Anyone who has given himself at all seriously to the study of Prophecy will immediately recognize the difficulty of seeking to arrange in chronological order the things which are shortly coming to pass. Concerning the exact sequence of details we cannot be absolutely dogmatic, but so far as the general outline is in question that is plain. With these explanatory remarks let us now turn directly to the subject before us. And,

1. The World's Consternation at the sudden and secret Removal of the Church.

One can better imagine than describe the awe-inspiring effect upon the world which will be occasioned by the secret removal of the Church. We say "secret removal" for we know of nothing in Scripture which intimates that our Lord's Shout shall be heard by any save His own people, and judging from the analogies furnished by the cases of the translation of Enoch and Elijah nothing will be known of the Church's rapture until after it has occurred. That the world *will not witness* the catching up of believers to meet their Saviour in the air seems to be further borne out by the fact that their translation and transformation will be so swiftly accomplished that it is all said to occur "in a moment, in the twinkling of an eye." We take it then that the removal of the Church will be both sudden and secret.

Some day in the near future, how near none can say, but probably in the lifetime of the *present* generation, the world will awaken to find that a most startling phenomenon has occurred. A large number of their fellow-men and women will have mysteriously *disappeared*, leaving no traces behind them! In many a home there will be more than one vacant chair. In many an office and store there will be vacant stools. From every walk

of life there will be taken those who "Chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures of the world: for they had respect unto the recompence of the reward" (Heb. 11:25, 26). Possibly some seats in the Senate and some thrones will be vacant, for God's children are "scattered abroad" (John 11:52) in many spheres and callings. The phenomenon of the *missing ones* will be no local one, but earthwide in its range. It is highly probable that from every village, town, and city, in this land, there shall be taken those who are caught up to meet the Lord in the air. Imagine then the amazement, the consternation, the commiseration of those that are *left behind*! Imagine the panic which shall seize their hearts. If they search, their search will be in vain. No trace of the missing ones will be forth-coming. Imagine again the dismay and the awe, as the news is received from other lands that this same mysterious phenomenon has occurred there too! Will it take the *left-behind ones* very long to find a solution to the mystery? Will it be very difficult for them to find an explanation which will account for the disappearance of God's people from the earth? We believe not. The imminent coming of Christ has been so widely proclaimed both by voice and pen that there are now comparatively few people who are in complete ignorance upon this subject. Today the wise of this world may sneer and scoff at the truth that the coming of the Lord draweth nigh, but then, when it is *too late to profit* from the witness that is now being borne, it shall be seen that those who were looking for that blessed hope and the glorious appearing of our great God and Saviour Jesus Christ were no mere visionaries and fanatics, but sober men and women whose faith was founded upon the unerring Word of God. O what anguish will fill those who gave no heed to the faithful warning of their godly friends! And here we would pause a moment and ask, Reader, How is it with you? Suppose that Christ should come today—and He may—in which class would you be found? Would you be among the "wise" virgins who are *ready* for the Bridegroom's appearing, or would you be numbered among the "foolish" virgins who had made no adequate preparation for this great event? Pass not this question lightly by. It is now the most momentous question which can possibly engage your attention. You say, you *hope* you would be among those that are ready. But you cannot afford to be uncertain upon this matter, the issues are far too serious and solemn. Stop right here we beseech you and honestly examine yourself and see whether you be in the faith. Do you know within your heart that you are *un-prepared*, that all your efforts have been directed toward the securing for yourself a comfortable position in *this* world? Then, let us ask, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Do you say, I have already faced that question and I know not *how* to make the necessary preparation. Are you constrained to ask, "What must I do to be saved?" Then the answer, *God's* own answer, is ready to hand—"Believe on the Lord Jesus Christ and thou shalt be saved." Appropriate the provision which Divine grace has made for lost sinners. Flee to Christ while there is yet time. Turn away from self with all its resolutions and failures, its doings and its sins and cast yourself on the Lord Jesus. Heed that pressing word, "Behold, *now* is the accepted time; behold *now* is the day of salvation." Boast not thyself of tomorrow, for thou knowest not what a day may bring forth. Tomorrow may be *too late*. Before tomorrow the Lord may have come, and then the door of mercy will be closed against you. And this leads us to consider,

2. The Hopeless condition of the left-behind ones.

What will happen when Christendom awakens to the solemn fact that the real Church, the Church of God, has been removed from this earth and taken to be with the Lord? Again we say, it is not difficult for our imagination to supply the answer. But we are not left to the exercise of our imagination; the Holy Scriptures contain a plain and full reply to our inquiry. The Word of God intimates that following the Rapture of the saints many of the left-behind ones will earnestly seek the salvation of their souls. Multitudes of men and women will, for the first time in their lives, call upon the name of the Lord and cry unto Him for mercy. But their cry will not be heard. Their seeking will be in vain, because they have delayed the all-important matter of their salvation *until it is too late*. The door of mercy will then be closed, for the Day of Salvation will have ended. Often had these left-behind ones been warned, but in vain. Servants of God had faithfully set before them their imperative need of fleeing from the wrath to come; knowing the terror of the Lord, they had sought to persuade their unsaved hearers to be reconciled to God, only to be laughed at for their pains. And now the tables will be turned. *God will laugh at them*, laugh at their calamity and mock at their fear. Listen to the solemn declaration of Holy Writ—"Because I have called, and ye refused; I have stretched out My hand, and no man regarded; But ye have set at nought all My counsel, and would none of My reproof; *I also will laugh at your calamity; I will mock when your fear cometh*; When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish

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Redemption

(Continued from page seven)
will suffer eternally in Hell. How could His death then be substitutory for them?

By the term "purchase" Scripture signifies that Christ procured for His people the actual bestowment upon them of all those good things which He earned for them, which may be summed up under "life," "salvation" and "eternal inheritance." Now these blessings were not purchased for His people "conditionally," but absolutely, therefore we enjoy peace with God and the remission of sins.

Another term used in connection with the atonement is **ransom**. The best thing we could do here is to quote from a great man of God, Dr. John Owen who was chaplain to Oliver Cromwell and vice-chancellor of Oxford University. "Redemption is the freeing of a man from misery by the intervention of a **ransom**. Now when a **ransom** is paid for the liberty of a prisoner, does not justice demand that he should have and enjoy the liberty so purchased for him by a valuable consideration? If I should pay a thousand pounds for a man's deliverance from bondage to him that detains him, who hath power to set him free, and is contented with the price I give, were it not injurious to me and the poor prisoner that his deliverance be not accomplished? Can it possibly be

conceived that there should be a redemption of men, and those men not redeemed? That a price should be paid, and the purchase not consummated? Yet all this must be made true, and innumerable other absurdities, if universal redemption be asserted. A price would be paid for all, yet few delivered; the redemption of all consummated, yet few of them redeemed; the judge satisfied, the jailer conquered, and yet the prisoners enthralled!"

III. Particular Redemption Exalts The Plan And Purpose Of God.

Most church people have the idea that the atonement of our Lord is some kind of a gigantic universal, indiscriminate "grab-bag" from which men may pick a parcel of salvation if they so desire. They picture God parading up and down the streets of this world scattering His coins of salvation to the left and to the right, where some of them will be caught and others will be lost. You even hear people say, "If the evangelist would have used a better illustration in closing his message, or if we would have sung another verse or two of the invitation hymn some sinner would have been saved." The Bible says just the opposite. We are told that God has a plan and an eternal purpose.

The blood of Christ is called precious in the Bible and rightly so. It was the highest price ever

paid for anything in this world. Redemption cost the precious blood of God's only begotten Son. That blood was not spilled; it was shed for sinners. Not one drop of it can be wasted. I remember years ago in New York state hearing a family of American Indians singing a hymn that I was listening to for the first time, and the words went like this:

"And when the crimson flow,
Fell to the earth below,
It fell on me.
My eyes were opened wide,
I saw Him crucified, And
Knew 'twas for me He died
On Calvary."

I do not know if the author of that hymn believed in Particular Redemption or not, but truth is surely in the hymn. Christ's blood was not shed in vain, it fell on all the elect, as our text says — all that the Father has given to the Son. God gave His blood for the sheep and He sees to it that they get His redemption. John 6:37 informs us, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

If Christ's death was intended to save all men, then we must say that God was either unable or unwilling to carry out His plans. But since the work of God is always efficient, those for whom atonement was made and those who are actually saved must be the same people. No rational being who has the wisdom and power to carry out his plans, intends what he never accomplishes, or adopts plans for an end which is never attained. Much less would God whose wisdom and power are infinite, work in this manner. We can rest assured that if some men are lost God never purposed their salvation, and never devised and put into operation means designed to accomplish that end.

The Lord Jesus Himself limited the purpose of the atonement when He said, "I lay down my life for the sheep." If therefore, He laid down His life for the sheep, the atoning character of His work was not universal. On another occasion He said to the Pharisees, "Ye are not my sheep" and again, "Ye are of your father the Devil." Will anyone maintain that He laid down His life for these, seeing that He so pointedly excludes them? Since the work of God is never in vain, those who are chosen by the Father, those who are redeemed by the Son, and those who are sanctified by the Holy Spirit, or in other words, election, redemption and sanctification must include the same persons. Christ declared that the elect and the redeemed were the same people when in the intercessory prayer in John 17:9 He says, "I pray for them: I pray not for the world, but for those whom thou hast given me." Surely you do not think He would die for those whom He would not pray for do you?

But someone still insists, The Bible says, "Whosoever will may come." That's right and the Bible also says, "whosoever believeth shall have everlasting life," and "whosoever calleth upon the name of the Lord shall be saved." There are many statements like that in the Scriptures. But they only confirm what the Lord Jesus said about the specific aim of His atonement. They do not contradict Him at all. Whosoever will, but only those whom God has chosen, and for whom Christ died are given the will to come and believe and be saved. Christ not only has the gift for them, He gives them the grace to receive it. That's why Christ said, "Many are called, but few are chosen."

Did you ever think that "whosoever will may come" is the way the Saviour finds and draws the elect out of the whole human race? His call is like a huge divine magnet: it draws only those who have been chosen; those who have been magnetized; those for

THE REDEEMER'S RETURN

(Continued from page 7)

cometh upon you. Then they shall call upon Me, *but I will not answer*; they shall seek Me early, *but they shall not find Me*: For that they hated knowledge, and did not choose the fear of the Lord. They would none of My counsel: they despised all My reproof. *Therefore shall they eat of the fruit of their own way, and be filled with their own devices*" (Prov. 1:24-31). Unspeakably solemn words are these—words which ought to be thundered forth from every pulpit in the land. Many the time had these same people heard the Gospel preached, but they had deliberately hardened their hearts. Many the time had they been urged to "Seek ye the Lord *while He may be found*, call ye upon Him *while He is near*" (Is. 55:6), but they despised the invitations of Divine grace. Now they shall reap as they have sown. Hitherto they had mocked God; now God shall mock them. Hitherto God had called to them, but they had refused to attend; now shall they call upon God and He will decline to answer them.

Parallel with this solemn declaration in the Old Testament Scriptures we find our Lord Himself testified, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able when once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know ye not whence ye are" (Luke 13:24, 25). These words contain an amplification of His utterance concerning the "foolish virgins"—"Afterward came also the other virgins, saying, Lord, Lord, open to us. But He answered and said, Verily I say unto you, I know you not" (Matt. 25:11, 12). Whoever the "great multitude" of Rev. 7 may be, it is certain that none in Christendom who have rejected the Gospel during the present dispensation will be among that number. 2 Thess. 2:10-12 is equally explicit. The Anti-christ shall come "with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause 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." Let it then be distinctly understood that, there will be no "second chance" for present-day Christ rejectors left behind on the earth after the removal of the Church, for when the Church goes *the Holy Spirit, too, is taken away*. Knocking and crying *then* will be useless. The door has been closed. The Day of Salvation is over. An angry God shall then mock those who have mocked Him. As it was with Israel of old, so shall it then be with a God-forsaken Christendom—"Therefore will I also deal in fury: Mine eye shall not spare, neither will I have pity: *and though they cry in Mine ears with a loud voice, yet will I not hear them*" (Ezek. 8:18). Unsaved reader, consider thy peril. The Lord is at hand, and if you are not among the number caught up to meet Him in the air, then your doom will be eternally sealed. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). But not only the left-behind ones seek the Lord in vain, but they shall be the objects of His wrath. This leads us to consider—

(To Be Continued Next Week — D.V.)

whom Christ actually died. It is close with Christ, and trust Him like a shaft of light which is alone as the only sufficient Saviour for sinners.

Still someone argues, "I just can't buy this teaching of Particular Redemption." Let me close with some words of warning from the pen of Alexander Carson, writer, pastor, theologian. "If there be anything plainly taught in Scripture, it is that the sacrifice of Christ was made for those only who shall eventually be saved by it. If the wisdom of men cannot reconcile this with their views of what is right, let them be prepared to dispute the matter with the Almighty in the day of Judgment."

Conclusion

The Bible says in Matthew 26: 28, "For this is my blood of the New Testament, which is shed for MANY for the remission of sins." Are you one of the many? You say there is no need of my being concerned about my salvation, since you say that only those for whom Christ died will be saved." Friend, how do you know that you are not one of the many? How do you know that Jesus Christ did not pay a ransom for your forgiveness? Have you seen the Lamb's Book of Life? Do you know the secret purposes of God? As long as you are alive, as long as you have heard this gospel, as long as you are not confined to the pits of hell there is that possibility that He died for you! If you are hungry for righteousness I can direct you to Him! If you are thirsty for the water of life you can go to Him! If you feel your danger, and the dread of the wrath of God, you may flee to Him. Christ came to call sinners to repentance! He is a friend of sinners and came to save them! What a joy to know that sinners are going to be saved by Him and there is no possibility for a failure in His salvation. Let not Particular Redemption discourage you but rather encourage you to

close with Christ, and trust Him alone as the only sufficient Saviour for sinners.

Still someone argues, "I just can't buy this teaching of Particular Redemption." Let me close with some words of warning from the pen of Alexander Carson, writer, pastor, theologian. "If there be anything plainly taught in Scripture, it is that the sacrifice of Christ was made for those only who shall eventually be saved by it. If the wisdom of men cannot reconcile this with their views of what is right, let them be prepared to dispute the matter with the Almighty in the day of Judgment."



SIDELIGHTS

Jesus knows the best and likewise the worst.

Heart troubles are dangerous even in spiritual affairs.

Do you belong to a religious club or a N. T. church?

Happy is the church that Jesus pronounces rich.

Are you dwelling where Jesus would have you?

Failure to exercise church discipline attacks the Master's attention.

Jesus knows the doctrines you stand for. Are you glad He does?

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