

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

VOL. 40, No. 49

ASHLAND, KENTUCKY, JANUARY 15, 1972

WHOLE NUMBER 1722

THE JUDGMENT SEAT OF CHRIST

PREACHED AT CALVARY'S 1970 BIBLE CONFERENCE

CLIFFORD B. TAYLOR
Brantford, Ontario, Canada

When we talk about the judgment seat of Christ, there are many things that we must unlearn, that we have learned, before we can get a good start into the Word of God. Many times we learn the wrong things from the Arminian point of view. When I was a young man, in my home I never saw a Bible, and never heard the name of Christ unless it was taken in vain, until I was 18 years of age and in the Army. I joined the Army at 18 for one purpose, and that was to die, because, you see, I didn't have a friend. I didn't believe there was a Heaven to gain and a Hell to shun. I had never heard that I was one of the elect. But I was,

praise God for that! He saved me out of a family of seven.

In many assemblies, when we mention the judgment seat of Christ, they start looking for the time when a general judgment comes, and everybody stands before God, and God picks out the ones that aren't so bad, and shoves aside the ones that are worse than others. I used to think, "Well, maybe if this happens, I can hide in the crowd and sneak across and get into Heaven." But according to the Word of God, this doesn't work. This isn't according to Scripture. This isn't the pure, unadulterated Word of God.

As we study the Word of God, we find that there are many, many judgments. None of them can be properly called the gen-

eral judgment. There is no such thing.

I find in the New Testament seven Bible judgments. Chronologically, the first one is the judgment of the cross.

Acts 2:23:

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

Then there is the judgment of self. Many times we don't like



CLIFFORD B. TAYLOR

to think of the judgment of self because this is why the Lord Jesus Christ must chastise us. If He doesn't chastise us, then He says we are bastards and not sons. We are illegitimate children. This is simple because we do not judge ourselves.

I Corinthians 11:31,32:

"For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

Then we find the judgment of Israel:

Romans 11:1,2:

(Continued on page 7, column 5)

OUR RADIO MINISTRY

WTCR — 1420 ON THE DIAL

ASHLAND, KENTUCKY

Sunday — 8:30-9:00 A.M.

**THIS IS A WORK OF FAITH
AND A LABOR OF LOVE**

**MAY WE ASK FOR YOUR
PRAYERFUL SUPPORT**

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WHY WE KNOW GOD LOVES US"

"I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us?"—Mal. 1:2.

I do not doubt but that there are individuals here, even today, who have been tempted at some time in the past to doubt God's love. So many things happen that cause us to question and doubt the love of God. When we see how that the wicked prosper, how that the ungodly go on, day by day, seemingly prosperous, as the Psalmist says, "spreading himself like the green bay tree"

—when we think of this, and see how we ourselves who have tried to serve the Lord and maybe fail to prosper—we just wonder how is it that God loves us. I say we are tempted often to doubt His love.

Then when we are put under some great difficulty, we are tempted to doubt His love.

I had a letter of recent date from a lady who has had lots of problems. She lamented these problems. She told of the death of a mother and a father; the

Bro. Burket At Home After Visiting Various Churches

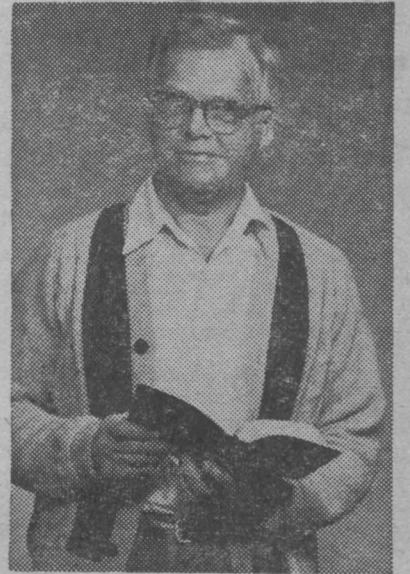
BILL BURKET
Farmington, New Mexico

Dear Friends:

This report begins with my arrival in the vicinity of Hollywood, Florida, after driving down from Tampa. Fellowshiped at the home of Bro. Wayne Crow, with Brother and Sister Crow from 6:30 p. m. until 9 p. m. Then I had fellowship at another home with some other brothers and sisters until I was lodged at eleven p. m. at Bro. Jim Washer's in "the preacher's room."

November 13. I awoke this morning with a pounding headache. As I was saying, it is just a month to the day since my last one. At noon I enjoyed a chicken dinner with Bro. Washer and another brother, and was feeling a little better afterwards. Praise the Lord! Jim Washer was busy with the hammer and nails this day as he was trying to make some headway in completing a utility room for sister Washer before leaving for Tampa, Fla. to preach in a revival service for Calvary Baptist Church. His pounding didn't help my pounding head as I tried to rest this afternoon in the preacher's room. I am sure that he meant well as he had set off a room and bath

for the benefit of visiting preachers just as his father, who was a Baptist preacher before him, had done. At least, I am sure Sister Washer would appreciate having a place where she could get to her washing and ironing



BILL BURKET

again. This evening Bro. Washer came down sick and had to go to bed. I didn't wish this on him because of the pounding. At least he had set off a room and bath (Continued on page 3, column 4)

Bro. Fred Concludes Report Of Lake Kopiago Patrol

FRED T. HALLIMAN
New Guinea Missionary

Dear Friends:

Greetings to each of you once again in the name of our dear Lord. This is the ninth article in a series on the patrol I made which ended about the middle of November. This has been a



FRED T. HALLIMAN

long series of articles on a single patrol and I trust that I have not wearied you with too many details. I could have told you in a couple of paragraphs in the first article the net results of the patrol, but then that would not have been a report at all; it would

simply have been an announcement. Our report continues today with our diary quotation of November 8.

"D.Q." We left our bush camp this morning about 7:20. After saying goodbye to the people we left Pala-lasi and started back toward Yeddo. About 10:30 we came upon the Poguaia River and again and again we had to construct a bridge before we could cross. Once across the river we had to climb out of the gorge, and it was about 2:00 p.m. when we had reached the top of the mountain. About another hour's walk we had come to a nice valley and decided to make camp for the night. Our camp tonight is between two rivers in the heart of a jungle, "end D.Q."

The last article ended with the last few hours of Sunday afternoon being one of our most trying experiences since visiting this area. Due to the incidents of the afternoon, I felt it best to post a guard around our camp that night before going to sleep. The husband was in possession of his wife and small son, and the other group did not seem too happy about the situation. I was awake several times during the night and could hear talking going on each time I awoke.

About daybreak Monday morning I was awake for good, and (Continued on page 4, column 5)

PICTURE OF A TRUE MINISTER

A minister is a man with like passions as other men, even after ordination. But his aim is to be a man of God. Bondsman to Christ, as Paul put it. Therefore, as Paul wrote Timothy, he must shun a lot of things for Christ's sake. He is not to be a hermit, nor monk, nor prig, nor the slave of fictitious mannerisms. He is to be in the world, yet kept from its evil. Honesty should shine out of him like sunlight. He must pay his debts, speak truthfully of all, and walk without fear. He must be patient beyond the common limits. He must be kind and forgiving as is his Lord, even to his enemies, and he will have them. He must out-do the physicians in eagerness to serve even when tired. He must toil at his own task, as does the successful farmer or merchant. He must lead without bluster of the time-server and with the despot's tyranny.

Joe Writes Another Letter To His Post-Trib Friend

By JOE WILSON
Winston-Salem, N. C.

Dear friend in Christ,

I closed my last letter to you by dealing with your obsession with signs. I remind you again that nearly all the signs you mention have been with us hundreds of years. You are completely mistaken in your idea that we look for the Lord by studying the signs. You are completely mistaken in saying you feel certain that the Lord will return in your lifetime. You have nothing to base that upon, and, if you are right in your post-trib position, you would almost surely die in the tribulation if it came in your lifetime. Now there are evidences that things which will take place during the Tribulation are in the stages of preparation, but these are not signs that can lead us to dogmatize as to the time of the Lord's return. As to your comment on Heb. 10:25, we see the day approaching as one day follows another, and each day brings us closer to that day of days—the Rapture.

I must say that you do a very poor job in your endeavor to answer the pre-trib. argument from Rev. 1:19. I have not the least idea what you are talking about in your arguing against this as if we were using types to prove our position. Typology has not the remotest connection with the pre-trib. argument from this verse.

"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Rev. 1:19. The word "hereafter" is the translation of two Greek words meaning "after these things."

Now, I suppose that I am the



JOE WILSON

one you heard preach that this verse is proof positive that true churches do not go through the Tribulation. Well, I hold that position without reserve or apology. (Continued on page 6, column 1)

LOVES YOU BETTER THAN PEACHES

A young man in a story was trying to establish himself as a peach-grower. He had worked for years and invested his all in a peach orchard, which at last bloomed bounteously — and then came a frost. He didn't go to church the next Lord's Day, nor the next, nor the next. His minister went to hunt him up and inquired the reason. The discouraged young fellow exclaimed: "No, and what is more, I'm not coming any more. Do you think I can worship a God who loves me so little that He will let a frost kill all my peaches?" The old minister looked at him a moment in silence and then replied kindly: "Young man, God loves you better than He does your peaches. He knows that, while your peaches do better without frosts, it is impossible to grow the best men without frosts. His object is to grow men, not peaches."

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

Published weekly, with paid circulation in every state and many foreign countries.

SUBSCRIPTION RATES

One year — \$2.00; Two years — \$3.50
Five years — \$7.00; Life — \$25.00
CLUB RATES: 15 or more — each \$1.50

When you subscribe for others or secure subscriptions — each \$1.50

BUNDLES: 10 to 50 copies to one address \$10.00 for each 10 yearly; 60 to 100 copies to one address, \$9.00 for each 10 yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? Notify us three weeks in advance. The Post Office does not forward second class mail and they charge us 10c for each "change of address" notice. Please save us this expense.

Entered as second class matter MAY 9, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

"God Loves Us"

(Continued from page one)
perhaps to doubt the fact that God loves you.

Malachi, the last of the Old Testament prophets, who was the prophet unto the restored remnant after their seventy years' captivity in Babylon, prophesied at a time of great confusion in the land. He told the people that God loved them, and they answer back, "Wherein hast thou loved us?" They doubted. They wondered. There was a temptation on their part to doubt the fact that God loved them.

I repeat, I am sure that there are individuals here who would say today, "I just don't know about God's love. I am tempted to doubt it."

Beloved, I want to show you a few reasons why we know that God loves us.

I

OUR ELECTION UNTO SALVATION.

The fact that God elected us unto salvation long years ago before the foundation of this world should be proof positive that God loves us.

Speaking about the Anti-Christ, we read:

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain FROM THE FOUNDATION OF THE WORLD."—Rev. 13:8.

Notice, it says that the Lamb of God was slain from the foundation of the world. God, I say, made a choice. We were chosen of God in Christ Jesus before the foundation of the world. The Lord Jesus Christ died for us 2,000 years ago, but in the mind of God, He was already slain from the foundation of the world.

Listen again:

"According as he hath CHOSEN US in him before the foundation of the world."—Eph. 1:4.

Isn't it wonderful to know, if you are saved, that before God ever made anything so far as this world is concerned, that God had you in mind, that God chose you, and that in the mind of God, Jesus Christ was already slain?

To be sure, it was only a little over nineteen hundred years ago that Jesus came to the Cross of Calvary and died for our sins, but in the mind of God it was from the foundation of the world.

Actually you did not become a child of God until that day that you believed on Jesus Christ and you realized that He was your Saviour and you were His child, but in the mind of God, you were chosen of God before the foundation of the world.

I say, then, if ever I were tempted to doubt the love of God, and to question the mercy of God,

and to wonder why God led me thus, my first realization that God does love me is the fact that God chose me before the foundation of the world. That ought to be proof in itself—that ought to be positive proof in itself—that God loves us. The fact that Jesus, in the mind of God, was slain long before the foundation of the world, and that God had chosen us long before the foundation of the world—this ought to show us that God loves us.

I wrote to this lady in question, who had written me such a fine letter, although she was in doubt and perplexed. I said, "We have to remember that God is a sovereign God, and it is His will to take father and mother; it is His will to take brothers and sisters; it is His will that we should have difficulties and troubles; it is His will that we should have problems one after another. But remember this, as a child of God, if He did not love you, He never would have chosen you in Christ Jesus unto salvation before the foundation of the world."

II

GOD SENT HIS SON TO DIE FOR OUR SINS.

The Word of God gives us the story as the birth of the Lord Jesus Christ was revealed to Joseph. Listen:

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit.

Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit.

And she shall bring forth a son, and thou shall call his name JESUS: for he shall save his people from their sins.

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

And knew her not till she had brought forth her firstborn son: and he called his name JESUS."—Mt. 1:18-25.

This is the story of the sending of the Son of God to this world to die for our sins. What a marvelous story, that God would choose a little Jewish maiden by the name of Mary, that the Holy Spirit would overshadow her to the extent that she had a child begotten in her womb, as the result of the overshadowing of the Holy Spirit!

When Joseph, the man who was to marry Mary — who was already engaged to her — she was his espoused wife — when he began to think about the circumstances surrounding the birth of this child, and wondered what to do, he knew that the law said to stone her, and he knew that the law would support him in stoning her. At the same time, the angel of God came unto him and said, "Joseph, don't be afraid. All this is of the Lord."

Then God made a further revelation, for He said, "She is going to bring forth a Son."

Here was one woman who knew that the child she was bearing was going to be a male. Even months before the child was born, she knew that she was carrying a baby boy, and she knew, furthermore, what His name was going to be, because the angel had told her. His name was to be Jesus. Still further, she knew that He was going to save God's people from their sins.

Whenever I read this, I say, God surely loved us or He would never have sent Jesus Christ, His

Son, to be our Saviour.

Look at it. In order to have a Saviour for the elect of God, God had to choose His Son in Heaven, and compress all of God into that Son, that He might be born of a virgin. When Mary held that little baby Jesus in her hands, she was holding the very God that had created her, and as she looked upon that child, she realized that that child was to save God's people from their sins.

I tell you, beloved, when you think about it, you can't help but realize that God loves you. The next time you have a problem and the next time difficulty arises in your life, may it please the Lord to help you to turn back to Matthew 1:18-25 and read this story of the announcement and birth of the Lord Jesus Christ, and then say to yourself, "If God didn't love me, He certainly wouldn't have sent His Son to be my Saviour."

We read: "For the Son of man is COME TO SEEK AND TO SAVE that which was lost."—Luke 18:10.

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

Beloved, I am saying to you, I know God loves us. God chose us and He sent His Son to die for us. If I had no other reasons — if I had nothing else to fall back upon, I have sufficient evidence that God loves me, because God elected me to salvation and sent His Son to die to make that election real by way of salvation in my life.

III

HE GIVES US PARDON FOR OUR SINS.

I like to think about the fact that I am a pardoned sinner. I like to remember that I have been pardoned. I know that I am a sinner. I know that if I got my just deserts, I would go to Hell. You know the same thing. There isn't one of us but what realizes that we are sinners in God's sight. But I thank God for the fact that I am a pardoned sinner.

We read: "In whom we have redemption through his blood."—Eph. 1:7.

How do we have redemption? How do we have that pardon? We have that pardon by redemption, and we have that redemption through the blood of Jesus Christ.

I have many times in this pulpit made mention of the fact that God does not forgive us because we are good; God does not forgive us because we join the church; God does not forgive us because we live up to the Ten Commandments to the best of our ability; God does not forgive us because of anything that we do. Rather, God gives us pardon and forgiveness on one basis — Jesus Christ died for our sins.

Notice some Scripture in that

A Study Of Various Texts Showing That The Church . . .

IS LOCAL, NOT UNIVERSAL

Because there are a few verses of Scripture which have suffered great abuse at the hands of the advocates of the "universal, invisible church," and because there is a need among Christians for a clearing away of the false gloss placed upon these verses, we feel that a lengthy examination of these Scriptures is justified. In our personal contacts with people, as well as by correspondence, we have found that the availability of a discussion of these verses is hardly to be had. We trust that this examination will help to fill up this need.

In the preceding pages we have sought to show clearly the meaning of the word "ekklesia." We believe there should be no question in anyone's mind as to the meaning of the term. Therefore, in what follows, our purpose shall be this: In examining the various passages cited as favoring the invisible church theory, we shall endeavor to show that no one of them is in any wise at all out of harmony with the true meaning of "ekklesia" (assembly). If this is done, we shall have demonstrated that the idea of a "universal, invisible church" has no foundation whatsoever in the Bible.

Please remember that it has been shown that the invisible

respect:

"In whom we have redemption through his blood, even the forgiveness of sins."—Col. 1:14.

"Christ hath redeemed us from the curse of the law, being made a curse for us."—Gal. 3:13.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: But with the precious blood of Christ, as of a lamb without blemish and without spot."—1 Pet. 1:18,19.

I tell you, beloved, I thank God for your redemption.

I ask you, are you tempted to doubt the fact that God loves you? Are you tempted in view of the fact that you have lots of problems today? Are you tempted to question that fact? Well, beloved, remember Calvary. Remember the pardon that you have. Remember the forgiveness of sins that you have as a result of Calvary. When you think of it, that in itself should help you to realize that He loves you.

Notice some other Scriptures of like nature:

"As far as the east is from the west, so far hath he removed our transgressions from us." — Psa. 103:12.

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins."—Isa. 44:22.

(Continued on page 3, column 1)

church theory has no grounds of support so far as the concrete meaning of "ekklesia" is concerned. There is no such "assembly" in existence. There are saved people in Glory, saved people on earth, and some yet to be saved; so there is no assembly of all the elect or even of all the saved. It is admitted that according to this strict, concrete meaning of "ekklesia" there is no such assembly. However, the claim for this invisible church theory is referred to certain abstract uses of "ekklesia" in a few passages of Scripture. The advocates for the theory are compelled to rest its defense solely upon the assumption that the abstract use of "ekklesia" in these verses refers to an universal, invisible church. So our only work is to show that the word "ekklesia," as used in these verses, does not necessarily refer to anything larger than what the word actually means. In doing this, there will be no room for assumption and inference. To show that the abstract use of "ekklesia" is perfectly consistent with the concrete meaning is all that is necessary to accomplish this.

So as we approach each of these verses, we shall approach them with the concrete meaning of "ekklesia" firmly fixed in our minds, seeking to understand the verses, in the light of what we definitely know is the meaning of "ekklesia." Let us now notice the verses.

Matthew 16:18

"And I (Christ) say also unto thee, That thou art Peter (Greek: petros), and upon this rock (Greek: petra) I will build my church; and the gates of hell shall not prevail against it."

This verse has long been the Romanist stronghold for the idea of the papacy. But only the uninformed and the wilful truth-rejector are led astray by the Romanist error. As we have indicated in the quotation, two different words are used in the Greek, "petros" — literally meaning a mere stone — and "petra" — a word used of huge boulders. This latter word is used in other Scriptures to refer to Christ, never to Peter. (See Romans 9:33, I Corinthians 10:4; I Peter 2:8).

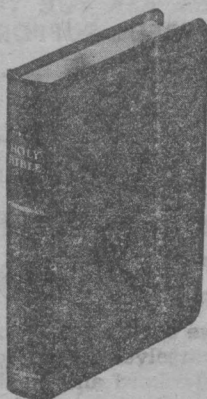
Peter had just finished answering Christ's question, "Whom say ye that I am?" and he had rightly stated, "Thou art the Christ, the Son of the living God." Now Christ speaks to Peter and His words evidently mean that a mere stone, such as Peter's name signified, would not be the foundation of the Lord's church, but the Rock — Jesus Christ Himself — would be that great boulder upon which the church would be built. Romanism falls to the ground when this fact is seen.

Having briefly cleared away the Romish gloss, we now look at the verse with the universal, invisible church theory in mind. This verse is declared by some to refer to such a "church." As to why they so declare is, as all who care to investigate will see, rooted in assumption. No evidence is given to convince the truth-seeker that the church of Matthew 16:18 is "universal and invisible." Of the many advocates of the theory which the author has read, he has yet to meet with one who rose above the realm of assumption and inference. Some say that their notion is "obviously" what is meant; another says it is "undoubtedly" the "invisible church," etc. But if one is seeking a true, concrete reason to reveal that the passage "obviously" and "undoubtedly" refers to such a "church," he will seek in vain.

In contrast to the universal, invisible church theory, we contend that Jesus here makes direct reference to the church according to the true and strict meaning of "ekklesia" — an assembly. (It is here used abstractly and institutionally, though taking immediate concrete form in the first disciples who composed the first "ekklesia.")

A Lifetime Possession . . .

THE CAMBRIDGE CAMEO BIBLE



BOUND
IN
REAL MOROCCO
Leather Lined

ONLY
\$14.00

Available In Black, Red, or Blue

SAMPLE
TYPE FACE

13 "I am Alpha and Omega, the beginning and the end, the first and the last."
2 ch. 1, 8.
x ver. 7.
y 2 Tim. 4, 8.
z Mt. 19, 17.

— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE

ASHLAND, KENTUCKY 41101

"God Loves Us"

(Continued from page two)

"He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea."—Micah 7:19.

"Their sins and their iniquities will I remember no more."—Heb. 8:12.

I tell you, beloved, when I read this, I realize that we have redemption; I realize that we have pardon; I realize we have forgiveness in Jesus Christ.

You say, "How can I know that God loves me today? I tell you, if God hadn't given us pardon and redemption and forgiveness in Jesus Christ, then I might question in some measure His love sometimes, but when I remember what He has done for me in Jesus Christ, in pardoning my sins, then there could never be any question as to why, or how, or if He loves me.

IV

HE HAS ADOPTED US INTO HIS FAMILY.

The Word of God would indicate that we are not born into this world in the family of God, but rather, we are born as children of Satan; and in order to get into God's family, we have to be adopted thereby.

I say to you, if you are a saved person, you have been adopted into God's family. Listen:

"Having predestinated us unto THE ADOPTION OF CHILDREN by Jesus Christ."—Eph. 1:5.

When I first became pastor of the First Baptist Church at Russell, Kentucky, in checking about, I ran into so many adopted children in that church. There was at one time, in the membership of that church, thirteen childless families who had adopted children, so when I preached on Sunday, I was preaching at least to

thirteen adopted children — children that had been adopted out of one family into the family they were then living with.

It dawned on me one day how wonderful it is that a man and a woman who have no children of their own, will adopt a child from some other family, and by legal process bring that child into their own home, as an adopted child and heir.

When I thought about it, I thanked God for the spiritual counterpart of it, because I was born of the family of Satan, and God reached down and picked me up in Jesus Christ and adopted me into His family, so that I am an adopted child of God. God is now my Father, Jesus Christ is my Elder Brother, Heaven is my home — all because of the fact that I have been adopted into God's family.

You ask, "Brother Gilpin, how can you say that God loves us?" That was what the people were saying to Malachi. When Malachi began his message, the first thing that he said to this group of people was, "I have loved, saith the Lord. Yet ye say, Wherein hast thou loved us?" They remembered the seventy years' captivity. They remembered the fact that they had been in captivity in Babylon for seventy years. They remembered all the heartaches they had had in captivity there. They remembered how they had come back out of captivity and had rebuilt the temple, and rebuilt the wall around the city, and how that they had had all the problems with enemies who tried their best to keep them from rebuilding the wall. When Malachi said, "God loves you," they said, "Wherein hast thou loved me?" In other words, they questioned; they wondered.

I wonder about you. Are you questioning today? Are you won-

dering if God loves you? Are you looking at your problems and your burdens and your heartaches, and saying, "Well, I just don't know. I can't fully grasp this truth today that God loves me."

Well, remember this: He has elected you to salvation. He has given Jesus Christ to die for your sins. He has given you pardon and forgiveness. More than that, He has adopted you into His family.

V

HE HAS PRESERVED US.

Beloved, God has preserved us down to this hour. Listen:

"For the Lord loveth judgment, and forsaketh not his saints; THEY ARE PRESERVED FOR EVER."—Psa. 37:28.

Beloved, I say to you, all Hell couldn't take a saved person out of the hand of God. We are preserved forever.

You know the difference, I am sure, between canned foods and preserves. Canned fruit will spoil, but preserves keep.

Every once in a while I see some church member who doesn't live for the Lord, quits his attendance at the house of God, and I say that is some of the preacher's canned fruit. People that have been saved of the Lord Jesus Christ are God's preserves. Beloved, they keep. They last. This text says that they are preserved forever.

There isn't anything that thrills my soul like the thought of the preservation that I have in Jesus Christ. God not only knew me before the foundation of the world and chose me; He not only sent His Son to die for me; He has not only redeemed me, pardoned me, forgiven me, and adopted me into His family; but now He keeps me in His family through preservation.

How long do you suppose you

would stay in God's family if it weren't for God? Just long enough to get out. You have enough of the old carnal nature about you yet that if it weren't that God keeps you in His family — that He preserves you, you would have gotten out of the family of God a long time ago.

You say, "How can I know that He loves me? How is God's love vindicated to me?" I'll tell you, beloved. The fact that He has preserved every one of us whom He has saved.

We read:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:28,29.

Thank God for the preservation we have in the Lord Jesus Christ!

CONCLUSION

Beloved, this is just a scant list to show you who are saved how God loves you. I could give you many other reasons why that God loves us, but I have mentioned these few in order that you might realize that God is on His throne, that God loves you, that God cares for you, and that God is leading us from day to day.

I turn to God's Word and I find that it says:

"Having loved his own which were in the world, he loved them unto the end."—John 13:1.

I am glad for this truth. He not only has loved us in the past, but He loves us today, and He is going to love us unto the end. Thank God for His precious love! May God bless you!



Burket's Report

(Continued from page one)

the man in me didn't. The "old man" might have entertained the thought for a moment.

Bro. and Sister Gast treated me to a late fish supper at a swanky restaurant. I have been catching up on sea food while in sunny Florida as it is expensive and not very plentiful back home. I was then lodged in the Gast's home as I was scheduled to meet in their church tomorrow morning.

Nov. 14—This Lord's Day morning I met with Missionary Temple Baptist Church of Hollywood, Fla. of whom Bro. Reimann is the pastor. I told about Navajo mission work, and then preached on the "Ten Virgins." Afterwards, I enjoyed a splendid meal prepared by sister Gast.

This evening, I was to preach at Faith Missionary Baptist Church, but as Missionary Temple Baptist services began an hour earlier, I attended there first where I had the blessing of hearing Pastor Reimann very ably expound the Word of God. Then I went on to Faith Missionary Baptist Church where in the absence of Elder Jim Washer, who spent the day sick in bed, I told a little about our mission work and preached a Gospel message, "Righteousness, Temperance, and Judgment." I used Isa. 28 for my text.

I visited with the sick Pastor Washer for awhile before retiring to the "preacher's room" for the night. The brother apparently had one of the many flu germs. But everyone seemed to be ready to give odds that he would be present tomorrow evening to conduct a week of revival services in Tampa.

This morning at 8:30, I left Jim Washer's to go to West Griffin, Georgia. Oh yes, Bro. Washer was up and headed for Tampa, Florida, whenever I got up this morning, which just goes to show you—you can't keep a good Baptist preacher down. On my way today, I stopped to visit with a dear old saint, Fanny Gaffney, who has faithfully supported our mission work for better than two years. I arrived at her home at about five p. m. She was in mourning for an older brother

and sister who had just passed away. But she was rejoicing in the fact that they had left this life in Jesus. As she was getting ready to attend the funeral home, she couldn't spend much time fellowshiping with me. But sister Gaffney insisted on picking a large bag of grapefruit for me before I left her. I was as blessed with her praising the Lord, as she went about the task of picking the fruit, as I was blessed with the grapefruit. Thank you sister, I just ate the last one today. I also purchased a half bushel of oranges and a half bushel of tangerines before leaving Florida this day. I don't know when I ever tasted such delicious citrus fruit! My wife bought some Texas oranges lately and they were dry and tasteless compared to the Florida oranges. This night, instead of stopping at a motel, I continued on into Georgia—just stopping now and then to take a nap in my car at different roadside rests.

Nov. 16—After my last nap, I got on the trail again at 8:45 a. m. headed towards Atlanta, Ga. I took a late breakfast stop at a restaurant and then went on to High Falls State Park, Ga. where I took an afternoon lunch break. I enjoyed the beautiful outdoors in this park while preparing my usual camp lunch.

At 5:00 p. m., I arrived at the home of Bro. Gordon Buchanan, pastor of West Griffin Baptist Church. We had a good supper, with good fellowship afterwards with brother and sister Buchanan and sister Estella Doty, and so the end of another blessed day. Sister Doty is the widow woman of the church, who is keeping the young people missionary minded as she keeps them interested in our mission work. Being about the same age as my wife, she has been a real pen pal to her.

Nov. 17—Two months ago today, I left home-sweet-home to go among the churches. And home never seemed so far away! As Bro. Buchanan had to go to work today, and his wife had to be away from home, I had lunch at a restaurant as a guest of the church. Guess what I ordered? That's right, an 8 oz. sirloin steak. This Baptist missionary has surely been living high on the steer this last while back!

Attended service this evening with West Griffin Baptist Church. I spoke to the little ones about the Navajos and our work among them, with a time for questions afterwards. The one boy surely asked some questions after he got started, but he couldn't even compare with a lady up in Cleveland. Look out Indians! Here comes the missionaries, if the Lord should tarry so long. Afterwards, I preached about "A Satisfied Saviour" Isa. 53:11,12. I received a love offering from the church for \$50, for which, with her faithful support of our mission over the past 2 years, I am most thankful.

Nov. 18 — Early this morning, I said goodbye to Bro. Buchanan and at 6:35 a. m. I headed my 1965 Valiant (career car) with about 100,000 miles on it, for New Mexico. I said to the same vehicle, "Home Valiant and don't spare the horsepower." Well we got heading out through Georgia on into Alabama by Montgomery then on over into Mississippi by Meridian and Jackson by Vicksburg and on over into Louisiana. About this time it began raining and I finally ducked out of my car into a restaurant. I suppose that is the verb that described my action. At least, I was as wet as a duck within the few feet that it took to go from my car to the restaurant. I had a quick chef's salad and then back on Interstate 20, rain or no rain. On by Monroe and Shreveport, Louisiana and then into the big state of Texas we go. At 9:15 p. m. I had driven about 600 miles. But (Continued on page 5, column 1)

MARZETTI'S

OF COLUMBUS

makes the finest
**SALAD DRESSINGS
AND SAUCES
ON THE MARKET**



your favorite grocer
has Marzetti's



Send for salad recipes

T. MARZETTI COMPANY

BOX 6313 • 1120 MORSE ROAD

COLUMBUS, OHIO 43224

The Baptist Examiner

FORUM

"It has been said that 2 Peter 3:9 teaches that the Lord has delayed His coming until all of His elect is saved. What part of His coming is referred to here — the rapture or His actual return on the earth? If it's the former, are those saved during the Tribulation period non-elect? If it's the latter, will there be no one saved during the Millennium?"

ROY
MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



This passage does not necessarily mean that the Lord's coming will be delayed until all of the elect will be saved. The writer is reminding us (verse 8) that time does not drag with God as it sometimes seems to do with us. However, we may be quite sure that all of the elect whom God plans to be saved by the return of Christ, will certainly be saved, for his plans never go awry.

I am not sure as to what phase of the coming of Christ the writer has reference in this chapter. Verse 4 could refer to the Rapture, while verse 10 would more properly seem to refer to the return of Christ with His people. Perhaps Peter means to take into consideration both phases of the return of Christ.

Those who are saved during the Tribulation — and there will be "a great multitude which no man can number," will certainly be of the elect, for none others will ever be saved. Rev. 13:8 (correct translation shows that the elect had their names written on the Lamb's Book of Life before the creation of the world. That does not mean SOME of the elect, but ALL of the elect, since God does not have different ways of saving different people. Just as truly as God has elected some to everlasting life, he has likewise elected the TIME of their turning to Christ as well as all of the MEANS that lead to their salvation.

We can well believe that people will continue to be saved during the Millennium. Those born during that time, will have the fallen nature such as we have, and thus will need salvation. Not all will be saved even during the perfect reign of Christ, for a multitude will follow Satan, after he is released from his prison. (See Rev. 20:7-9).



JAMES
HOBBS
Rt. 2, Box 182
McDermott, Ohio
RADIO SPEAKER
and MISSIONARY
Kings Addition
Baptist Church
South Shore, Ky.

The third chapter is referring to the second coming as a whole which, of course, includes the rapture. Verse 9 does indeed show us that He will not come to rapture His people until all of the elect are saved. "The Lord is not slack concerning His promise . . ." He will keep His promise completely. Isaiah reminds us of His sovereign will in Chapter 46:11: ". . . yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."

Let me clarify my statement.

THE BAPTIST EXAMINER
JANUARY 15, 1972
PAGE FOUR

When I say all of the elect will be saved before He comes to take us to be with Him in the air, I mean by that all of the elect who were chosen to be saved before the rapture. There are those who have been chosen to be saved after the rapture. "And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel." (Rev. 7:4). Here we see a very definite number of Jews who are to be saved during the tribulation period. Verse 9 and 10 speaks of the Gentiles who will be saved then also. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, salvation to our God which sitteth upon the throne, and unto the Lamb."

Those who are elected to be saved during the tribulation will not be saved before then. II Peter 3:9 is referring to those who are elect as far as we are concerned, those who will be saved before the rapture. Will there be anyone saved during the millennium? As long as God leaves man in his natural state and does not judge him there will be people saved.

Before I close I must comment on one thing. You said the Lord has delayed His coming. Oh no, He does not change. When God the Father opens the way, He will come. This will be at the set time — a time that was set before the world was created. Nothing happens except God has already purposed it to happen. Nothing is advanced or delayed. The return of Christ will be exactly on schedule.

E. G.
COOK

701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



Really there is no delay connected with anything our Lord has anything to do with. Everything He has anything to do with is on a strict schedule. When He came the first time He was born at the appointed time, at the appointed place, and to the appointed mother. He was always at the right place at the right time in order to do everything He came to do. It was no accident that He and the Samaritan woman met at Jacob's well in Sychar. It had been decreed that He was to meet her there at the appointed time in order that she might come to know who He was, and at the same time learn what she was. His enemies tried to foul up His schedule (See Lk. 4:28-30, John 7:30), but they could not kill Him until His hour had come. When that time came (John 13:1, Mt. 26:45) they had no choice but to crucify Him. In Acts 2:23 we read, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." When God has determined a thing the whole universe, including all the Arminian preachers, cannot change it. I am persuaded that the com-

ing under consideration here is His coming in the air for His saints at the end of this church age. In II Pet. 3:4 we hear the scoffers as they imply that if the Lord had meant to come back to the earth He would have already come before this time. So it seems that verse 9 is to let them, and everyone else know that our Lord is not slack (or slow) concerning His promises. He will come for us at His own appointed time. He has set a time for us to be born and a set time for us to be born again. And furthermore, He has a set number who are to be born again during this age. In Lk. 21:24 we see the expression "until the times of the Gentiles be fulfilled." I understand that this can also read "until the full quota of the Gentiles be brought in." The time set for the last elect to be saved in this age will come before the rapture.

We have delays in our schedules. In March 1969 I boarded a plane in Memphis, Tennessee on my way to a Bible Conference in Sacramento, California. After we had boarded the plane we sat and twiddled our thumbs for thirty minutes after take off time because an incoming flight had been delayed and there was someone on that flight who had reservations on the flight I was on. But no such things ever happen to our Lord's schedule. Everything comes to pass.

That which we see in the Scripture before us has to do only with the elect of this church age. It has absolutely nothing to do with the elect who are to be saved during the awful tribulation time, nor during that wonderful thousand year reign of our Lord, and not even in that wonderful new earth if He chooses to have an elect people in that earth.

AUSTIN
FIELDS
PASTOR,
ARABIA BAPTIST
CHURCH
610 High Street
Coal Grove,
Ohio



The coming referred to in this verse is the rapture at which time the Lord will resurrect the bodies of His children from their places on earth, whether it be in the sea or on the land. Having resurrected their bodies, the Lord then will change the bodies (take out the sinful blood of Adam) of the living saints and catching them away or taking them out of His field (world) before He burns and purifies it for the eternal habitation of His people. Those whom He raptures are the elect whom He, by the Spirit, has quickened by making them alive.

Having resurrected and changed them He then sits upon His throne to judge them as to the deeds done in the body. The Holy Spirit calls this judgment the judgment seat of Christ.

"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.

It will be at this judgment that the bride of Jesus Christ will be selected and separated from the rest of the raptured elect. The woman whom Jesus shall wed in the Father's house (Heaven) will be a virgin, not seduced by false doctrine. She will be made up of the faithful members of true Baptist churches. The marriage feast will follow the wedding and then the door of Heaven — the Father's house, will open and the bridegroom and his wife will come, with other armies following them to earth's atmosphere. All there will observe the husband and Redeemer as He disposes of the forces of evil encamped against His elect at Jerusalem. This battle is called Armageddon.

The elect of this present dispensation were taken out at the last trumpet of this age. The elect whom He fights for in Rev. 19, the Battle of Armageddon, are not taken out. Rather, they are spared, and enter into the millennial reign in physical bodies.

The 144,000 of the tribes of Israel, and the great multitude which no man could number as described in Rev. 7 are as much the elect of God as are the saints of this age. The only difference is they are not a part of this present dispensation, even as the church is not a part of the Old Testament dispensation. The Old Testament dispensation which had many of God's elect people in it came to an end in Christ.

"For the law was given by Moses, but grace and truth came by Jesus Christ."—John 1:17.

Though we do not live under the dispensation of the law, we could not say we are non-elect, neither could one say that God's people who live and are saved after the rapture are non-elect. All who are saved, from Adam to the last one in the Millennium, are all of that select group called the elect of God, and none can be referred to as non-elect. The way I understand the word non-elect, this refers to those whom God has not elected unto salvation.

Therefore, the coming of the Lord for His elect of this age will be to select His bride from among them. For this reason, He portrays Himself as the bridegroom. This is revealed in His teaching of the parable of the ten virgins. Read Matt. 25. I would have you notice that all ten virgins arose (rapture) and then they were separated (judgment seat of Christ).

There came the cry, "Behold the bridegroom cometh, go ye out to meet him?" Matt. 25:6. The bridegroom did not come to the virgins, they arose to meet Him.

But in His coming to the elect at the end of the tribulation, He comes to His brethren at Jerusalem, and not as the bridegroom, but as the King of Kings. Those to whom He comes are His elect whom He brought through the fires of the day of Jacob's trouble, and having spared them, He sets up His kingdom, ruling it with a rod of iron. The elect whom He brought through the tribulation will enter into His reign in the flesh. Children born to them will need redemption the same as their parents; and there will be a number of them whom God has elected unto salvation; and they will be saved by God's grace in the same manner as all other of the elect were saved.

Fred T. Halliman

(Continued from page one) someone soon came to my tent and said the man who had been causing all the trouble (kidnapper) was in camp arguing with the man over his wife; however he was alone, and unarmed; apparently he had "burnt out" the afternoon before and was now trying to talk his way to a victory.

By the time we were ready to leave most of the people had come to see us off. We bade the folk goodbye and left them standing waving to us as we disappeared into the thick timber. We had placed the man, his wife and child at the head of the line and I did not realize for some time that the man who had kidnapped them was coming along with us. Not knowing what his intentions were, we made sure that he stayed at the very end of the line.

The man seemed to be overjoyed to have his wife and little boy back again. However, as we walked on through the thick forest up and down and over steep ridges, I noted that the woman had been carrying the little boy all the time plus her net bag full of food and other things. She was a small frail woman, and trying to keep pace with the patrol, she had begun to struggle to keep up. The husband was casually walking on ahead of her with his bow and arrows and a drum in his hand. I told him that with all the trouble he had caused the patrol, that it would seem only the natural thing to do for him to relieve his wife of some of that burden. He took the little boy, she gave off a pleasing smile and off we went again.

The forest seemed to never end. We finally came to the Poguaia River, our second time on the patrol. (Continued on page 5, column 2)

Your best value in a pocket
reference Bible!
only \$7.00

The palm size Amethyst Bible from Cambridge has all the exclusive features of more expensive editions—the same sharp 'open' print, the same superwhite India paper, the same comprehensive Concordance and new maps. The brand-new Ariston binding gives the utmost flexibility and durability. And the 'Budget Amethyst' has all the extras that make it the perfect gift—gold edges, presentation page and two piece box. King James Version. No other Bible like it—anywhere!

ONLY \$7.00

Order this lovely
pocket Bible now

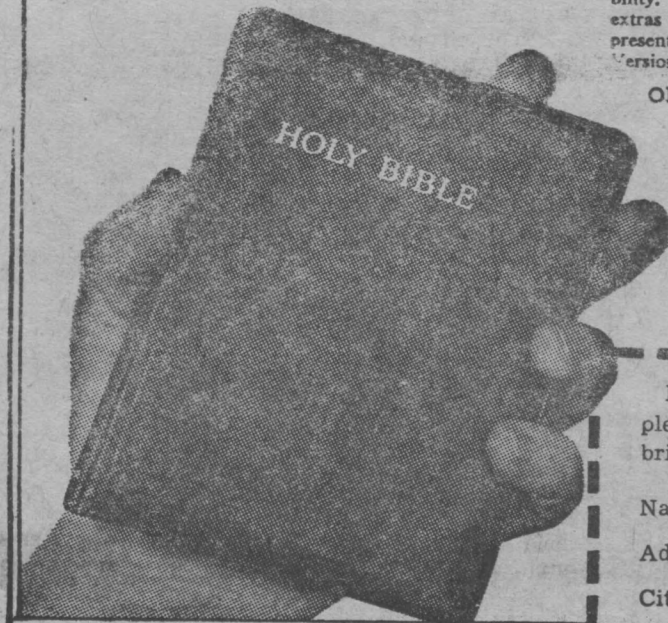
Use order coupon for
prompt delivery

For the \$7.00 I am enclosing,
please send at once the Cambridge Bible.

Name _____

Address _____

City _____ Zip _____



ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"INVENTORY TIME"

Romans 14:12:

"So then every one of us shall give account of himself to God."

Why do business firms make such a production of their yearly inventory? One thing we can be sure of, it is not just to give the women some good sales to go to. Inventory has a dual purpose: To scrap the merchandise that was not profitable and to restock the profit makers. To clear the shelves of the unwanted items so as to make room for the new and as yet untried ones. Perhaps it would be good for us also to take inventory as we start a new year. Oh, I'm not talking about New Year resolutions and vows that we probably would break anyway. I'm talking about some good old fashioned, in the closet, judgment of self, and some God-given grace to be more like Jesus and thus give a better testimony.

As we take inventory, what are some of the things a mature person can discard? We certainly can't cover all of the things, and your list might be different than mine. But here are the top three that I find on my list.

REGRETS: There is nothing than can cause more unhappiness than dwelling on past mistakes. It is foolish to spend our emotional energy on something that it is impossible to undo or change. So often regret is mixed with remorse over sin, either sin of omission or commission. One sure way to scrap this merchandise is to confess our sins and rest in Isa. 43:25, "I, even I, am He that blot out thy transgressions for mine own sake, and will not remember thy sins."

EGOTISM: It will take a daily inventory to get rid of this unwanted merchandise. We need to crucify self and not be offended at every little thing that comes our way. We need to abase our selves and think higher of the other person.

CRITICIZING: This so often comes as a form of habit. And it's one habit we can surely do without. We are so prompt to point out the bad and so careless to advertise the good in others. Before we know it, we are criticizing one sister to another. Then we go one step further and tell the ungodly around us all about it. Shameful! Let's scrap the unprofitable merchandise and clear the shelf for more worthy items such as:

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—Gal. 5:22,23.

What a wealth of stock to have on hand with which to face the new year! What a catalog of merchandise! For many of us, a lot of these items are as yet new and untried.

Let's not spend most of this year looking back at last year, remembering past mistakes, hurts received from others or not getting our own way. But let us say with the Apostle Paul, "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."



Burket's Report

(Continued from page three) no stopping now as this old missionary has been a long time away from home. Right around Dallas, Texas on the beltway and this old car is still laying down

rubber. These bright lights surely are fascinating as one drives around, or through a city as Dallas, Texas on the freeways at night. But 20 years ago a light shined into my benighted heart that outshines all the lights of time and sense. II Cor. 4:6 "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Finally at 2:15 a. m. the next day, just short of 900 miles, I called it a day. Near Decatur, Texas, I parked at a roadside park and slept the remainder of the night in my car. As it had turned cold as I entered into Texas, I was glad to get under the quilts and the overcoat which sister Tatum had given to me when in Detroit, after the car heater was turned off.

Nov. 19—With a heavy frost on everything this morning, I was glad to get back on the road at 7:30. And with about 832 miles from home, I had hopes of making it to-day. So, here we go northwest to Amarillo, Texas. Then, west to New Mexico on Interstate 40 through Albuquerque to Gallup. I did stop for a quick breakfast between 9:30-10:00 a. m. The rest of the day, I kept a steady foot on the gas pedal, stopping only for gasoline and one coffee break. The lights of Albuquerque were beautiful, shimmering behind me as I ascended a steep mountain to the west of that city, but I didn't stop to look at them, because as I said before, I have a light in my soul that I am afraid the most of this sinful world knows nothing about. As I came into Gallup, with Shiprock and home just about 95 miles to the north, my car started missing and bucking as though it was going to give up the ghost. I called my wife to inform her that if I wasn't home within a reasonable time, she was to come to meet me with the pickup truck. I put the car on a lift at a garage, but after we came up with no solution in a short time, I decided to try to get home with a limping old car and a prayer. I arrived safely home just 30 minutes past the midnight hour. I found a fouled spark plug had shorted a cylinder, putting several horses out of work.

Fred T. Halliman

(Continued from page 4)

trol, and it took us about an hour and a half to construct a crossing so we could get across and continue on. I have crossed this river here on several occasions and each time it is crossed with fear of someone falling in, and being swept away. The water comes down out of the mountains at a terrific speed.

Once across the river a steep gorge presents itself, and there is a long climb hanging on to roots of saplings, half submerged rocks and anything one can find to help pull himself up a few more feet. It takes about an hour of this before you can sort of begin to walk and even then on a very steep grade. About two p.m. everyone was exhausted and the chances of finding a place to make camp was getting worse, as we were going around the side of a big mountain. We finally found a fairly good place and decided to make camp for the night. This was about the thickest bush that we had camped in on the entire patrol.

Nov. 9:

"D.Q." We broke camp this morning about seven o'clock. Several have become sick, including myself. Malaria and diarrhea the main trouble. Due to several being sick, traveling was slow. We came across one man in the bush building a house, and he told us it was not far to where a good place to make camp was located, and a few people there. We arrived at this place shortly after noon, have made camp, and held two

services this afternoon, "end D.Q."

This was our ninth day in the Poguia area and while I try to maintain a strict hygiene routine, especially in places like this, constant contact with jungle areas and conditions and the people that live in these places seems to eventually produce the undesirable. Several of the carriers had begun to get attacks of malaria and some, including myself, had diarrhea. Cold sweat would break out just every little while and the leg muscles would get weak, and want to rebel with each ridge we had to climb. We had to sit down frequently and rest and a canteen of water would not last long.

All of us were truly happy about noon that day when we came upon a man in the bush building a house and we stopped to talk to him for a while. He told us it was not very far to where we would come out of this big bush and there was a good place to make camp. He said he would go along with us. In fact, he said he had heard that we were coming and had been waiting for us several days. News travels through these mountains and jungles with almost telegraphic speed.

About 1:00 that afternoon, we came out into a clearing, at least an acre had been chopped out between two rivers, and sweet potato had been planted there. It was here we made camp for the

BOOK SALE

20% Off

See Issue of
December 25, 1971
For Book Listings

Postage Amounting To
About 25c Per Book To be
Paid By You.

NO REFUNDS

NO EXCHANGES

remainder of the day and night. As soon as we got camp set up, I went down to one of the rivers, and had a bath, and then soon afterward we had a preaching service. There were about 12 people from the immediate area and some five or six came in from another area.

After this service we were able to buy some food, and then later on that afternoon we had another service. Late in the afternoon, it began to rain and the wind blew very strong. I finally had to go to bed about dark in order to try to keep warm. Although I did not dare get out of bed as it was so cold, I spent the night completely sleepless. We were camped that night at the base of a very large mountain and I was hoping for a good night's rest in preparation for the climb over the mountain the next day.

Nov. 10:

"D.Q." Due to the extreme cold here in this valley everyone was up early this morning with a fire going. We broke camp this morning for the last time in the Poguia area on this patrol. We crossed Mt. Kedelo today and reached Yeddo about mid-afternoon, a tired and weary group of men and all turned in very early tonight, "end D.Q."

The Levani Valley is usually about the coldest place that I have to contend with here in New Guinea. However, I do not think

MY MOTHER'S PRAYERS

"Among the treasured pictures

That I've hung on memory's wall,
There's one that's clearer than the rest
And sweeter far than all:

'Tis a picture of my mother

When I, a little chap,
Was folded in her loving arms,
To slumber on her lap;
I felt her hands caress my head,
I heard her softly say,
'Dear Jesus, take this little life
And use it every day.'

There must have been a mighty weight
Behind that simple prayer,
For through the seasons, year on year,
The picture lingers there,
And whether I'm on hill or plain
Or on the deep blue sea,
The memory of that sacred scene
Forever comforts me;
Among the treasured pictures
That I've hung on memory's wall,
My mother's supplication
Is the sweetest one of all."

—Author Unknown

I have ever spent a night in New Guinea as cold as I was on this night. The wind seemed to come down off the top of that big mountain and suck through that little valley with a velocity seldom seen here in New Guinea. Quite some time before I got up I heard the natives up making fires. I was up early myself and sat around the camp fire for some time trying to get warm.

About seven a.m., we broke camp and set out with the largest mountain to cross that we had encountered on the patrol. We had slept right at the foot of the mountain and the morning being dry and brisk it afforded good walking. By the time we were about half way up the mountain, and began to get tired, we were now in thick moss covered rain forest, and while it was not raining, the atmosphere was damp and chilling, and we could only pause for a few seconds at the time. Before we reached the top, the air had begun to get thin, and breathing became somewhat difficult, and vision was somewhat impaired.

About noon we finally reached the summit and rested only a few minutes before starting the descent down to Yeddo. It took us three hours to get down the mountain, and this included several falls both by the natives and myself.

Just as we reached Yeddo that afternoon about three p.m., the people were just returning from a funeral — one of the women we had baptized into the church there 12 days before had died that morning, and has just been buried.

We bought enough food for the night and held one service that afternoon at Yeddo. The carriers from Yeddo were paid off and by eight p.m. I could not hear a sound among anyone in the camp.

Nov. 11. No diary recording was made for this date nor for the 12th as now it was a matter of routine. We left Yeddo early on the morning of the 11th, and shortly afternoon myself and one other fellow walked into Haiwi. The carriers got there nearly two hours later. With a service there all but finished with another long patrol. On the morning of the 12th, we were up early and by about eleven a.m. had reached the road where the Landrover had been parked for two weeks. Soon all the supplies were loaded into the car, i.e., tent, bed, chair, etc. (as all food had been consumed) and we were off to the Tanggi Valley where our Mission Station is located.

After having spent a couple of weeks in walking over rugged country such as I had just come out of, to sit down in a vehicle, even on those rough roads, and feel wheels under you again is

a feeling only you could know by having experienced it. Late that afternoon we reached the Mission Station 23 days from the time we had set out.

Conclusion And A Summary Of The Patrol

In the 23 days that we were out we held 30 regular services, plus scores of personal witnessing. A total of 43 people were baptized. Two new churches were organized and the Lord's Supper was observed at three churches. The total cost of the patrol was about \$250.00. Several new people were contacted for the first time. We drove about 60 miles with the car and walked about 150 miles through jungles and over mountains. I came home weighing 15 pounds less than when we left.

This was a hard patrol to be sure, and quite long in duration. Also, I cannot ever remember making a patrol where I have had so much opposition from the Satanic forces. Therefore judging from the opposition that I had, I would say that without a doubt it has been one of the most fruitful patrols that I have made since being in New Guinea. I am truly thankful to God for the privilege and for Heaven-sent strength to have been permitted to make this patrol. I only wish that some of you brethren could be privileged to make one of these patrols with me, but seeing that this is not possible I will continue to go as God leads and enables me to, and then try to tell you about them when I come back.

While it is true that I have done the actual walking into these places, in a very real sense each of you that has ever had, or is still having a part in this work, were there with me also. I thank God for each of you daily for faithfully making it possible with your offerings, and upholding me in your prayers so that I can continue, seeking out God's elect in this dark heathen land.

This work reminds me of God's grace which has no end. As I write these closing lines there are cries coming from several Macedonian areas to come over and help us. All of these areas are heavily missionized, but God's people in these last days are crying out for His Word. Truly to me this is a sure sign of Christ's soon return. His people will hear, all of them, and woe be unto me if I preach not the gospel to those that He has committed to my watch-care. Preacher brethren, do you ever get that feeling—then go do thou likewise.

I trust that each of you have (Continued on page 8, column 5)

THE BAPTIST EXAMINER

JANUARY 15, 1972

PAGE FIVE

JOHN GILL'S COMMENTARY

SIX VOLUMES — APPROXIMATELY 1000 PAGES PER VOLUME. MOST COMPREHENSIVE

COMMENTARY WRITTEN COVERING THE DOCTRINES OF GRACE.

ORDER FROM CALVARY BAPTIST CHURCH BOOKSTORE

"CAUSE OF GOD AND TRUTH" — By Gill
\$4.50

"BODY OF DIVINITY" — By Gill
\$8.00

\$65.00

POSTPAID

A Letter

(Continued from page one)

I insist that no one can understand the book of Revelation apart from understanding this Divinely given outline. To understand this outline, proves beyond any doubt that the church age will end with the Rapture, before the Tribulation begins. John was to write the things which he had seen. This was the vision of the glorified Christ in chapter one. He was to write the things that are. The "things that are" are the churches of this church age. The seven churches were local and visible churches then in existence. I believe the number seven shows us that these seven messages constitute a full and complete message to the true churches of this church age. In Rev. 4:1, John is told "come up hither, and I will show the things which must be hereafter." The word hereafter is again "after these things." Since chapter one was the "things thou hast seen," and chapter four begins "the things which shall be hereafter," it is clear to a certainty that chapters two and three are the "things that are." Not one thing that is recorded after 4:1 will take place until after the things that now are — that is, after the churches. Not during the churches of the church age, but AFTER these things.

You believe that you find the church in Rev. 11. Well, you will have to put it there before you can find it. Show it to me if it is there. The book of Revelation bears out the outline of 1:19, and shows to a certainty that there are no churches on earth during the Tribulation. There are churches in chapter one. There are churches in chapters two and three. There are no churches in chapters four through eighteen. Churches are not seen again after chapter three until the marriage of the Lamb in chapter

nineteen. This takes place in Heaven, and the church is not seen on earth from chapter three until she comes riding on white horses with her Bridegroom to the Battle of Armageddon. When you leave chapter three, you find 144,000 Jews, you find two witnesses, you find saved Gentiles, you find a woman and her persecuted seed, but by no true interpretation can you find a true church until the marriage in Chapter 19. Search and see dear friend, and turn from your cold and dreary post-trib position back to the warm and precious truth you once rejoiced in. I believe Rev. 1:19 applied to a study of the book of Revelation is an unanswerable argument for Pre-tribulationism.

You ask as your next question, "Is there any Scripture that definitely prohibits the church from going through the tribulation?" Yes, dear friend, there is. Rev. 1:19 shows us that the Tribulation will not begin until after the church age. Rev. 3:10 is conclusive in its statement that true churches will be kept from (out of) the coming hour of trial upon the earth. This verse cannot be properly interpreted apart from the pre-trib position. The warnings and promises to the seven churches have application to all true churches. The hour of trial referred to is not persecution in general, but a definite and special time of trial which shall cover the earth—it is the Tribulation time. True churches are guaranteed to be kept out of this time of trial.

"God hath not appointed us to wrath but to obtain salvation by our Lord Jesus Christ." I Thess. 5:9.

From the context, it seems that the wrath referred to is the wrath of the Tribulation. The promise seems to be a promise to deliver the saints who are saved up to that time from the Tribulation.

"Now we beseech you, brethren, by the coming of the Lord and by our gathering together unto Him, that ye be not soon shaken, or troubled . . . as that the day of Christ is at hand." II Thess. 2:1,2.

Someone had caused the saints at Thessalonica to think that perhaps they were already in the Tribulation time. Paul writes to comfort them, and to prove to them that they were not in the Tribulation. He uses the fact of the Rapture to prove to them that they were not in the Tribulation. Now hear this — the only way the fact of the Rapture could prove that they were not in the Tribulation was because the Rapture comes before the Tribulation. If, as you believe, the Rapture follows the Tribulation, then the fact that the Rapture has not taken place could not be used to prove that we are not in the Tribulation. But if, and since, the Rapture precedes the Tribulation, the fact that the Rapture has not taken place, is proof positive that the Tribulation has not begun. How clear and simple and unanswerable this is!

"That day shall not come, except there come a falling away first, and that man of sin be revealed." II Thess. 2:3.

Here are two things that must happen—not before the rapture—but before the Tribulation. One of those things is called "a falling away." It should be "the falling away." Now this is usually interpreted as an apostasy from the faith. Well, we have had apostasy from the faith since the days of Paul, and still we are not in the Tribulation. Furthermore there is no apostasy from the faith, so clearly revealed in Scripture, as to be called "the" apostasy in clear distinction from all other times of apostasy. Search and see. The Greek noun gets its meaning from the verb upon which it is built. The noun used for "falling away" simply means departure. By itself it does not mean departure from the faith, or from anything. It just means departure. From and to what, must be determined by the context. There is nothing in II Thess. to make this mean a departure from the faith. This has been assumed by man. When this noun or verb is used, there must be something else supplied to clarify the meaning of depart. That clarifying factor is found in II Thess. 2:3 by the use of the definite article in the Greek. It is THE departure. Not just any departure, but a special departure — one we have already been taught about. Now the only departure that the Thessalonians had been taught about was the departure of the saints from earth to meet the Lord in the air at the Rapture. That is exactly what Paul is talking about here. He is saying that the Tribulation shall not take place until after the departure of the saints at the Rapture. Praise God, Praise God!

"He who now letteth will let, until he be taken out of the way, and then shall that Wicked be revealed." II Thess. 2:7,8.

Paul had said that the Tribulation could not come until that man of sin be revealed. He now says that there is a hinderer to that revealing, and that the Hind-

erer must be taken out of the way before that Wicked can be revealed. Satan is trying to bring the anti-christ upon the throne of world government. Someone is hindering that development. Of course, that someone can only be a Divine Person. That Someone must be taken out of the way—as a Hinderer—before the wicked will be revealed. Now post-tribs are not the only ones who have a smattering of Greek. They can read this, "until out of the midst he be" all they want to, and they have not changed a thing. The antichrist cannot be revealed until the Hinderer ceases hindering. That is most clear. The one taken out of the way, or if you prefer "until out of the midst he be," is the one hindering. I feel that the proper interpretation is that the Holy Spirit, indwelling true churches, is the Divine Hinderer. That when the churches depart at the Rapture, the Holy Spirit will be taken out of the way—will cease hindering—and the anti-christ will be revealed and the Tribulation will be on. You will say, how does the Holy Spirit leave the earth? He does not, for He is omnipresent. But He does leave in the same sense that He came on Pentecost. He leaves as the one indwelling and empowering true churches. Now, I challenge the world to produce an interpretation of this difficult passage as sane, sensible, and satisfying as this one which is certainly not original with me.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity." Isa. 26:20,21.

Here we see a prophetic anticipation of the Rapture and the Tribulation. First God's people are to enter into their chambers—the Father's house, the place prepared for them in John 14. While they are hidden away, the indignation of the Lord punishing the earth in the Tribulation will take place. You may look for the Tribulation if you like, but I expect to be hidden in my chambers with the Lord until that awful time be overpast. Come now, dear friend, how much Scripture must you have to turn from your error? Have not your weak arguments been answered? Has not pre-tribulationism been established? Oh, I do hope that you will be convinced of your error. But let us go on.

Now in connection with the above, I want to ask you a question. This is not a rhetorical question, I would like to see some Scripture on it. Is there a verse in all of God's Word which places true churches in the Tribulation? Now there are many portions of the Bible that tell of and describe the Tribulation. This would settle the whole matter once for all. Why is it that all the Post-Tribulationists put together can not find one verse in all the Bible that shows a true church in the Tribulation? Now is not this strange? Here is a simple way to settle the controversy, yet it cannot be done.

You ask, "Has there never been an overlapping of Israel and the Church?" How does the church do violence to Israel with her presence during the Tribulation?" You answer "yes" to your first

question, and "no" to your second. I answer that the programs have never overlapped because, in the very nature of the case, they cannot. It was a different age when God dealt with Israel as Israel, and will be a different age when He again does this. Will folk, saved during the Tribulation be baptized and join local Baptist churches? No, there will be no such churches. This was not the program for those saved before the churches began. In the church there is no distinction, God does not deal with Jew, as Jew. In the Tribulation, God will deal with Israel as Israel and not as He is dealing with them today. You say they will be together during the Millennium. The church age will be over then. Faithful members of true churches will reign with Christ as His Bride, but the folk saved during the Millennium will not be baptized into local Baptist Churches. No, it will be a different age and a different program. Either your thinking or mine is so fuzzy in what you say on this that I can't get it. You will have to write more about this. But my answer is that God's program for Israel, and His dealing and working through the churches in the Church age do not overlap, and my proof is the whole Bible on the subject.

You ask, "Does the Tribulation punish believers or unbelievers; saved or unsaved Israel?" I answer that God pours out His wrath on this world in the Tribulation. Some of the judgments of this time, in the nature of the case, fall on all men alike — all men suffer from the effects thereof. In some cases, God preserves His elect from the judgments. If you will read Rev. 4:18, you will see that this is the true representation of the matter.

Well, I will close for now. My good friend, I plead with you to reconsider your position. Return to the precious hope you once rejoiced in. You have lost much, and gained nothing. May God richly bless you.

The Church

(Continued from page two)

lesia.") Here is why we so contend:

1. That is the meaning of "ekklesia."

2. Jesus used the word "ekklesia" 21 times after Matthew 16:18 and in every instance it is clear that He refers to that which is truly meant by the word — an assembly. For these 21 times, see Matthew 18:17; Revelation 1:4, 11, 20, 2:1, 7, 8, 11, 12, 17, 18, 23, 29; 3:1, 6, 7, 13, 14, 22:16. If the Lord meant an assembly in all of these references, then it is evident that He meant the same in Matthew 16:18, since there is nothing in the verse to indicate He meant something else. (See the lengthy quotation from Roy Mason in the last chapter touching this particular point, pages 9, 10).

3. The fact that Christ says "My church" indicates He had in mind an "ekklesia" other than that of the Jews and Greeks. When He used this expression, what else would His disciples understand Him to mean and what else could He have meant except that as the Jews had their "ekklesia" and as the Greeks had their governmental "ekklesia," so He would build His "ekklesia"? Thomas in The (Continued on page 7, column 1)

Send TBE FREE!

TO A YOUNG PREACHER

We are greatly interested in reaching young preachers with the "strong meat" of the Word—which we know they are not getting in most seminaries, Bible colleges and Bible institutes. In order to reach them, we are willing to send TBE to them for one year free of charge.

Naturally, we don't know every young man whom God calls to preach, but our readers can furnish us with names and addresses of many. We therefore ask you to send us the names and addresses of young men whom you know in the ministry. We will gladly send TBE to them.

Does this sacrifice pay off? It certainly does! We have before sent TBE to young men who—as a result of help received from the paper — are now standing firm as a rock for the faith. And, think of the good their preaching will do in years to come!

USE THE FOLLOWING SUBSCRIPTION BLANK

Name _____

Address _____

Your Own Name _____

Address _____

If you wish to send more, use a separate sheet. If you can help on these "subs," we will appreciate your offering.

CLIP AND MAIL TO:

THE BAPTIST EXAMINER, P.O. BOX 910, ASHLAND, KY.

THE BAPTIST EXAMINER

JANUARY 15, 1972

PAGE SIX

Eld. Wm. C. Burket Missionary To Navajo Indians



WM. C. BURKET

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

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

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

Write Brother Burket frequently. His address is:

Elder William C. Burket
P.O. Box 9
Shiprock, New Mexico 87420

The Church

(Continued from page 6)
Church and the Kingdom, states, "He was then referring to the *ekklesia* He was about to found as an institution characteristically different from the familiar Jewish one" (page 247).

T. T. Eaton, late editor of the *Western Recorder*, asks, "Can it be believed that our Lord, in using this word for the first time, would, without any explanation, give it a meaning entirely different from what it would be understood to mean by those to whom He spoke? It is not ingenuous for a teacher, without a word of explanation, to use words to his pupils with a meaning entirely different from what they understand the words to have. Christ knew that the disciples would understand Him to mean local assembly by His use of *ekklesia*. Knowing this, He used the word to them, without a word of ex-

planation. To charge Him with using the word with an entirely different meaning is to charge Him with disingenuousness, and this is not to be considered for a moment." (As quoted by J. B. Moody in "My Church," page 70).

In the famous *Great Texts of the Bible* (edited by Hastings), the truth of Matthew 16:18 is expressed thusly:

"The word 'church' was neither new or doubtful in meaning to Jesus' disciples. It was the rendering they found in that Greek Bible they had in their hands for one of the most sacred and significant terms of the Old Testament. The Greek word *ekklesia* is the translation of the Hebrew expression for 'the congregation of the Lord.' Peter and his fellow disciples could not fail to realize that Jesus was forming the little band who had accompanied with Him into a definite and organized religious community. They were no longer a company of men who formed the school of a Master. They were the church, the society, the congregation of Christ. That society was seen in those twelve men who looked up with wondering eyes and flushed faces to Him whom they had confessed. It was seen again in the Upper Room at the supper table. It was seen again in Jerusalem as, together with the women, they waited on God in prayer, and the number of the names was about an hundred and twenty. It was seen again when the believers met in the first council at Jerusalem, and the apostles and elders came together to consider. It was seen also whenever men and women met for prayer and for service to Christ."

"Ruskin has pointed out how the New Testament use of the word 'church' emphasizes this simple and unecclesiastical meaning of the term." (page 292).

4. Christ only promised to build one *ekklesia*, and since other Scriptures show that Christ has His concrete *ekklesia*, we can only conclude that this is the one He speaks of in Matthew 16:18.

In this passage, Christ is presented as the *Foundation* of the church. Paul, writing to the *Ephesian church*, tells them that they are "built together for an habitation of God through the Spirit," being "built upon the *FOUNDATION* of the apostles and prophets, Jesus Christ Himself being the chief cornerstone." (See Ephesians 2:19-22).

Christ is also revealed to be the *Builder* of the church. See Him as He goes from place to place, calling out those to compose His church. See that church on Pentecost, meeting together after the ascension of Jesus Christ. He had built His church

and now it had been left on the earth to fulfill the commission He had given to it.

Christ is the *Owner* of the church, for He says it is "My church." He is Head over all things to the church; it is His institution.

He is the *Preserver* of the church, for He promises, "the gates of hell shall not prevail against it." He has kept His church through all ages, and it is still here on earth today.

All that Christ is to the church He is to it as a real *ekklesia*. Matthew 16:18 does not require a broader meaning in any wise whatsoever. Everything said in the verse is applicable to an *ekklesia*.

Acts 2:47

"... And the Lord added to the church daily such as should be saved."

This verse as translated in the King James Version is somewhat misleading. Let us notice a better rendering, that of *Berry's Interlinear*:

"... And the Lord added those who were being saved daily to the assembly."

Scofield, in the margin of his *Reference Bible*, tags the church referred to here as the "true Church" (page 1152). By "true Church" he means "the whole number of regenerate persons from Pentecost to the first resurrection." (See note on page 1304).

Does Mr. *Scofield*, or any other advocate of this theory, offer any kind of evidence as grounds for here rejecting the true meaning of *ekklesia* and advocating the "true Church" notion? No, none whatsoever. What is there in this verse that gives Mr. *Scofield* the idea that it refers to the concept to which he holds? Why is it that this reference is not understood to refer to the *ekklesia* (assembly) which was immediately at hand, i. e., the church at Jerusalem? Thus far no advocate of the invisible church theory has ventured to answer.

The meaning of the passage is evident to anyone who will simply read it in the light of the true meaning of *ekklesia*. Saved people were daily added to the *ekklesia* (assembly), the church at Jerusalem, the only church then in existence.

There is a verse in Acts 16 which reads as follows:

"And so were the churches established in the faith, and increased in number daily" (v. 5).

It is quite clear that this verse speaks of real, visible assemblies. They increased in number daily, just as the church in Acts 2:47 had the saved added to it daily. If the universal, invisible "true church" theory is correct, it logically appears that the verse in Acts 16 would be in the singular also (as 2:47). Why say churches? Why not simply "the church"? We believe that the answer is that the word "church" (singular) in Acts 2:47 is referring to one church—the church at Jerusalem, and the word "churches" (plural) in Acts 16:5 is referring to more than one church.

We might say in passing that Acts 2:47 is omitted by some texts and there are those who do not consider it valid. Nevertheless, we have shown that the verse is in no wise at all ground for the idea of a "universal, invisible church."

Acts 9:31

"Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified..." (King James Version).

In some of the recent versions of the Scriptures *ekklesia* is in the singular, as it is so given in some Greek texts. Because *ekklesia* is here in the singular and the reference is to the church in a wide area, it has been concluded that the word *ekklesia* here designates something larger than its true meaning. Some few, therefore, have marshalled the verse in support of the idea of a provincial or territorial church, while others have used it to support the universal, invisible church theory.

However, it is not a matter of certainty that the singular form of *ekklesia* is proper in this verse. Many reject it.

But granting the singular, John A. Broadus explains the verse in a manner that is perfectly agreeable to the meaning of *ekklesia*. He says, "... the word probably denotes the original church at Jerusalem, whose members were by the persecution widely scattered throughout Judea and Galilee and Samaria, and held meetings wherever they were, but still belonged to the one original organization." (*Commentary on Matthew*, page 359). Acts 8:1-4 refers to the scattering of the Jerusalem church as mentioned here by Broadus.

But this raises the question as to whether or not this makes havoc of the assembly idea in the word *ekklesia*. B. H. Carroll, in his *Ecclesia—The Church*, answers as follows: "It has been said that a storm, like that which swept Galveston, or a plague, like the yellow fever in Memphis, or war, as during the colossal strife between the states, or persecution, as in this case, might scatter far and wide, for the time being, the members of a particular church, but that would not change the meaning of the word church. When Tarleton made a dash at the Virginia legislature the members fled in every direction. When Howe moved on Philadelphia the Continental Congress dispersed and sought rest in safer places, but who would infer from these cases a change of meaning in legislature or congress? Under the advice of Themistocles the entire Athenian *ekklesia* abandoned their sacred city and sought safety from Persian invasion on their ships, but *ekklesia* retained its meaning" (page 35).

Carroll also explains: "No *ekklesia*, classic, Jewish, or Christian, known to history held perpetual session. They all adjourned and came together again according to the requirements of the case. The organization, the institution, was not dissolved by temporary adjournment... It is admitted that the particular assembly on earth is not always in session either as a worshiping or business body. The word *ekklesia* never did require that all its *kletoi* or members shall be present every session. Nor does the word itself forbid the accession of new members." (*Ibid.*, pages 31, 32).

So it is perfectly agreeable with the word *ekklesia* to say that the word in Acts 9:31 (granting it to be singular) refers to the persecuted, scattered church of Jerusalem, as mentioned in Acts 8:1-4.

Still, the word in the plural appears to us to be the more correct form. When Paul wrote to the Galatians some years later, he referred to the "churches of Judea" which were in existence at the same time of his conversion (see Galatians 1:22-24). It was after the conversion of Paul that the churches of Acts 9:31 had rest. A careful examination of Acts 9:26-31 and Galatians 1:22-24 will, we believe, do more to show that the plural form of *ekklesia* is proper in Acts 9:31 than anything else can show in behalf of the singular form.

Acts 20:28

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

Not too many of the universal, invisible church theory advocates are careless enough to set forth this verse as a proof-text for their theory. *Scofield*, for instance, here has no reference whatsoever on the word *ekklesia*. We now call attention to the verse not so much to show that it does not refer to the supposed invisible "church," but to bring it before the reader's mind; for when we come to discuss one of the favorite proof-texts of the universal church advocates, Ephesians 5:25, we shall refer to Acts 20:28, showing that the expression, "Christ died for the church" (in Eph. 5:25) does not demand a broader meaning for *ekklesia* than the word means, for the same truth is expressed

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

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

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

Write Brother Halliman frequently. His address is:

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

in Acts 20:28 where the church referred to is only one church.

Now to see the simple truth that the church of this verse is nothing more than one particular *ekklesia*, notice that Paul's statement is addressed to the *elders of the church of Ephesus* (Acts 20:17). He tells them to take heed unto themselves and "to all the flock." That could not possibly be a universal, invisible flock. He goes on to refer to these men as "overseers," a position they could only hold over a real assembly. He tells them to "feed the church of God," which they could not do if it were universal and invisible. Read verse 29 where the apostle says that grievous wolves would enter in among them; this could not be said of a universal, invisible church. The church of Acts 20:28 is very clearly a real *ekklesia*.

Judgment Seat

(Continued from Page One)

"Hath God cast away this people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel."

Following this, we have the judgment of the living nations.

Matthew 25:31:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

The next one is the judgment of angels.

I Corinthians 6:3:

"Know ye not that we shall judge angels?"

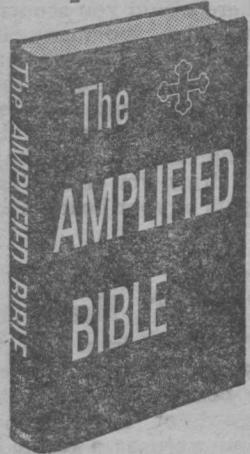
II Peter 2:4:

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."

The last judgment is of the wicked dead, or the white throne judgment.

Beloved, as we look into the Word of God, what thrills my soul most of all is to realize that the child of God is under no (Continued on page 8, column 1)

Now Behold All The Beauty Of Scripture!



Unless you are an ancient language scholar, you have never glimpsed all the beauties of Holy Scripture. But now you can savor full flavor of God's Word in THE AMPLIFIED BIBLE.

This illuminating new version includes the additional words and phrases required to unlock rich, subtle shades of meaning from ancient Greek and Hebrew. Superbly translated by outstanding Biblical scholars, it brings you new clarity, new meaning, new significance without actually changing the text!

Come in and examine THE AMPLIFIED BIBLE... you'll see why amplification has sparked a nationwide trend to renewed interest in Bible reading!

only \$9.95

DELUXE EDITION—Maroon leatherette, Morocco grain, limp binding, gold edges, silk marker, gold stamping ————— \$12.95

LEATHER EDITION—Genuine leather, Morocco grain, semi-overlap, gold edges, silk marker, gold stamping ————— \$17.95

ORDER FROM

CALVARY BAPTIST CHURCH BOOK STORE

ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

JANUARY 15, 1972

PAGE SEVEN

Judgment Seat

(Continued from page seven)
judgment whatsoever. The judgment seat of Christ is the final judgment of the old nature of man, not the new nature. The new nature has nothing to do with it. The old nature must finally be judged.

John 3:18:

"He that believeth on him is not condemned."

Does that mean only in this world, or in the world to come? We can't separate this. If we are born again eternally, then it does not separate from earth to Heaven. There is no condemnation or no judgment.

John 5:24:

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

Romans 8:1:

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Why should we worry about a judgment when the judgment seat of Christ is looking after the old nature of man?

Before we are born again, we only have one nature and that is the nature of sin.

Romans 3:23:

"For all have sinned, and come short of the glory of God."

When we are born again, we have two natures: the new nature, and the old nature. The new nature is alive. The old nature is still alive; it is not eradicated. It never dies until the judgment seat of Christ.

It is the body that is going to be judged at the judgment seat of Christ, for the simple reason that He bought my soul at Calvary. He took my judgment at Calvary. My soul does not have to be judged. It is already preserved for eternity.

Romans 7:15-25 tells us that it is not I that sins, but it is the old nature that sins. Paul didn't even blame himself for sinning. He blamed the "old man," which he said, "I must put down daily. The new man must live for Jesus Christ."

The Greek rendering of I John 3:9 reads this way:

"Any that has been begotten of God practices not sin; because his seed, which is Christ, is in him; and he is not able to sin, because of God, he has been begotten."

We know that John says it is impossible for a Christian to sin. Of course the New Nature is CHRIST and cannot sin. The LORD said in John 17:23:

"I in them, and thou in Me, That they may be made perfect in one and that the world may know that thou hast sent me, and has loved them, as thou hast loved me."

Many Arminian pastors believe we only have one nature even after we are saved.

The Bible tells me that the Christian cannot sin, so I believe what it says.

God's Word is final, God's Word is true, and every man's a liar.

Then we find that the old body is done away with.

Do you realize that the Christian is the only one who is going to have a new body? I don't find anywhere in the Scriptures where the unsaved are going to be given a new body.

Matthew 27:52,53:

"And the graves were opened; and many bodies of the saints which slept arose. And came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

We find that the souls of the saints of the Old Testament rejoined their bodies and walked in the street. It doesn't say the souls of men were seen, because you cannot see a soul. It says the bodies of these men arose and walked in the street, and was a witness to the resurrection of Jesus Christ. The resurrection was completed for those laid in the grave.

In Matthew 5:27-30, He is talking to the unsaved. I believe that if a man is crippled in this life and deformed, in Hell he will still have that deformed body.

I Corinthians 15:38:

"But God giveth it a body as it hath pleased him, and to every seed his own body."

We are going to stand before the judgment seat of Christ and we are going to make payment for the deeds done in the flesh. This is why Job said, "And though after my skin worms destroy this body, yet in my flesh shall I see God."

That flesh still has to be judged. The soul was judged at Calvary; the flesh wasn't. He died for the soul of man, not the flesh.

The Lord said that He giveth it a body as it hath pleased him. There are celestial bodies and terrestrial bodies. We always read this at the funeral service of a born-again believer, and this is

what is given to them, I believe, at that day.

Certainly the Scriptures say that of dust you were made, and to dust returneth. I believe at the judgment seat of Christ there is going to be one of the biggest dust storms on earth, when our bodies disintegrate back to dust.

Our souls are not on judgment at the judgment seat of Christ, because we find that all our sins were borne by Jesus Christ on Calvary.

Colossians 2:13:

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."

I am so thankful that the Lord Jesus Christ found me. It really irks me when somebody says, "When I found the Lord..." The Lord was never lost. The Lord said, "I come to seek and to save that which was lost." You don't seek for the Lord when you are born again.

Can you "will" yourself to life? It isn't in man to do this.

Beloved, Jesus Christ bore all our sins. We are accepted in the perfection of Christ. What a thrill! This thrills my soul to realize when I stand before Jesus Christ, I am perfect. When God looks at me, He looks at the righteous side.

We are going to be complete in the Lord Jesus Christ and accepted in His perfection.

Ephesians 1:6:

"To the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

This is eternal security. We are accepted there by God, and when God looks down on you who are born again, He doesn't look for sin. He can't stand the sight of sin, so He doesn't look for it. He had to turn His eyes away from His Son. But He looks for the blood, and He says, "When I see the blood, then I'll pass over you." He looks for the blood, because the sin has all been forgiven — past, present, and future.

There are some of the sins that we are going to have to account for up there — sins of omission, as well as sins of commission; the things that we should have done that we haven't done; the things that we should have asked forgiveness for that we failed to ask forgiveness for. Christ is going to say, "That is all right. He is mine. I judged him at Calvary."

Colossians 2:10:

"And ye are complete in him, which is the head of all principality and power."

We are complete in Jesus Christ. We are not complete in a church or organization. We are complete in the Lord Jesus Christ, and perfected in Him.

Hebrews 10:14:

"For by one offering he hath perfected for ever them that are sanctified."

So now we are sanctified. Praise God!

At the judgment seat of Christ we find daily service must be judged. The Christian must give an account before God at the judgment seat of Christ.

Romans 14:10:

"We shall all stand before the judgment seat of Christ."

Romans 14:12:

"So then every one of us shall give account of himself to God."

The old nature is going to have to give an account of himself to God. The new nature has already been taken care of — the new nature of Jesus Christ that is in us.

II Corinthians 5:10:

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body."

"In his body" — not his soul. He must make an account of everything done in his body, whether it be good or bad. So there are degrees of reward.

This judgment — when does it occur? It occurs after the rapture of the church. I am looking for that day!

I Corinthians 4:5:

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the

counsels of the hearts; and then shall every man have praise of God."

There is a reward I like. Can you imagine a Thrice-holy God giving man praise? What have you and I ever done that we are going to receive praise from the mouth of an Almighty God?

II Timothy 4:8:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

What a crown — the crown of righteousness!

There is a vast difference between the crown of life and eternal life. Eternal life is salvation and is a gift, but the crown of life is earned — earned for faithfulness in trial. Can we go through trials faithful to God?

When trials come, I always think of Job. Job had many trials, but he was faithful to the end. He said, "Though he slay me, yet will I trust him."

I am kind of a coward when it comes to trials and tribulations, because the Lord said that whom He loveth, He chasteneth. I know the Lord loves me when I am

We Covet Your Prayers!

chastened. Then I quickly get to my knees and say, "Oh, Lord, what is it you want me to learn? Let me learn in a hurry so you'll quit the chastening. I don't want to go through my trials."

How long do we have to punish our children for the same thing? The Lord has to do the same thing. He has to chasten us over and over again before we learn where we are going wrong.

Beloved, we have that incorruptible crown — a crown of glory for faithfulness not only in suffering, but in self-control.

Beloved, what do we get at the judgment seat of Christ? We get the old nature done away with. We get a brand new body. We get the rewards for faithfulness.

Sometimes we get selfish, but I think many times we should be a little afraid for the judgment seat of Christ, for the giving account of the things that we should have done and for the things that we ought not to have done.

How often have I let the Lord down? How often have I hurt the Lord in my walk; in my talk, in my actions? How often?

I know there will be tears there, but praise God, God saved two things for Himself:

"Vengeance is mine; I will repay" and "I will wipe all tears from their eyes." There'll be no death, nor pain, nor sorrow. Former things will now have passed away. That former body, the former lusts of the flesh, those former things will pass away, and we'll be in Glory with Him.

Where would you sooner stand? Before the judgment seat of Christ, knowing that you are saved in the Beloved, or at the white throne judgment, where there won't be one born-again soul standing there? May the Holy Spirit draw you and bless these thoughts to your hearts this morning!

Fred T. Halliman

(Continued from page five)
enjoyed this series of reports, and have been somewhat better enlightened of the New Guinea mission work as a result thereof. May God's richest blessings rest upon each of you.

P.S.: The kidnapper followed the patrol for three days, trying to get the other fellow to give up his wife. The morning that we crossed Mt. Kedelo, he decided to go no farther. Since that time he and three young boys have briefly visited the Mission Station.

Thankful For TBE In Prison

I am writing to you concerning the paper that carries God's Word to so many parts of the world . . . the paper that carries the five points: Total Depravity, Unconditional Election, Limited Atonement, Perseverance-Preservation of the Saints, and Irresistible Grace, along with church doctrine, or might I say, the whole counsel of God.

For the past two years I have been confined in prison and I haven't been able to hear all these sermons preached, but by the will of God I have been able to read them in this wonderful paper, "The Baptist Examiner." I believe every true believer should get this paper weekly, for it is amazing how much help this paper has been to me in the work of the Lord Jesus Christ and the many blessings I have received while reading it.

CLAUDE REYNOLDS,
Virginia.

SEND US TEN SUBSCRIPTIONS, WE'LL RENEW YOURS FREE

10 SUBS . . . \$10.00

1. Name _____
Address _____
Zip _____
2. Name _____
Address _____
Zip _____
3. Name _____
Address _____
Zip _____
4. Name _____
Address _____
Zip _____
5. Name _____
Address _____
Zip _____
6. Name _____
Address _____
Zip _____
7. Name _____
Address _____
Zip _____
8. Name _____
Address _____
Zip _____
9. Name _____
Address _____
Zip _____
10. Name _____
Address _____
Zip _____

Enclosed \$ _____ for _____ Subs
Your Name _____
Address _____
Zip _____

GIVE US READERS
We Will Give Them The Truth

THE BAPTIST EXAMINER
JANUARY 15, 1972
PAGE EIGHT