

# EXCERPTS FROM

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# THE LINK

**North Road Chapel (Evangelical)**

**BIDEFORD**

## Internet Edition

## THE EXTENT OF THE ATONEMENT

This is a subject which the writer found somewhat confusing and which caused him much heart searching for many years. Having been brought up in Arminian circles, the main thrust of the preaching was Universal Atonement; indeed, he himself preached along these lines for many years. However, a crisis point was reached some fifteen to twenty years ago. How could a finished propitiatory work for ALL MEN be reconciled with countless numbers being damned at the last? And it cannot. The thought is preposterous.

Through diligent study under the gracious guidance of the Holy Spirit, one was led into a fuller understanding of this great and vital subject, which does not stand in isolation in the Scriptures, but is an integral part of "THE FAITH" (Singular) "once delivered". It is only as one contemplates the wholeness of Holy Scripture, and to hold the truth ENTIRE, that one comes to the UNITY OF THAT FAITH.

A few years ago the ministry at North Road Chapel was focussed on the subject of the 'ATONEMENT' and a series of sermons was preached covering a period of eighteen months, on Lord's Day evenings. This included ten addresses which dealt with 'PARTICULAR REDEMPTION', and it has been felt that an outline of these ten sermons, put into print, might be helpful to many; to do it in detail would entail a book. However, an attempt is being made to abbreviate these addresses in order to include them in this magazine over this and the next edition.

For ease of reading it is being set out in comparatively short divisions.

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### PART 1

For many years (generally speaking) the preaching of Universal Atonement has been dominant in Evangelicalism, and those who have exposed this fallacy have often been treated with scorn, even to the point of being branded heretical.

However, the fact that others do not must in no way inhibit us from championing the truth. It, Is the charge of the Church to "contend earnestly for the Faith". The word contend means: "TO STRIVE WITH OPPOSITION" - "TO COMPETE AGAINST" - "TO DEFEND OR SUPPORT" - "TO MAINTAIN A POSITION WITH CONVINCING TRUTH". The object of such articles as are contained in 'THE LINK' is to do just this; not that we be convinced by the writings of men, but by the authoritative Word of the Almighty God.

The question to be answered is: FOR WHOM DID CHRIST MAKE SATISFACTION? or FOR WHOSE SINS DID HE ATONE?

As is the case with all the deeper teaching of Holy Scripture, one needs to have a thorough grasp of The Eternal God in ALL His glorious Attributes, together with a working knowledge of His eternal counsel, as set out particularly, in the Covenants. It is the firm belief of the writer that it is ignorance of these vital subjects which is responsible for the shallow, and oftentimes, erroneous beliefs held by the majority.

Many things are revealed to us in the Word of God as being planned from ALL ETERNITY. Let it be clearly stated, in the early stages of this article that to suggest that any detail of that which the God of Heaven has planned could be frustrated or nullified, is nothing short of blasphemy.

These matters pertaining to God's eternal design and plan are seen under various headings in the Scriptures: "His purpose" (Rom.8:28) - "The eternal purpose" (Eph.3:11) - "His counsel" (Heb.6:17) - "The counsel of God" (Acts 2:23) - "My counsel" (Isa.46:10) - "The everlasting covenant" (2 Sam. 23:5 - Heb.13:20).

Part of the eternal purpose was that the only Begotten Son of God should become incarnate in order to fulfil righteousness and atone for sin. Coupled with this engagement was the Father's promised reward to the Son: "...when thou shalt make His soul an offering for sin, HE SHALL see His seed, HE SHALL prolong His days, and the pleasure of the Lord SHALL prosper in His hand. HE SHALL see of the travail of His soul, and SHALL be satisfied: by His

knowledge SHALL my righteous servant JUSTIFY MANY; for He SHALL bear THEIR iniquities." (Isa.53:10-11).

Upon the performance of the work assigned to Him, Christ was to receive the spoil. In John's gospel it is recorded that He says to His Father: "I have finished the work" (John 17:4). Therefore, CHRIST MUST "see of the travail of His soul and be SATISFIED". The MANY whose iniquities He bore must ALL be justified. If a single one of those for whom He made satisfaction be not regenerated, justified, sanctified and one day glorified, then, the Father's promise would be void; His counsel would have failed; the Everlasting Covenant would be broken; yea, the very character of the Almighty would be sullied. The IMMUTABILITY of God is at stake in this issue. To have other than sound Scriptural views and convictions on this matter is to grossly dishonour the Trinity.

The enmity of the serpent in one of its most DECEPTIVE FORMS is apparent as we consider the subject before us. Whilst it is absolutely impossible for Satan to undo the finished work of the Saviour, or to destroy any of its fruits, yet, he can, indeed he DOES, misrepresent it, and nowhere has he exercised greater subtlety than in this matter of the EXTENT of the Atonement. Here he appears as an "angel of light"; his very attempt to discredit this mighty transaction, is done under the guise of MAGNIFYING IT.

In consequence not only has he deceived great numbers of the elect, but he has succeeded in getting very many of them to assist him in his foul work, by their so-called gospel preaching. In the declaration of universal atonement the adversary has wrought one of his greatest frauds and acts of deceit.

From a superficial standpoint; which would appear to exalt Christ the most? To say: "that He died to make possible the salvation of ALL MEN" or to say: "that He died ONLY for the elect". Which seems to display the greatest compassion for sinners? Or again, which would appear to bring out the value of the Blood the greatest? To say that it avails for a given number only, or, to say, that it redeems all of Adam's race, if only they will decide for Christ? Were it not for the

truth set out in Holy Writ, everyone would answer these questions in the wrong way. This, in itself, is proof enough that the venom of the serpent is behind the theory of universal atonement.

How worthless, yea, how dangerous is natural thinking and carnal reasoning when dealing with spiritual matters. When men bring THEIR thoughts and opinions to bear upon God's revealed truth, there is the hiss of the serpent in it. The wisest Christian who has ever lived is utterly incapable of thinking right thoughts about Divine things, unless his thinking be governed by the Holy Scriptures. To read our thoughts into the Word of God, is to handle that Word deceitfully. By doing this we DECEIVE ourselves, and we shall DECEIVE others. From whence cometh deceit? - THE DEVIL; he is the author of DECEPTION and the promoter of it. How tragic it is that so many Christians imagine that the glory of God is greatly enhanced by affirming that atonement is universal, and to suggest 'Particular Redemption' is held to place a restriction upon His benevolence.

If we are to arrive at a right conclusion, we dare not speak OUTSIDE of Divine revelation; for remember God's thoughts are not our thoughts. John Owen wrote: "ONLY THAT IS GLORIOUS TO GOD OF WHICH HE ASCRIBES AND REVEALS." However splendid our thoughts may appear to us; however reasonable our theories are in our own eyes; if they are at variance with the Word of God, then, they are an abomination unto Him. A.W.Pink said: "THERE ARE MANY OBJECTS WHICH LOOK PERFECT AT A DISTANCE BUT WHEN EXAMINED AT CLOSE QUARTERS ARE FOUND TO BE SADLY DEFECTIVE." Most assuredly is this the case when the theory of 'Universal Atonement' is closely examined.

The assertion that God's design in sending His Son into this world was that every sinner might be saved, may at first sight seem conducive to the magnifying of His grace, but closer inspection will show the contrary to be the case. Is it really to the honour and glory of God that He should so deal in wrath and judgment with His only Beloved Son for every man that has ever lived, and then leave the SUCCESS of that propitiatory work to the WILL and DECISION of a fallen creature? Can honour really be measured in this way? The propounding of a general redemption does not magnify the grace of God; it DEGRADES it: What is more it DEBASES the

work of Christ. According to this theory, God has only provided a PRECARIOUS SALVATION (Precarious meaning: "Depending upon the will of another" - "not well established" - "a large element of chance" - "doubtful" - "uncertain").

Is this the salvation set out in Holy Scripture? Is there some element of chance in that which pertains to the True and living God? Is that Everlasting Covenant UNCERTAIN? Are the decrees of the Almighty DOUBTFUL? Is the mighty work of Christ but a MERE POSSIBILITY which can only become ACTUAL with the compliance and agreement of a fallen sinner? Are the Father and the Son, having gone to the lengths of Calvary, ultimately, dependent upon the wills of depraved mortals to effect that salvation?

This is to depict a God who, although having done so much, yet, in the end, as to the final result of that work, is helpless: He can do no more: He stands back and awaits the end result - CHANCE! Could a more God-dishonouring theory ever have been thought out by the Devil? Even so, this has been, and still is the so-called gospel of the great majority of mission and evangelistic preachers. Shame upon them for such a distortion of Truth.

How immeasurably superior is the gospel of Holy Scripture which SECURES the absolute and certain salvation of EVERY ONE for whom it was made; leaving nothing uncertain or dependent upon fallen, fickle man. Is it not a fact that if salvation were but a POSSIBILITY to man, then its application and blessing would be an IMPOSSIBILITY, for, because of TOTAL DEPRAVITY, none would accept it.

Let another question be asked: Which sets forth the TRUE VALUE of atonement, and which demonstrates its EFFICACY: that which effectively secures the ACTUAL SALVATION OF EVERYONE for whom it was made, or that which ends in the great majority of those for whom Christ shed His precious blood as a ransom, being eternally punished in Hell? It is staggering to think that any could hold such a view as this, but a great many do, and the writer of this article was once among them, WHY? Because of a lack of understanding of the WORK OF THE ATONEMENT. In Arminian circles the Biblical concept of the Atonement is never preached.

What IS the true Scriptural nature of this work? It was the SPECIFIC and ACTUAL bearing of the sins (in full) of DEFINITE PERSONS. It was the ACTUAL DISCHARGE of THEIR DEBT. It was the POSITIVE suffering of the law's penalty in order that THOSE PERSONS might go free. Further to this it must be remembered that God, as SUPREME JUDGE, has ACCEPTED that satisfaction made by the surety. So, WHERE oh! WHERE would God's honour, His justice .and His faithfulness be, if, notwithstanding, the work of Christ, He yet eternally punished millions for whom His Son died? If atonement is universal, the Mediator having died for all, and God HAS ACCEPTED that ransom, then ALL men MUST be saved; THERE IS NO ALTERNATIVE. Or do we harbour in our minds the God dishonouring thought that He punishes twice that He put His beloved Son to death upon the cross for the sins of ALL MEN and for the SAME sins He punishes eternally the SAME sinners who committed those sins for whom Christ died.

What faith, what confidence can any one have in a God of this nature? To present a Redeemer who has actually shed His blood for countless millions who are now in Hell, will give neither assurance nor confidence to anyone; for what guarantee is there but that one day we shall all end in the same doom? If this atonement has failed for them, then how can any be persuaded that it will succeed for us? It must be categorically stated that an atonement which fails to atone and a sacrifice which fails to deliver, is worthless.

The costly price of redemption was far too precious in the sight of God for it to be cast away on souls that perish. CHRIST NEVER DIED IN VAIN FOR A SINGLE CHILD OF ADAM. The Bible teaches PARTICULAR REDEMPTION, not UNIVERSAL ATONEMENT. The Mediator "was delivered for OUR offences, and raised again for OUR justification" (Rom 4:25). that is THE ELECT. He was not delivered for the reprobate, neither did God raise His Son for their justification. It is ALL whose offences Christ bore, who are justified.

God hath made Christ to be sin for us ... that we might be made the righteousness of God in Him - Cf. 2 Cor.5:21. As the Mediator was MADE SIN for all those for whom He died, so inevitably must those for whom He was made sin be MADE the righteousness of God in Him. Again, the Scriptures state in Rom.8:32: "He that spared not His own Son, but

delivered Him up for us all, how shall He not with Him also freely give us all things?"

If God delivered up His Son for ALL MANKIND, then He will, yea, He must freely bestow (NOT OFFER) but actually give Repentance and Faith - ALL that pertains to salvation - to ALL MANKIND; for there is an absolute and sure connection in the Word of God between Christ's actual purchase of salvation and the positive making over to those persons for whom it was wrought.

John Owen, who has gone down in history as the prince of theologians, wrote: "Can it be conceived that there should be a redemption of men and those men NOT REDEEMED, that a price should be paid and the purchase never consummated? Yet all this must be made true, and innumerable other absurdities if universal redemption be asserted, a price would be paid for ALL yet FEW delivered. The redemption of ALL perfected yet FEW redeemed. The judge satisfied, the jailor conquered, and yet the prisoners remain enthralled in bondage, and that eternally."

Let it be said again, a greater nonsense the Devil could never have invented, yet, large sections of the Church believe and preach this. The questions which must be answered are:

1. Was the work of Christ designed to make the salvation of ALL Adam's race POSSIBLE or was it designed to make the salvation of ALL His own CERTAIN?
2. Was it to remove those obstacles which stood in the way of God pardoning men, or was it to REMOVE ALL THE SIN of those whom God had predestinated to eternal glory?
3. Was it simply to 'open a way' whereby sinners could approach unto God IF THEY SO DESIRED, or did Peter have the right idea when he wrote: "Christ also hath once suffered for sins, the just for the unjust, that he might BRING us to God..." (1 Peter 3:18)?

Of course Peter was right. The apostles did not set forth these Arminian theories; in fact the Devil had not invented them at this point in history. No! Peter, inspired by the infallible Holy Spirit, was declaring ETERNAL TRUTH. The work; of Christ is invincible, it BRINGS ALL to God for whom



satisfaction was made. Whilst repentance and faith ARE VITAL - and this will be dealt with later - yet, this is all taken care of, for it is a part of Christ's work. HE PURCHASED AND GIVES THAT VERY FAITH AND REPENTANCE with which we believe and turns "Him hath God exalted with His right hand to be a Prince and a Saviour, for to GIVE repentance to Israel, and forgiveness of sins" (Acts 5:31).

The Word of God is most explicit in setting forth that Christ's purchase and the Holy Spirit's application pertain to the SAME INDIVIDUALS. For whomsoever Christ obtained spiritual blessings and eternal life, unto THEM shall the Holy Spirit communicate these things.

How well we know Isaiah Chapter 53, or do we? "The chastisement of our peace was upon Him; and with His stripes WE ARE healed." How much clearer could it be put? HIS chastisement and OUR healing are inseparably associated. That which Almighty God intended from all eternity, and what Deity enshrined in that Everlasting Covenant, will infallibly come to pass: ALL OF IT, no more no less. Alexander Carsons said: "If the wisdom of men cannot reconcile this with their views of what is right then let them be prepared to dispute the matter with the Almighty at the Day of Judgment."

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## PART 2

We are now to consider this subject from the aspect of the UPRIGHTNESS or RECTITUDE of God. The God of heaven is a God of TRUTH: no variableness: no shadow of turning. JUST and RIGHT is He: "Shall not the judge of all the earth do right" (Gen.18:25). To do right is a principle which can never be violated by the Supreme Being.

God will not REMIT sin without PULL satisfaction, neither will he PUNISH sin where a PULL satisfaction has been received. To infer anything other is inconsistent with the PERFECT EQUITY of the Eternal God. If the punishment of sin has been borne, then, the remission of the offence MUST be granted. The very principles of uprightness must suppose this; yea, rectitude DEMANDS it.

The death of Christ being a legal satisfaction for sin, ALL for whom He died MUST enjoy the clearance of their guilt. It would be as much at variance with justice and equity that any for whom Christ made satisfaction should continue in sin and die under condemnation, as it would be for God to grant pardon and life to a sinner without satisfaction having been made at all. Holy justice indispensably requires that ALL the benefits of Christ's work be IMPARTED TO EVERYONE FOR WHOM IT WAS MADE; for not only was satisfaction made by the Mediator, it was also ACCEPTED by God at the bar of Divine justice on behalf of ALL those FOR WHOM IT WAS MADE.

All will admit that multitudes of men are NOT delivered from the punishment of sin, and that vast numbers perish in condemnation. The very nature of atonement being an EFFICACIOUS work and unailing in its end, must surely compel any Christian who intelligently thinks this through, to infer that for such as perish NO satisfaction was made. If this is denied, as it is by the preachers of 'Universal Atonement', then one must maintain the MONSTROUS BELIEF that the INFALLIBLE JUDGE refuses to remit the punishment of millions for whose offences He has received FULL COMPENSATION; that He finally condemns those for whom He has received the FULL RANSOM PRICE; that He seeks satisfaction in their personal ETERNAL PUNISHMENT, having ALREADY obtained and ACCEPTED that satisfaction through the sufferings of Christ. Or, to put it another way: an infinitely righteous God takes DOUBLE PAYMENT for the same debt; DOUBLE SATISFACTION for the same offence; extracting without mercy, FIRST from the Surety, then later from those for whom the Surety stood.

Such conclusions are REVOLTING and TOTALLY alien to the truth of Holy Scripture. Teaching and preaching which is so deficient in doctrinal content as to allow for such inferences to be drawn, should be firmly withstood. Just as Election must ever be held within the context of Total Depravity, so also must the Atonement ever be taught within the framework of Sovereign Election.

This man-devised scheme of Universal Atonement, which has been accepted by such large sections of the Church, is an assumption without Biblical warrant, and careful analysis shows it to be a gigantic nonsense. It sets forth Christ as

a Saviour of those who are NEVER saved; it portrays Christ as a Redeemer of THOSE who are NEVER redeemed; and it heralds Him as a deliverer of untold millions who are NEVER delivered. What kind of Atonement is this? It is not the Biblical revelation of the SATISFACTION which the Mediator made. No! this theory is an invention of the Devil to dishonour Christ by distorting Truth. Alas! vast numbers of Christians have been deluded; they not only hold this but they preach it world-wide. It is their gospel.

No doubt as some read this, they will be in a dilemma, and secretly thinking: "I believe that Christ made atonement for all men universally, but vast numbers are not saved because they do not trust Him". Reasoning of this kind only goes to prove that such have never really come to understand the true meaning of 'Human Depravity'. What is more it is a deviation from the doctrine of 'Election' and 'Divine Sovereignty'. Two very important issues must be faced:

1. At the time when the work of Christ was actually effected, vast multitudes were ALREADY forever imprisoned in darkness. DID CHRIST DIE FOR THEM? Did they have opportunity to trust Him?

2. It is no exaggeration to say that one half of the human race has NEVER heard the message of salvation, so, HOW CAN THEY BELIEVE IT? Some will argue that this is the fault of the Church - they should have carried the message - but let none lose sight of such inspired words as are found in Acts 16:6-7. Here the Holy Spirit FORBAD the gospel to be preached to certain folk; neither were they allowed to enter certain countries. God is sovereign and it is the prerogative of the great Head of the Church to close doors as well as to open - Cf. Rev.3:7-8. Whatever blame may rest upon Christians for their failure, THE HOLY SPIRIT IS SUPREME AND INVINCIBLE in the calling of the elect. The MEANS as well as the END is taken care of by the Trinity in the matter of salvation.

If God has elected a person, and Christ has paid the ransom for that person, then, the Holy Spirit will so order, that someone will be stirred up to carry the glad tidings, or by some other UNFAILING means that person will be reached, and effectually called. To think or suggest otherwise is nothing short of blasphemy, for it is the express mission of the Holy Spirit to apply the saving benefits of Christ to ALL

for whom it was made and NONE ever have, or ever will be missed.

To harbour the thought that the outworking of the Eternal Counsel and its fulfilment is affected by the coldness and lack of zeal on the part of the Church is a fallacy; it is a denial of Divine Sovereignty, and it is the reasoning of unbelief. That God will one day call His people into account for their apathy and failure in their charge to preach the gospel to every creature, is another matter, and this truth must be impressed, but in no way does the Church's slackness mean that elect souls are being overlooked, and will be lost at the last.

In the Bible we learn that, according to the good pleasure of HIS WILL, a number, which no man can number of Adam's race, taken from EVERY NATION under heaven, were CHOSEN before time began" or creation was effected: ALL these were predestinated unto the adoption of children by virtue of the redemptive work of Christ. This is the UNDENIABLE TRUTH of Ephesians 1:4-7.

Herein is the love of God manifested to this fallen world, in that a VAST REMNANT of Adam's family, according to God's grace, are to be ETERNALLY SAVED: whereas, in the case of fallen angels NONE will be saved; they, with the REMAINDER of Adam's race will suffer the due reward of their iniquity - NO ATONEMENT.

Therein is set forth the SEVERITY OF GOD. As was stated earlier, never must any of the Holy Perfections of the Godhead be forgotten or left out of our theology, for ALL His attributes are ACTIVE, and ALL are to be openly displayed: "BEHOLD therefore the GOODNESS and SEVERITY of God: On them which fell, SEVERITY, but toward thee, GOODNESS if thou continue in His goodness: otherwise thou also shalt be cut off" (Rom.11:22).

The Bible teaches: GOD CHOSE to Himself a people of Adam's posterity (not all, but some); these were redeemed by Christ and every one in his generation will be effectually called by the Holy Spirit. It will be apparent to a careful reader of the Scriptures, who has not a preconceived notion, but

comes to its pages with a clear and open mind, that mankind is seen to be divided into two classes: This is common to Old and New Testaments and runs from Genesis to Revelation: Cain - Abel: Jacob - Esau: Israel - The Heathen nations: The Church - The World: The Sheep - The Goats, etc.

With this division we also note that what is affirmed to the one class is denied to the other. This is the very tenor of Holy Scripture. Every assertion that Christ died for HIS people is a REPUDIATION that He died for all the race: "He shall save HIS PEOPLE from their sins" (Matt.1:21) - "I lay down my life for THE SHEEP" (John 10:15) - "Christ also loved THE CHURCH and gave himself for it" (Eph.5:25). This DISCRIMINATIVE language is meaningless if He died for all mankind.

The son of God came into this world to make absolute and complete satisfaction to God, both preceptive and penal, for HIS PEOPLE - a company given Him by the Father before time began: FOREKNOWN BY THE GODHEAD. FATHER, SON and HOLY SPIRIT. Their names are enrolled in the Book of Life - Cf. Rev.17:8 - Phil.4:3. EVERY NAME was before Him from Bethlehem to Calvary: "I know my sheep", said the Saviour. He was not working out a spotless righteousness 'EN MASSE' but for INDIVIDUAL SINNERS. Calvary did not constitute a lump sum payment to provide for anybody and everybody. This is a gross distortion of the work of Christ. He bore OUR sins. This was specific not indiscriminate. The work of the Mediator was not some kind of token payment. On the cross the Redeemer had every individual elect soul before Him. What is more, every sin which every one of His sheep had ever committed or would ever commit, was FULLY KNOWN to the Lamb of God. He identified and knew them to be the SPECIFIC sins of each elect soul. The curse and judgment of each sin was upon Him in all its ghastly reality.

Calvary was not some HIT or MISS transaction. The Mediator was there on behalf of A PEOPLE whom He did FOREKNOW, and EVERY sin of EVERY individual of that company was FULLY, POSITIVELY, FINALLY and ETERNALLY PUT AWAY: and when He returned to heaven He appeared as ADVOCATE at the bar of Divine justice, bearing THE NAMES of ALL those for whom He had made satisfaction; and those names TALLY with the names enrolled in the BOOK OF LIFE.

Further to this, every one of those names is known to the Holy Spirit, and in the time appointed, in the Providence of God: "The rod of His strength is put forth out of Zion and such are made willing in the day of His power". For, "whom He did predestinate, THEM He also called:" (Rom.8:30) - "The Lord knoweth them that are His (2 Tim.2:19) • Of course He knows them, they are the very members of His Body. Christ did not die for unknown members who might or might not decide to be a part of His Body - what a ridiculous theory! The members which form the Body of Christ were seen ENTIRE and given to Him before the foundation of the world.

In sharp contrast to this, we read in Matthew 7:21-23: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I NEVER KNEW YOU; depart from me, ye that work iniquity."

Arminian preaching maintains that the Saviour knew everybody at Calvary and was making satisfaction for ALL MEN; yet, in the coming judgment day, vast numbers of them He will NOT KNOW. What an absurdity this is when examined in the pure light of Scripture.

Let it be repeated; Christ laid down His life for THE SHEEP. These sheep are CALLED BY NAME; they FOLLOW HIM. He gives unto THEM eternal life and THEY shall never perish - Cf. John Chapter 10. Does not this make it abundantly clear that ALL for whom Christ died will be saved and that He died for NONE other than those upon whom the gift of faith IS bestowed. It is THE SHEEP who hear His voice, believe, and follow. These are the ones for whom the Good Shepherd laid down His life - NOT FOR ALL.

To infer universal atonement renders the tenth chapter of John meaningless, for as the Lord continued the discourse, the doctrines of Election and Particular Redemption are the more emphasized: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16).

OTHER SHEEP - future generations - Gentile sheep (Romans 9)»  
But note the wordings "other sheep - I HAVE". They were His before they believed - Yes! HE KNOWS THEM. "Them also I MUST bring": none will be overlooked. "They SHALL hear my voice" - everyone in his or her generation at the appointed time.

"But ye believe not, because ye are not my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me" (John 10:26-27). What could be plainer? Men believe not, because they are not of HIS SHEEP. If they had been amongst the number then they would have been atoned for, and in consequence would hear His voice, and follow. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37). All that number SHALL come and as they come (one by one) under the Holy Spirit's mighty power, NONE will ever be cast out.

Nothing is left to chance in the economy of the Eternal God. It is unthinkable that in this great matter of Atonement, God should have poured out His righteous fury and exacted full and final payment from His only begotten Son on behalf of untold millions who will be eternally damned.

Let it be asserted again: The Bible teaches PARTICULAR REDEMPTION, and any other teaching, is not just at variance, it is diametrically OPPOSED to the clear statement of Holy Writ.

W. H. Molland.

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"Many believe in an atonement made for everybody; but then, their atonement is just this; that Judas was atoned for as much as Peter, and that the damned in hell were as much the objects of Jesus Christ's satisfaction as the saved in heaven. Though they do not say so in proper words yet they must mean that in the case of multitudes Christ died in vain, for they preach that He died for all, and yet so ineffectual was His dying for them that many are damned afterwards. Such an atonement I DESPISE - I REJECT IT".

C. H. Spurgeon.

PRAYER AND PRAISE IN PUBLIC WORSHIP

K.F.T.Matrunola - Portsmouth

PRAYER.

1. Prayer belongs to true worship. Gen.26 tells of the beginning of public worship and is indicative of prayer. Abraham prayed Gen.12:8; 13 s Tabernacle and Temple service included prayer. In the New Testament notice prayer in Acts 2:42; 4:24-31; 1 Tim. 2:1f.

2. Our praying in worship will be to the Father, through the Son, and by the Holy Spirit. Eph.2:18; Col.3:1.

3. Our praying will include the usual elements of Adoration, Thanksgiving, Confession, Supplication and Intercession. Certain themes will continually be remembered in prayer - the glory of God, the furtherance of the gospel, the calling of the elect, the perseverance of the saints, the coming of Christ and the last things. Certain conditions will always need our prayers - the tempted, the desolate, the sorrowing, the afflicted, the persecuted, the dying. Prayer must ever be made for the Church and its ministers; for the state and its rulers.

4. Reverence of language and manner belong to prayer whether in private or public. We have the immense privilege of direct access to God, but must at all times recall the character of the One to whom we come.(Isa.5:15). While we have the right to address God as "Our Father" we have also the responsibility to hallow His Name. (Matt.6:9)

5. Our praying will be for the living and for the yet unborn, but not for the dead. The believing dead have all they need in Christ, there is nothing we can ask for them. The unbelieving dead are in a state unalterable, there is nothing, by praying, that we can do for them.

6. All are to pray in public worship. Though not all will pray audibly, yet all are to engage in prayer. It is not that while one is praying others are merely waiting for him to finish. He who prays audibly is 'leading' the



congregation in its praying. Those responsible for the Order and Conduct of the worship will see that those men pray who are capable of this solemn duty (1 Tim.2:8). The length of prayers needs much wisdom and discipline. Bible prayers are short, whereas some Puritan praying lasted for an hour! It will be helpful if those who pray audibly in public worship remember they are leading others and do not pray so long that few are able to keep up with them.

7. The Lord's Prayer. While some repeat this in worship it is the writer's belief that the Lord never intended His words in Matt.6:9-13 to be so used. It is not a set form of prayer but a model or pattern for praying. We do not find the Saviour in the prayer of John 17 repeating the words of Matt.6, but we find Him employing the pattern of these verses. While it would not necessarily be wrong to pray the Lord's Prayer in public worship, frequent use of it could easily amount to "vain repetitions" which the Lord cautions us against in Matt.6.

#### PRAISE.

We mean by praise, singing in public worship. According to the dictionary singing is to "utter words in tuneful succession." While praise will be associated with all parts of worship, we are specifically thinking of audible tuneful succession as in Eph.5:19.

1. Singing is part of true worship. In the Old Testament we have Moses singing with the children of Israel after the Deliverance at the Red Sea. Ex. 15:1f (Cf. Rev.15:2-4). We have a Psalm of Moses in Psalm 90. The place of singing in the Temple worship is conspicuous (2 Chron.5:11-14). The use of the Psalms needs no comment.

In the New Testament we have the directions in Eph.5:19 and Col.3:16). The early Christians followed this teaching as the observation of Pliny the Younger indicates. Writing concerning Christians in Bithynia about 112 A.D., he says, "On an appointed day they had been accustomed to meet before daybreak, and to recite a hymn antiphonally to Christ as to a God."

At the Reformation, singing was rediscovered as pertaining to the worship of the whole church. Luther wrote hymns; Galvin established congregational Psalm singing. Today in churches true to Biblical and Reformation practice singing has been maintained. While some sing only Psalms and others only hymns, none the less they are united in the need to sing in the public worship of God.

2. "Psalms and hymns and spiritual songs". Some believe that these three titles refer to the same collection of praise, namely the Psalter. They will not sing in public worship uninspired compositions however sound in content. John Gill is prepared to concede this interpretation of Eph.5:19 and Col.3:16, but will not limit the singing of the church to the Psalms. He writes: "Such hymns and spiritual songs composed by good men uninspired, may be made use of, provided care is taken that they may be agreeable to the sacred writings and to the analogy of faith."

The writer can only state that he believes we should not omit the singing of Psalms, but that we may also sing suitable, scriptural hymns. New Testament truths carefully expressed by godly hymn-writers seem entirely consistent with the singing of a "new song" unto the Lord for His salvation.

The manner of our singing in worship. Unitedly - Moses and the children of Israel in Ex. 15. - The Lord and the disciples after the institution of the Supper in Matt.26:30. The directions in Eph.5:19 and Col.3:16. From the heart as spiritually motivated. This does not mean 'hearty' singing. It is "singing with grace in your hearts". Graceless people may be good singers of hymns and enjoy their singing, but this is not worship "to the Lord". Making Melody - The Psalms had musical settings, but with the cessation of Jewish ceremonial religion these accompaniments no longer have relevance. The New Testament emphasis is on spiritual praise, singing that depends on experience of grace more than musical accompaniment. Some forbid any instrument along with the singing. Others employ an instrument to help the singers. This is permissible, even desirable, where difficulty is experienced with raising and sustaining a tune. Musical accompaniment beyond affording aid to the singers is to be discouraged. Charles Hodge wrote: "Whenever

the singing or music is so elaborate as to distract attention from God to itself, it is subversive of the end designed and productive of evil." May God enable us in public worship to sing His praise. "Praise ye the Lord; for it is good to sing praises unto our God; for it is pleasant; and praise is comely." (Ps.14:1).

"Ransomed, healed, restored, forgiven  
Who like thee His praise should sing?"

(Lyte)

Taken from the magazine 'Gospel Tidings' by kind permission.

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### THE DAY OF DAYS

F.J.Harris  
(Uxbridge Road Tabernacle,  
Shepherd's Bush)

"How amiable are Thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord." Psalm 84:1.

What strong language the psalmist uses to express his love for the Lord's house and his desire to be there. Is it the language of our hearts? Do we really long for and love the Lord's day when we can assemble ourselves to worship the Lord?" Our answer to such a question will depend upon our understanding of what true worship is. Surely the reason why the psalmist so loved God's house and why it was so amiable, or lovely, to him was that there the Lord graciously manifested Himself. Though God is everywhere present in the world, yet He is graciously present in the church. In public worship on the Lord's day, there is something of heaven upon earth, for as far as we can discover from the scriptures all the worship of the angels and the redeemed saints in heaven is public. They make one glorious congregation and together sing the praises of Him that sits upon the throne and of the Lamb.

So the psalmist expressed his longing for the courts of the Lord and thus showed that his "heart and flesh cried out for the living God". As far as it is the true expression of our hearts it is well with us when we sing:

"We love Thy house, O God,  
Wherein Thy people meet.  
For Thou, O Lord, art there,  
Thy chosen flock to greet."

The Lord's day has been described as the "market day" of our souls. Do we approach it with the anticipation with which the farmer looks forward to the market? He will spend part of the week in diligent preparation; he will have his work done by the previous night so that he can give himself wholeheartedly to the day's activities; he will journey there with expectancy and spend the day as profitably as he can, delighting to converse with those of similar interests; he will return home glad, though perhaps a little sad that the day is over and he will doubtless seek to assess the value of his day's trading.

Is it so with us? Do we keenly anticipate the Lord's day? Do we make any preparation for it? Do we give ourselves wholeheartedly to its activities and delight to do so? Do we spend the day profitably? Do we love to meet with others to discuss, the things nearest to our hearts? Do we return home glad (though with a sense of sadness that the day is over)? Do we seek to estimate what profit the day has brought to our souls? I wonder how often we examine ourselves at the end of the day to see what we have gained.

We ought to have been expecting to gain much, for in worship we do not only seek God we find Him:

"...Where'er they seek Thee, Thou art found..."

Do we realise that in worship we are not only bringing God our praise and adoration, our love and our gratitude, but we are receiving from Him also? True it is that in worship we draw near to God but it is equally true that He draws near to us. "Worship is not only an expression of gratitude but a means of grace whereby the hungry are fed" wrote

Stephen Charnock. Another Puritan, John Owen, wrote: "To make a pretence of coming unto God, and not with expectation of receiving good and great things from Him, is to despise God. An aimless, careless, casual, routine habit of church-going is neither rational nor reverent." Let us treasure our Sundays, viewing them as feast days and market days: "not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another..." But let us come to God's house with faith for we shall not "carry anything more away than we can collect in the vessel of faith".

Finally, in what way are we to approach God in worship? Charnock again sums it up perfectly: "God is a Spirit infinitely happy, therefore we must approach Him with cheerfulness; He is a Spirit infinite in majesty, therefore we must come before Him with reverence; He is a Spirit infinitely high, therefore we must offer up our sacrifices with deepest humility; He is a Spirit infinitely holy, therefore we must address Him with purity; He is a Spirit infinitely glorious, therefore we must acknowledge His excellency...He is a Spirit infinitely provoked by us, therefore we must offer up our worship in the name of a pacifying mediator and intercessor" even our Lord and Saviour Jesus Christ.

May we all have grace to be true worshippers for our Saviour said, "The Father seeketh such to worship Him".

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"The Sabbath stretches through all ages; affects all men in every period of time, distinguishes the true servants of God from the wicked, more than any other ordinance; Upholds the visible profession of religion before the eyes of men; keeps up the face and aspect of Christianity in the world; is the most direct honour that a man can pay to the name and will of God; and will never cease in its authority here, till our Sabbaths on earth give place to the eternal Sabbath of which they are the pledge, the preparation, the end."

DANIEL WILSON D.D.

## EDITORIAL

Whilst 'THE LINK' is circulated amongst many who see clearly the teaching of Holy Scripture concerning the basic elements of the Faith, such as are being dealt with in the more recent publications - "Human Depravity", "Election", "The Extent of the Atonement" - there may be others who have never heard these matters expounded, and have been unable to resolve them for themselves. For them there will undoubtedly be problems, such as, how can Election, Predestination, Particular Redemption etc., be reconciled with such Scriptures as, John 3:16 - 1 John 2:2-2 Peter 3:9. In no way have those responsible for articles in this magazine lost sight of these verses, and they will be dealt with in subsequent editions, D.V. Their point of 'link up' will thus be seen, so forming 'the unity of The Faith'.

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## ANNOUNCEMENTS.

ANNUAL BIBLE CONVENTION - Saturday 20th July.

Preacher: Mr. John Roberts (London)

Afternoon 3.30pm. Tea 5pm. Evening 6pm.

## VISITING PREACHERS

Sunday 21st July Mr. John Roberts (London)

Sunday 28th July Mr. K.F.T. Matrunola (Portsmouth)

## THE 'DRIVE-IN' CHURCH

From Sunday 14th July to Sunday 1st September our evening services will be held on the river bank car park at 6.30pm.

Since going to print our esteemed brother Mr. F.W. Bridge has been called into the presence of his Lord. Our love and prayers go out to his dear wife and to all the family. A more detailed report will be made in our next issue.