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## The Baptist Examiner

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

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### Italy In Prophecy

CONTINUED FROM PRECEDING ISSUE

MILBURN COCKRELL  
Dorsey, Mississippi

Last week I dealt with the prophecy in Daniel chapters 2 and 7 about the revival of the Roman Empire. I also mentioned Revelation 13 which is another prophecy of the revival of the ten federate nations in the land area of the old Roman Empire. Today I want to discuss the prophecy about Rome in Revelation 17.

REVELATION 17:3, 7-15

Like Daniel, John saw the beast which represented the revived Roman Empire more than once. John saw the same beast he had seen in chapter 13 — in chapter 17. He gave additional information about this beast in chapter 17, verse 3: "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns." His description of the beast continues in verses 7 to 8: "And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and them that dwell on the earth shall wonder whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

The expression, "the beast that was, and is not, and yet is" is easy to understand if you realize John is referring to the Roman Empire. The Roman Empire though great in John's day was going to lose its imperial power, then it would later be revived by the Antichrist.

Now notice verse 9: "And here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth." Since the woman is said to sit upon the beast or Antichrist in verse 3, then these seven mountains must be the seat of the beast's government. There never was but one city ever built upon seven hills and that city is Rome. This passage indicates that the future capital of the one-world government and the one-world church will be the seven hill city of Rome, Italy. Rome is at the present time the seat of the largest branch of the Christian religion in all the world.

It is surprising to know that the Roman Catholic Bible (New Testament, Confraternity edition — published by the Catholic Publishing Company) has a footnote on Revelation 17 as follows: "The beast spoken of here seems to be the Roman Empire, as in chapter 13."

We are told that the seven heads of the beast are seven hills to identify Rome as the seat of the Antichrist and the false

church. Then in verse 10 we see that these seven heads also represent seven kings who have ruled in the city of Rome. Five of these are fallen, one is; and the other is not yet come. The five fallen heads are Roman rulers who had an untimely end and who in life were worshipped as gods. This points to Julius Caesar, Tiberius, Caligula, Claudius and Nero. The "one is" refers to Domitian, the last of the



MILBURN COCKRELL

Caesars, living when John wrote Revelation. The one to follow Domitian would be a seventh or Antichrist.

We find in Revelation 13:3 that one of the seven heads of the beast which represented Rome received a deadly wound. This helps us to understand Revelation 17:11. The Antichrist will imitate the resurrection of Christ and make the "world wonder after the beast" (Rev. 13:3). This will probably happen in the middle of the seven years of the tribulation when the Devil is cast out of heaven (Rev. 12:7-9). This accounts for the great change in Antichrist who will become Sat-

anic the last three and half years. He will break the covenant with the Jews (Dan. 9:27) and desecrate the rebuilt temple in Jerusalem with an idol of himself (Matt. 24:15; Rev. 13:13-15). Satan will enter the body of the fatally wounded Antichrist when he is cast out of heaven as he did Judas.

#### THE TEN KINGS

In verses 12 to 13 John speaks plainly about the kings of the ten nations found largely in the old Roman Empire. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast."

Then as always in Daniel John sees the establishment of Christ's Millennial Kingdom on earth. He says in verse 14: "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of Lords, and King of kings: and they that are with him are called, and chosen, and faithful." A further description of this is found in Revelation 19:19-20. John says: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived (Continued on page 6, column 4)

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### The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

#### "DESPISING THE CHURCH OF GOD"

"Despise ye the church of God?"  
—I Cor. 11:22.

There is a tremendous difference between hating and despising. While most of us ordinarily do not make any distinction, both our English dictionary and the Word of God distinguish between hating and despising. Hate is of the heart. To despise is of the head and mind. Even our Lord Jesus made this distinction Himself. Listen:

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise

the other. You can not serve God and mammon."—Matt. 6:24.

Since despising is of the head or the mind, it literally means "to look down on" or "subordinate" or to "lightly esteem" or to "hold in contempt." A mother despises her good-for-nothing son because of his trifling habits. She does not hate him. Doubtless in her heart she loves him, yet looks down on him and lightly esteems him because of his good-for-nothing ways.

In like measure, a wife despises her worthless husband. She does not hate him. Her affection

for him is proven in view of the love that she manifests in his behalf day by day through the deeds she does for him. Yet, she does hold him in contempt, and she does "lightly esteem" him because he is worthless.

Thus it is that many folk despise the church that Jesus built. They perhaps don't hate it, but they do subordinate or look down on His church.

I  
THOSE DESPISE THE  
CHURCH OF GOD WHO THINK  
OF THE CHURCH AS UNI-  
(Continued on page 2, column 1)

### Problems, Real Joys And Blessings In Navajoland

BILL BURKET  
Farmington, New Mexico

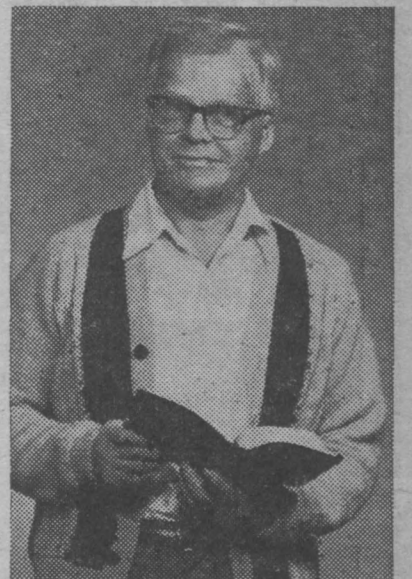
Dear Friends:

Greetings in the name of our Lord Jesus Christ from Navajoland, U.S.A.

This report is to inform you concerning some of the trials and problems that we are encountering as we endeavor to serve the Lord among this great Indian Nation. The hindrances have been so great over the last six months, with the trials leading to discouragements and disappointments; that I would be ready to throw in the towel if I didn't believe that our sovereign God is still working everything after the counsel of His own will.

As you know, we obtained a building for holding services in, here in Farmington, the past October. At that time we had four families meeting in our home, including one Navajo and three white families or Anglos (as the white man is called out here to distinguish him from the Spanish, Negro or Indian). As there doesn't seem to be any sound church in this area, and as our house was becoming a little crowded for services, I believed it was time to get a place to meet in, hoping that different races might be induced to meet together. This seems to be one mistake.

I should have remembered the Sunday school teacher in a local Baptist church who told a Spanish girl that she should go to a Catholic church. Perhaps another mistake is that I passed out THE BAPTIST EXAMINER whenever



BILL BURKET

I visited homes inviting people to the services. After all, even the Baptist(?) in these parts go in a big way for Christmas, Easter, sun-rise services, union ser-

(Continued on page 5, column 2)

### John R. Rice — Still The Heretic He's Always Been

SECOND INSTALLMENT

By JOE WILSON  
Winston-Salem, N.C.

The first chapter in Rice's book, "Predestined For Hell? No.", is entitled "John Calvin's Theory of Predestination." Now if one will read this chapter, he will readily see that Rice has absolutely no intention of being honest in his discussion of this subject. If one will read Calvin on "Predestination," he will see that Calvin emphasizes the election of some to salvation, and says very little about the doctrine of "Reprobation." Yet Rice places nearly the entire emphasis of this chapter on the matter of Calvinists teaching that some are predestinated for Hell. I really have gotten quite weary of reading that junk. Why doesn't Rice set forth Calvin's teaching on salvation? Note as we go along, or if you have read the book, or the articles in Rice's paper, how Rice

deliberately slants his writings so as to deliberately misrepresent the teaching of Calvinists.

Again, it is hard to deal with Rice's book because of his continual confusion as to the use of the terms, Calvinism and Hypercalvinism. He just will not be consistent in this matter. One time he will say that Calvin taught



JOE WILSON

something, and then turn around and call that something, Hypercalvinism.

Rice continually, in this chapter, accuses Calvin and Calvinists of teaching that some are "borned to be damned by God's own choice," "born to be damned by God's own plan, and cannot be saved," "foreordained to be damned, unconditionally." pp. 8, 9. Now this is not honest representation of one's adversary. This is just a deliberate lie set forth to deceive people, and cause them to turn against Calvinism, without knowing what it is. Note that Rice says that Calvin and Boetner mean that men are foreordained to be damned, unconditionally. Note (Continued on page 7, column 3)



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JOHN R. GILPIN.....Editor

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## ARE WE FACING THE END OF THE WORLD?

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ROY MASON

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### "Despising"

(Continued from page one)  
VERSAL INSTEAD OF LOCAL.  
Jesus said:

"I will build my church."

—Matt. 16:18

The word "ecclesia" which is translated "church" in this instance, is used in classic Greek many, many times, and always without exception it refers to a local assembly. Certainly Jesus would not give it an entirely new meaning the first time He used it (Matt. 16:18), but rather, would use it as those to whom He spoke used it themselves.

I preach often on the subject of "Grace" and this audience is familiar with its meaning. Possibly the great proportion of you realize that the word "grace" means "unmerited favor." Because it has been explained so often and defined so frequently from this pulpit, you understand it to mean thus. Well, I certainly

would not use it with a different meaning unless I paused to explain the new meaning which I was placing upon it. So it is with Christ's use of the word "ecclesia." As it was used in His day, it meant a local assembly. Certainly Jesus would not use it with a different meaning to this unless He paused to explain this new meaning, and this He did not.

### "ECCLESIA" USED 22 TIMES.

Jesus used this word "ecclesia" twenty-two times. The first usage of it was when He established His church.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." —Matt. 16:18.

His second usage of it was in connection with giving a rule of discipline.

"And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and as a publican." —Matt. 16:18.

In this second usage, He undoubtedly meant a local assembly. The word could not allow any meaning other than that of a local assembly.

The other twenty times that Jesus used this word were in the book of Revelation, and in each of these instances, He used it as referring to a local congregation. Thus in every instance except the first usage of it (Matt. 16:18), we know that He meant a local church. While this first usage of it may be problematical, the other twenty-one times that Jesus used the word are very definite and positive in their reference to a local body. Thus the odds are 21-0 that He meant a local church when He said, "I will build my church."

Yet, I would remind you, beloved, that those of us who believe that Jesus' church is a local body, are very much in the minority. We are a very infinitesimal group in comparison with the great number who believe the church to be universal. The vast multitude of believers today teach that the church is a universal body and those who do in the light of what we have said relative to Jesus' usage of the word, despise the church of God by speaking of it as being universal instead of local.

### II

## THOSE DESPISE THE CHURCH OF GOD WHO APPEAL FROM HER AUTHORITY.

Jesus said that there was no higher court than the church itself. In giving His rule of discipline for the church; He made this statement:

"And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

—Matt. 18:17

Then when the Apostle Paul wrote to the church at Corinth, he likewise told the saints at Corinth that there was no higher court than the church itself. Listen:

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers?" —I Cor. 6:1-8.

### CHURCH "ROWS" IN COURT.

Every once in a while some individual or group of individuals carry a church case to the association for settlement. Even sometimes these church "rows" are carried into court that the laws of the land might decide the right and wrong. Well, beloved, the one who carries a church case

to an association or into court to settle it, says by his action that there is a higher court than the church, and he thus despises the church. By his actions he "looks down on"—he "holds in contempt"—he "lightly esteems" the authority of his own local church.

### III

## THOSE DESPISE THE CHURCH OF GOD WHO SUBORDINATE HER PROSPERITY TO THEIR OWN PERSONAL INTERESTS.

There is in every church organization, a group who are definitely concerned about their own personal interests. Sometimes these are in a minority. Often a church votes on a matter and perhaps some individual isn't satisfied with the way in which the vote is cast. Accordingly, he gets his family and his crowd and his gang and his cohorts together for the next meeting and votes again to overrule the action of the church previously. Well, surely such a one despises the church when he subordinates the interest of the church to the personal interest of himself.

We have a good example of such an individual in God's Word. Listen:

"I wrote unto the church; but Diotrephes, who loveth to have the preeminence among them, re-

ing a member of any church unless it be a true church. I would not be a member of a church that was Arminian in its theology. I would not be a member of a church which participates in union meetings. I would not be a member of a church that dragged individuals up to the front either to a mourner's bench or just to intentionally receive them in a cold, spiritless way. I would not be a member of a church where the women were unbridled to teach, pray, make motions and testify, contrary to God's Word. I would not be a member of a church that received alien immersion or that practiced open communion. If I moved into such a community, I would leave my letter in the community from whence I had moved. Never for one moment's time would I ever become a member of a church which violated the doctrines of God's Word. In this connection, it is well to remember the words of the Apostle Paul. Listen:

## THOSE DESPISE THE CHURCH OF GOD WHO REFUSE TO FELLOWSHIP WITH A TRUE NEW TESTAMENT CHURCH WHEN THEY MOVE INTO A COMMUNITY.

I have always contended that there is an abundance of Scripture as to why one should move his church membership when he himself moves. Listen:

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

—Matt. 5:15

In this, Jesus said that the proper place for a candle was on the candlestick. Of course, the candle represents your life, and what does Jesus say represents the candlestick? Listen:

"The seven candlesticks which thou sawest are the seven churches." —Rev. 1:20.

Here Jesus declares that the candlestick represents the church. In other words, we are to put our candle on the candlestick, and since the candlestick represents the church, this would mean to say that each individual ought to have his candle on the candlestick in the community where he lives.

I heard Bro. Boyce Taylor say years ago that in his long pastorate at Murray (34 years), one of three things happened to those individuals who moved to Murray and would not fellowship with the church of which he was pastor. First of all, they had a lot of sickness. In the second place, they had financial loss, and finally, their children went to the Devil. Well, I have seen those same three things happen during my pastoral experience. In some instances, I have seen all three of them in the same home. Certainly God will not trifle with those who despise His church.

In this connection, I want to make a very definite exception. You will notice that I have said that the individual despises the church who refuses to fellowship with a true New Testament church. Note the word "true." No man has any business becoming

ing a member of any church unless it be a true church. I would not be a member of a church that was Arminian in its theology. I would not be a member of a church which participates in union meetings. I would not be a member of a church that dragged individuals up to the front either to a mourner's bench or just to intentionally receive them in a cold, spiritless way. I would not be a member of a church where the women were unbridled to teach, pray, make motions and testify, contrary to God's Word. I would not be a member of a church that received alien immersion or that practiced open communion. If I moved into such a community, I would leave my letter in the community from whence I had moved. Never for one moment's time would I ever become a member of a church which violated the doctrines of God's Word. In this connection, it is well to remember the words of the Apostle Paul. Listen:

"Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure."

—II Tim. 5:22

Yet when an individual moves into a community where there is a true New Testament church, it is his duty to become affiliated therewith, and when he refuses to do so, he despises the church of God.

### VI

## THOSE DESPISE THE CHURCH OF GOD WHO WITHDRAW THEIR LETTERS FROM THE CHURCH AND HIDE THEM IN A TRUNK.

This is a common experience on the part of many supposed-to-be Christians, who, because of a difference with the pastor or some member of the Church subordinate the church and look down upon it.

We have many different kinds of Baptists. When I was over in Indiana sometime ago, I found a new specie, namely, the "lily Baptists." You remember that Jesus said of the lilies, "they toil not, neither do they spin." Well, over there I found "lily Baptists" — they toiled not. Then here in Eastern Kentucky we have another group who contended that a preacher should drink intoxicants before preaching for his stimulation. These folk who thus "wet their whistle" before preaching, are called the "Forty Gallon Baptists." Then of recent date I heard of another group — namely, the "Forty Drop Baptists." It just takes forty drops of water to scare (Continued on page 3, column 5)

## "ARE WE FACING THE END OF THE WORLD?"

By  
ROY MASON



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ceiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbideth them that would, and casteth them out of the church."

—III John 1:9-11

Bro. Diotrephes has, of course, died long ago, yet he has left a tremendous spiritual progeny in the world. There are plenty of those individuals in most all of our churches "who love to have the preeminence." On any occasion they will put personal interests above that of the church, and thereby despise the church that Jesus built.

When I was in Georgetown College, a friend of mine that was pastor of a Baptist church a short distance from college, went out to preach one Saturday afternoon at his appointment, but found that on that morning a little group had met secretly and voted him out. The church knew nothing at all of the action of this little group as it wasn't a regularly called business meeting. Well, certainly such a group considers the church exceedingly small in comparison to themselves.

### IV

## THOSE DESPISE THE CHURCH OF GOD WHO ESTEEM LODGE MEMBERSHIP AND LODGE FELLOWSHIP ABOVE CHURCH MEMBERSHIP AND CHURCH FELLOWSHIP.

I am sure that you have seen these individuals many, many times. For fear you have not, let me describe them to you; They are regularly at the lodge, but seldom at church. They are in front at the lodge, but they are in the rear at church. They go early to lodge, but late to church. They are forward at the lodge, but they are backward at church. They are at home in the lodge, but they are

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# THEODOSIA ERNEST

(Continued from last week)

"But let us go back. You will recollect, Mrs. Percy, that we were endeavoring to answer your question, how it was that what had once been Churches of Jesus Christ, became the persecutors of the true believers and obedient disciples of the Lord. I said that the first step towards this unhappy result was that by which the Churches lost their separate independence, and became the subjects of a hierarchy of *bishops*. They gave up their sole allegiance to Christ, and owned the rule of human masters. We have spent perhaps more time than we should in showing how that was done. But, simultaneous with that, and, like that, brought about by little and little, was another change, still more important. That was a change in the *government* of the Church: this was a change in the character of its constituent *membership*. That was a change of *external polity*: this was a change of the very materials of which it was composed. That set over the Church rulers whom Christ had not appointed: this introduced into the Church members whom Christ had not authorized. The first change, even before itself was fully consummated, did much to prepare the way for the introduction of the second; and the second did much in after years to perpetuate the first. Christ's Churches were at first, as we have seen, composed exclusively of those who had given evidence of conversion, and had professed a rational and personal belief in Him as their Redeemer. They were a *spiritual* people, who had been *renewed* in the temper and disposition of their minds; in whom the carnal enmity of the natural mind had been made light in the Lord; who had been subjects of an interior change so great that it was aptly designated a new birth, by which they were introduced into a new life, as was symbolized in their baptism; wherein their old life, their former self was represented as dead and *buried* with Christ, and their present self as raised up again from the dead; so that they should henceforth walk in newness of life, or simply live a new life. The first Churches, I say the true Churches of Jesus Christ, were composed, or designed to be composed, of such people as these. But very early after *COUNCILS* of bishops had usurped the prerogative of Christ, and began to *make laws for the government of the Churches*, they changed the conditions of membership, and substituted the *repetition of a form of words* for an intelligent profession of a living faith. Grown persons, youth, and children, were taught, like parrots, to repeat the form of words; and when they had been thus prepared, they were initiated into the Church, and entitled to all its privileges. The Church was therefore soon composed of unconverted men; and they were taught that by the *ceremony* of their initiation, by the magic efficacy of their baptism, they had been made members of Christ and heirs of glory; and were ready enough to *obey* the behests of those *bishops* at whose hands they now were taught eternal life could only be obtained. Salvation was in the *sacraments*: the sacraments were in the *Church*, and could only be available when received at the hand of the *bishop*, or some one authorized by him. And what the bishop's blessing gave, the bishop's curse could take away. The bishop had the keys of heaven and hell. Whom he would he slew; and whom he would he kept alive. Not for time — that were a trifle — but his power reached beyond the grave, and was as lasting as eternity. Who would not fear the bishop? Then, on the other hand, the bishops loved power; and the bishops loved wealth. Strange as it may seem, they delighted in magnificent cathedrals, and splendid palaces, and princely ostentation. To gain wealth, they must have subjects; to multiply subjects was the shortest way to power and opulence. Now, each bishop claimed as his subject those who were baptized by him or under his direction. Each, therefore, had an interest in making the terms of entrance into the Church as easy as possible.

"At first they gave instruction to adults, and when they could repeat the creed and catechism, admitted them to baptism. But they could not overlook the rising generation. It would soon control the wealth and power of the nation. That wealth and power must be made subservient to the Church. The *worth* therefore were all, so far as practicable collected and catechized, and baptized. Then the children, as soon as they could learn the creed and say the needful formula, were brought into the Church. The smaller children still, as soon as they could say the words as *prompted* at the time. And, at length, little, puling babes, who could not answer for themselves at all, but were obliged to have *sponsors* to say for them what older people had been required to say for themselves. When these water-made Christians, these unconverted minors, children and babes, grew up to manhood, *they were the Church*. They had no more love for Christ and for His cause, no more of His meekness, no more of His charity, no more of His justice, than if they had not been baptized; no more than the heathen. Yet they were the members; they were the deacons; they were the presbyters; they were the bishops; and is it any wonder that, like other unconverted men, they hated, and despised, and rejected, and persecuted the simple gospel and the pure religion of the meek and lowly Nazarene? Is it any wonder that a true believer, who had the courage to obey God rather than man; who protested against this monstrous metamorphosis of Christianity, and ventured to intimate that *this was not the Church which Christ established*, was at once denounced as a heretic, excommunicated as a schismatic, banished as a disturber of the *peace of the Church*, or *burnt*, as a warning to the faithful not to distrust the teachings of their priests and bishops? This is the process by which the first persecuting Churches were made; and this is the process by which every persecuting Church has been made, down to the present time. They have all brought in their *members* in childhood, or infancy; and they grow up *wicked men*, haters of Jesus, and persecutors of His people. No Church that bears the Christian name, and which requires the same terms of membership that the Scriptures do, namely, personal repentance for sin, and

personal faith in Christ, has ever persecuted; and it is remarkable that *every one of all* the Pedobaptist ecclesiastical establishments, *all* these so-called Churches of Christ, have, when they have had the power, been *persecutors* of those who could not conscientiously submit to their dictation."

"That, if true, is certainly a very remarkable fact," said the Doctor, "and very suggestive. I do not feel disposed to question it just now; nor will I ask you to-day for the authorities upon which you base the account you have just now given of the introduction of infant baptism. The picture you give is natural enough, and I could readily believe it, if properly authenticated. But I have always taken it for granted that infant baptism was, if not sanctioned by the apostles, one of the very earliest innovations on their practice, and that it was introduced with so great unanimity that there is no record of the time or manner of its coming in, or of any opposition to it. But I will not ask you for your testimony now. We have already had a long sitting, and we have yet another test to apply to the Church of Rome."

"That will not take us long. Our test is the ninth and the last. It says that, No apostate Church can be a Church of Christ. Not that a true Church may not, in process of time, by change of members, change of officers, and change of laws, cease to be a true Church, and thus become apostate; but that after she *has* thus apostatized, she is no Church of Christ, even though she may still retain the same name and the same external forms that she had at first. Christ's *institution*, called the Church, is to be permanent and perpetual. But as many an individual example of that institution has died out and ceased to be, so many a one has gone out from Christ's jurisdiction, and associated with His enemies. But when it *has* done so it is not a Church of Christ; where it has done so, it has no authority in His kingdom; when it has done so, its members are no longer members of Christ's Church; its ordinances are no longer Christian ordinances, its ministry is no longer the Christian ministry. *All its official acts are null and void*. It cannot therefore be the medium of baptism to members or ordination to ministers. This is self-evident. It is a thing of necessity, unless you admit the absurdity that an organization which is *not* a Church of Christ, and to which Christ has given no authority, is yet entirely competent to perform in a legal and valid manner, those acts which He has intrusted exclusively to His Church."

"I trust our friends here will notice this point; I dwell upon it because it is of vast importance."

"How so, Mr. Courtney? I do not discover any thing so *very* important in it," said Theodosia; "but I suppose it is my stupidity that prevents me from seeing it."

"I will tell you. The Episcopalians, the Lutherans, the Presbyterians, the Methodists, and, I believe, all those denominations who are called *Protestants*, believe and teach that the Church of Rome, so far from being a true Church of Christ, is that *Anti-christ* which was foretold by the apostles. They have the best of reasons for this faith. There is no doubt that they are in this entirely correct. And yet, while they thus believe and teach, they cannot deny the fact that *they all received their baptism and their ordination* from the Church of Rome. Now, if Rome were never a Church of Christ, they could not even pretend that it had any right to baptize or ordain, any more than the Mormon society at Nauvoo had baptism and ordination conferred by them, and received through them, would have been no more *Christian* baptism than if it had been received from the followers of Mohammed in Mecca. They therefore say that Rome *was once* a true Church, but that she has *apostatized* and become what she is. As she was once a Church, she could receive and transmit true Christian baptism and valid ordination. Now, our position is, that from the day she became *apostate* she *ceased to be* a Church of Christ. She was no more a Church of His than if she never had been one. She had no more authority to act as the administrator of the laws of His kingdom than if she had never possessed that authority. Her baptism, *after* that, was no more Christian baptism than the washing of the heathen in the pagan temples of their idol gods was Christian baptism. The ordination of a minister by her authority and for her service, was no more Christian ordination than the consecration of a priest of Jupiter was Christian ordination; for she was no more a Christian Church, and had no more authority to act in the capacity of a Christian Church than any other company of those who hated holiness and persecuted the true disciples of the Lord."

"This surely will not admit of doubt; it needs no argument. If any one will dispute this, it is hardly worth while to reason with him. Christ gave the authority to administer His ordinances and execute His laws to His Church as the executive of His kingdom. Now, when any assembly *ceases* to be His Church, it has no longer His commission. All its rights are forfeited. It cannot carry them out of the kingdom; it cannot exercise them as Christ's executive, when itself no longer belongs to Christ. A provincial government that has revolted against its king, thrown off its allegiance, instituted new officers, made new laws, received other subjects, and directed all its powers, physical and mental, to the destruction of the faithful subjects of their former king, are surely not legal administrators of the ordinances of his kingdom. They may still *claim* to act by his authority; they may still employ his *name* to give apparent sanction to their work; they may deny that they are rebels; they may declare that the king has *no other faithful subjects but themselves*, and gives authority to none but them. Yet all this will not legalize their acts. Their acts will no more possess the *actual* sanction of the king than if they had been done in their own name, or in the name of some foreign potentate, whose authority they had never pretended to recognize. The faithful subjects of the king can no more recognize."

(Continued on page 5, column 4 and 5)

## "Despising"

(Continued from page two)

them into staying away from the house of God. Well, here's another group — "trunk Baptists." They keep their church membership in the trunk.

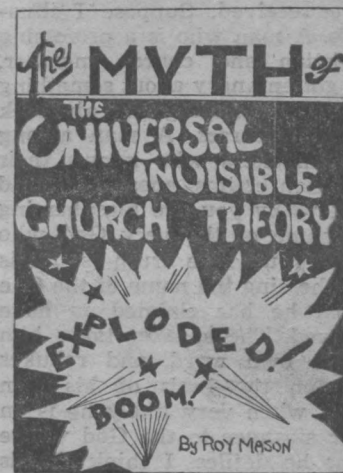
I was making a call some time ago, and when the woman told me that she was a "trunk Baptist," I asked to see her letter. When she went upstairs to secure it, she found that the rats had gotten into the trunk and the letter was eaten into shreds. When she came back down stairs, her little six-year-old boy said, "Mamma, the rats have ruined your religion." Well, beloved, that's just about true of all that crowd who withdraw their letters from the church and hide them in the trunk — something has ruined their religion. I insist, beloved, when an individual takes this action, he despises the church of God.

VII

**THOSE DESPISE THE CHURCH OF GOD WHO PROFESS TO BE SAVED BUT WHO WILL NOT BE BAPTIZED NOR ADDED TO THE CHURCH.**

On the day of Pentecost, three thousand souls were saved and from all indications, were bap-

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tized. The Word of God declares that all those who were saved in that period, were not only baptized, but added to the church. Listen:

"And the Lord added to the church daily such as should be saved."—Acts 2:47.

Yet there are individuals today who profess that they have been saved for months and even for years who refuse to follow Jesus in baptism and join His church. They are unlike the Philippian jailer of whom it is said:

"And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."

—Acts 16:33

Many years ago, a woman told me she had been saved for sixteen years, but had not followed the Lord in baptism. That was fifteen years ago and she has never been baptized yet. Well, such an individual despises the church which Jesus built and by his actions says that he knows more than the Lord Jesus who established His church and who commanded all believers to follow Him in baptism.

VIII

**THOSE DESPISE THE CHURCH OF GOD WHO PROFESS TO BE SAVED BUT WHO LIVE IN THE WORLD.**

This certainly comes home to many of us for the world has a (Continued on page 4, column 4)

**THE BAPTIST EXAMINER**

**MAY 29, 1971**

**PAGE THREE**



# The Baptist Examiner FORUM

"Please explain II Peter 2:1, especially the phrase 'even denying the Lord that bought them.'"

**ROY MASON**  
RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



Here we have a warning against the false teachers who were predicted to arise, and who have arisen to afflict churches all down through the centuries. It is said that they will bring in ruinous heresies — not just small heresies, but those that undermine the very foundations of true Christianity.

The thing that bothers many people in reading this passage is the expression, "even denying the Lord that bought them." Did the Lord actually "buy" these heretics? Did He shed His blood to atone for the sins of those who repudiate the foundational truths of Christianity, and are they blood bought even while spewing forth their heresies? Of course not. The truth is, they were denying the Lord whom they professed to have received. Suppose I illustrate. A man who is a professing Christian and church member, has gotten angry about something and he is making the air reek with his curses. A man among the onlookers who knows their Christian claims, speaks out and says, "Why you are blaspheming the name of the very God who saved you." The truth is, he is blaspheming the name of the One whom he has claimed to have received. The speaker takes him at his own word, and rebukes Him on the basis of his own claim, when very likely he is an utter stranger to the God whose name he defiles. I think this is exactly the case in this Scripture before us. The heretics spoken of, by their teachings deny the very One whom they have professed to believe in.

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



In order to fully understand this passage it is necessary to do a little study of the Greek forms used in the word "Lord."

There are two Greek words that are used in the New Testament for the word "Lord;" "Kurios" and "Despotes." Both of them are used to refer to God but Despotes is never used in reference to Christ.

In Luke 2:29, 30 we hear Simon as he holds the young child Jesus and says to God the Father: "Lord (Depotes), now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." Another time we are told that Peter and John prayed for help to God. "And when they heard that, they lifted up their voice to God with one accord, and said, Lord (Despotes), thou art God, which hast made heaven, and earth, and the sea, and all that in them is." (Acts 4:24) The only other time Despotes is used out-

side of II Peter 2:1 is in Revelation 6:10. "And they cried with a loud voice, saying, how long, O Lord (Despotes), holy and true, dost thou not judge and avenge our blood on them that dwell on the earth."

Peter in his second epistle uses Kurios when he is speaking of the Lord Jesus Christ. "Knowing that shortly I must put off this my tabernacle, even as our Lord (Kurios) Jesus Christ hath shewed me." (II Peter 1:14) He uses Kurios in several passages throughout the epistle and even in the second chapter right after the verse in question.

Why does he use a different word in verse 1? Because he is talking about a different thing. He is not talking about the sacrifice of Jesus Christ who bought all His people on the cross. He is talking about the salvation of the Jewish nation. Almighty God bought the Jewish nation out of slavery from Egypt. "Do ye thus requite the Lord, O foolish people and unwise? Is not He thy Father that hath bought thee? Hath He not made thee, and established thee?" Deut. 32:6)

These false prophets were coming in and teaching heresy and in doing so were denying the Lord that bought them out of bondage as a nation.

**E. G. COOK**

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



The first fact we need to see in this verse of Scripture is that these people under consideration are false teachers who bring in damnable heresies, and who also bring upon themselves swift destruction. This fact establishes another fact, and that is that these people have never been, nor will they ever be redeemed. A redeemed people are never headed for swift destruction. But there is still another fact concerning these people, and that is, the Lord bought them.

Now these facts pose a problem. Holy Rollers, a great host of whom call themselves Baptists, say that Christ paid everybody's sin debt, but the sinner must do something in order to get the benefit of what He did. That makes it a do something salvation. There is absolutely no way around it. If the sinner must do just one little tiny thing in order to be saved, then you have a salvation by works, and not by grace. These Holy Rollers would have hell literally running over with people whose sin debt has already been paid. But if God were to cast just one person into that lake of fire whose sins had already been paid for, He would not be a just God.

But some may say, If the Lord bought these false teachers, does that not mean that He paid their sin debt? Those who ask this question in all sincerity deserve the very best answer we Forum writers can give them. And I hope that you who read the Forum are also faithful in praying for us who do the writing. It is such a great responsibility.

We find that the Greeks have three main words for buy, purchase, etc. They are AGORAZO, EXAGORAZO and LUTROO. Both EXAGORAZO and LUTROO are correctly translated "to redeem." But EXAGORAZO does not signify the actual redemption. It signifies the actual redemption with the view of redeeming. LUTROO signifies the actual redemption which means to deliver, or to set at liberty. LUTROO is found in Titus 2:14 and in I Peter 1:18 as well as other places where actual redemption is in view.

However, in II Pet. 2:1 the word is AGORAZO which simply means to buy something just as you would buy a suit of clothes or an automobile. It does not mean to redeem by any stretch of the imagination here in this Scripture. In Gen. 1:28 Adam was given dominion over everything that moved upon the earth. But when he fell into sin his dominion fell into the hands of Satan. In Jno. 14:30 our Lord called him the prince of this world. And in II Cor. 4:4 Paul calls him the god of this world. God is sovereign over all, but by His permissive will Satan has the dominion over this old world even today.

However, on the Cross of Calvary our Lord bought back everything that Adam lost when he fell, which includes everything that moves upon the earth. These false teachers were included in this purchase in the same sense as the cattle on a thousand hills. They are His property to do with as seemeth good in His sight. But He did not pay their sin debt any more than He did for the cattle on a thousand hills. Sometimes we are too quick to jump to the conclusion that since our Lord bought these old reprobates that means He redeemed them. But there is no spiritual redemption in a thousand miles of this verse of Scripture.

It is true that, though our Lord bought back that which Adam had lost, He has not as yet taken possession of that which He bought on the Cross of Calvary. But in due time He will do so. If anyone should desire any more of my comments concerning this subject, I refer you to my book "Let's Study Revelation" pages 65-66.

**AUSTIN FIELDS**

PASTOR,  
Arabia Baptist  
Church  
Arabia, Ohio



In this verse and the chapter, the Comforter warns us (blood bought elect) concerning false teachers who come denying the blood atonement of Jesus Christ, which He offered to God in behalf of His people. This verse does not teach that the false teachers were bought, rather its teachings picture false teachers denying the very Christ that bought us (elect) with His precious blood.

A careful consideration of the pronoun "them," reveals that the Holy Spirit is referring to those among the people who were redeemed by blood. The word them cannot be applied to the unregenerated (false teachers) for they were never bought by Jesus Christ. Those whom Jesus bought are all redeemed without exception. When Christ offered Himself as a ransom for sinners, the judge (God) ordered the release of all prisoners for whom He died.

"Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom."—Job. 33:24.

From this verse, it becomes very clear that the false teachers did not deny the Lord that bought them (false teachers) rather they denied the Lord Jesus Christ who had bought the people they were trying to deceive. They do this by bringing in damnable heresies, which includes salvation by works, baptism, keeping the law and holding on faithful to the end. Thus, they deny limited atonement, that Jesus finished the work of redemption for His people, teach that regeneration is dependent upon merit or free will of the

## FREEWAY MEDITATION

By MIKE S. KING  
Marengo, Ohio

"Whereas ye know not what shall be on the morrow. For what is your life? It is but a vapour that appeareth for a little time and then vanisheth away."—Ja. 4:14.

As we reflect on our travels on the highways, we are reminded of the reality and the finality of our arch enemy, death. Our highways are fast becoming wholesale slaughter houses where death reaps a mighty harvest daily.

It has been our lot to observe first hand the evidence of this grim fact, and it is with this thought in mind we want to meditate today.

We were at the scene of a two-car head-on crash where two souls were snatched unexpectedly into eternity; one instantly and the other lingering in an unconscious state for four hours before stepping through the veil of death. Our first thought was "Where will they spend eternity?" We were troubled by this question throughout the day.

We were first of all faced with the reality of death and were reminded of the Scripture that says: "It is appointed unto man once to die and after this the judgment." Heb. 9:27. These two had kept their appointment and now they await the judgment.

We thought further on the fact that to them death was unexpected as well as being a reality.

Both of these souls had left sinner, and by so doing, they bring upon themselves swift destruction.

Thus, these (false teachers) who deny the deity and the atoning work of Jesus (who alone can and does save) were not sent by the Lord. They spake but without authority from Jesus or His church. Therefore, they are no more than, "wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever" 2 Pet. 2:17.

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our Lord into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."—Jude 4.

From these two verses, it is evident that the false teachers referred to in these two chapters deny the Lord as the supreme sacrifice for our sins could not be referred to as bought, but as men under the condemnation and wrath of God. To me it is inconceivable that a man who was bought by the blood of Christ would ever deny our Lord the honor that belongs to him in saving his soul. If one were to come to us denying the sovereignty of God, denying that in Jesus Christ (Continued on page 5, column 3)



### "Despising"

(Continued from page three) tremendous hold upon the child of God. The exhortations of all the Bible are that we shall come out from among the world and live a life of separation. Listen: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you."—II Cor. 6:14-17

"Whether therefore ye eat, or drink or whatsoever ye do, do

home expecting to see again those loved ones they had kissed goodbye that morning. They probably had not considered any possibility of death intervening. But through the instrumentality of an auto crash there will be no homecoming — no more communication this side of eternity.

As we ponder this scene and we think of the speed with which the eternal soul leaves the mortal body, we pause and consider that before the body came to rest in the mangled mess of steel, the soul had swiftly fled.

We want lastly to consider the finality of the departure of the soul, from the body. Read if you will Luke 16:19-30 and you can see for yourself the departure of the soul is final. You will also find that death does not alter the destination of the soul, but rather fixes and completes it. The only hope man has of salvation or of producing fruit pleasing to God is on this side of eternity, or before death.

We will conclude by asking this question: "If you were to keep your appointment with death at the reading of the last word of this article, how would your destination be fixed? Would you be one of those who cry out, 'I will not have this Christ to reign over me,' and go to eternal damnation, or would you be one of those who have taken a long look at a blood stained cross that offers complete pardon and cry out, 'God be merciful to me a sinner,' to the saving of your eternal soul! May God bless you!

all to the glory of God."

—I Cor. 10:31

"He that saith he abideth in him ought himself also so to walk, even as he walked."

—I John 2:6

### WORLDLY CHRISTIANS.

In spite of these Scriptural injunctions, the majority of professing Christians are worldly beyond description. The Sunday profession and the week day lives of most of the professing Christians are poles apart. Instead of being transformed to the things of God, the majority are conformed to the things of the world. The majority of professing Christians live like the world, act like the world and yet are surprised when the world has no confidence in their profession of faith. Such a one who is a member of a church but who lives in, for, and like the world, despises the church of God.

### IX

### THOSE DESPISE THE CHURCH OF GOD WHO DO NOT ATTEND HER MEETINGS.

There are three very pertinent Scriptures that have to do with church attendance. Listen:

"Why is the house of God forsaken?—Neh. 13:11.

"Not forsaking the assembling of ourselves together, as the manner of some is."—Heb. 10:25.

"Thou shalt be missed, because thy seat will be empty."

—I Sam. 20:18

In the New Testament, we have an example of a Baptist preacher who did not go to church. His name was Thomas. When the rest of the brethren told him that they had seen Jesus alive from the dead, he did not believe it. He had not gone to church and as a result, he doubted. Whenever a saved person does not go to God's house regularly, that individual, like Thomas, will find it easy to doubt. His life will be far different, and everybody who associates with that individual will know that he has not been regularly in the house of God. There are multiplied thousands today like Thomas who find many things to take them away from God's house on Sunday. It may be a visit, or it may be an excursion, or they may just lounge at home. It may be the weather, or it may be that they are visiting some other church member and thus keeping the second individual away also. It may be a headache or it may be (Continued on page 5, column 1)



## "Despising"

(Continued from page 4)

the lack of new clothes, or it may be one of those godless singing conventions — regardless of what it is, the individual who fails to attend all the meetings of his church, is thus despising the church that Jesus built.

"I love Thy church, oh God  
Her walls before Thee stand,  
Dear as the apple of Thine eye  
And graven on Thy hand.

For her my tears shall fall  
For her my prayers ascend,  
To her my toils and cares be given  
Till cares and toils shall end.

Beyond my highest joys  
I prize her heavenly ways,  
Her sweet communion, solemn vows  
Her hymns of love and praise.

Sure as Thy truth shall stand  
To Zion shall be given,  
The greatest glories earth can give  
And brighter bliss of Heaven."

X

## THOSE DESPISE THE CHURCH OF GOD WHO SUBORDINATE HER SERVICE.

There is a choice and a decision which every Christian has to make. The church must be served. The world also demands our service, and even much that it demands, is legitimate and right. Now when these two conflict — the church and the world — which do you serve? Be very careful lest you subordinate your church to the YMCA, the Red Cross, the PTA, or some other social organization.

### PASTOR WORKS GARDEN.

Suppose a pastor stays home from the house of God and works his garden at the hour of meeting. A member of the church passes by and the preacher says that his garden needs his attention and therefore he can't go just now to God's house. Why, of course, it would be terrible for a preacher to do that. Yet how would it appear if the preacher passed by and the deacon said that his garden needed his attention, and accordingly he could not go to God's house. Doubtless you would say that the pastor is paid for his service and that it is more pertinent that he be there than the deacon. Possibly it is true that he is paid, and yet, beloved, remember that the members themselves promised to serve without pay, out of love.

Regardless of what you subordinate the service of your church unto, whether it be your garden, or irrespective of what type work it may be — in spite of this, you despise the church of God when you do so.

XI

## THOSE DESPISE THE CHURCH OF GOD WHO WITHHOLD THEIR SUPPORT.

The Word of God is very explicit in its demands as to our financial support. Listen:

"Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

—Mal. 3:8-10.

"Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone."

—Matt. 23:23

In contrast, there are many things in the world which need and deserve our support. Sometimes there is a conflict, and when this conflict arises, which do you neglect first? Which do you neglect most? Which is it that gets the most of your support — the lodge or your church — the theatre or your church? There is many a Baptist who pays more for whiskey and tobacco and cos-

metics than he does to his church each year.

Well, beloved, such an individual who withholds his support, or who subordinates the support of his church to any other organization, thereby despises the church of God.

XII

## THOSE DESPISE THE CHURCH OF GOD WHO PREFER THE CHURCHES OF MEN.

I insist upon the fact that there is only one church of God, namely, a Missionary Baptist Church. All others are churches of men. Only a Missionary Baptist Church is God-planned. All others are Devil-inspired and man-planned.

In this world there are multiplied thousands who have deliberately chosen a church which they knew was started in modern times and by uninspired men, and have preferred this to an institution which was set up by Jesus and which He Himself called "My church."

All of these man-made churches are sure to perish. Jesus Himself thus prophesied:

"Every plant which my heavenly Father hath not planted, shall be rooted up."—Matt. 15:13.

In the book of Revelation, after giving a description of the old whore and her harlot daughters, which represent Roman Catholicism and the Protestant churches which came out of Rome, John then says:

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."—Rev. 17:16.

Thus, all of these man-made churches are sure to perish. Yet, Christ's church will remain forever. Listen:

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of Hell shall not prevail against it."—Matt. 16:18.

In view of this fact, the man who stays in a man-made church thereby despises Jesus' church and by his attitude, shows that he is looking down on and lightly esteeming the church that Jesus built.

In closing, let me ask you a simple question: Are you despising — are you holding in contempt the church that Jesus came to establish? May God help each of us to honor and magnify His church and to make it the greatest thing in this community.

And if you know Him not as a Saviour, I beg you in Jesus' name that you be reconciled to God and thus having been saved, don't despise the church that Jesus built but immediately follow Him in baptism and become a member thereof. Suffer the words of my text again: "Despise ye the church of God?"

May God bless you!



## Burket's Report

(Continued from page one)

vices, candle-light services and all the other pagan innovations.

Well, to make a long story short, we lost one couple shortly after moving into our building and the man of another family became careless about his attendance shortly after that. We did have a few visitors, mostly young people or teenagers, friends of our sons or daughter. One evening we had a group of hippies that were supposed to be saved come to the service. They never came back as they had a preference for a "holly-roller" type meeting.

I put a "for sale" sign on the building about three months ago. Then a month later a real estate man offered to sell it for me within ninety days or there would be no charge. With about a month to go, we still have no sale.

In the meantime we have gone back to having services in our house, as it is a savings on utilities. We have also been scouting around on the reservation for the most approved place the Lord would have us to work among the Navajos, after this place is sold. There is a Navajo Christian Reform church and a Navajo As-

sembly of God church here in town besides a couple Baptists (?) groups working with the Indians here. Therefore, I feel that the place to try to work, is on the reservation where there is the least amount of witness to the truth. I have had some good visitation at a large Indian settlement 30 miles west of here. But I have decided to give that area up, as there is a good Independent Baptist missionary who has started a new work at that place. This missionary asked me to preach to his little group one Sunday night, and you would never guess what I preached on. I preached on the moral law or the ten commandments. You think that is an odd thing to preach! These Indians don't seem to have the least idea as to what constitutes sin. There is nothing the matter with having two or more wives and there isn't too much taboo on any kind of sex relations. Perhaps it is no different in pagan America today with all their free-love and the rest. Any way, I remembered that a missionary tried preaching the gospel to some American Indians in Pennsylvania many years ago and they just were not receiving it. He then began to teach them the ten commandments to show them God's standard of righteousness, or just what is sin. After that they saw their need for the good news of salvation. It seems the law is still the school master to bring people to Christ. How are sinners going to be convicted of their sin when nothing is sin anymore?

We took a trip to a far out place on the reservation known as Navajo Mountain (one of the Indians' sacred mountains). This is at the end of nowhere just across the Utah border, at the end of about 45 miles of rough dirt road. We were told that the missionary was old there and was thinking of retiring and that if we talked to the councilman and attended the Chapter meeting, we could in time take over this mission. This mission was about 15 years old and there were many good buildings erected on the mission site. But it was run by a man and his wife, about 65 years of age, who had started out as independents but had joined the Christian Missionary Alliance to have a mission board behind them. It was a requirement for getting on the reservation at that time. They were going to have a Navajo preacher come in to help them in a few days, and besides I couldn't see joining this group just so that I might preach to the Indians.

I have been looking into the possibilities of getting on the reservation at a place about 82 miles southwest of Farmington just across the Arizona border. This place, known as Luchachukai, has been on my mind for quite some

(Continued On Page 6, Col. 3)



## The Forum

(Continued from page 4)

we live, move and have our being, I would classify him as a false teacher. One can be wrong on many things, and we could classify him as saved, but to deny the work of Jesus is, to me, a dividing line. Now that we are warned, we should be on guard making sure of those who come among us that they acknowledge and confess that Jesus came in the flesh, and that his sacrifice of Himself was pleasing to God as the Judge, so that now our sins have been removed from us (elect) as far as the east is from the west.

To those who deny the Lord as did the teachers in 2 Pet. 2:1, we should not give them heed for a moment.

Rather we should be like the Ephesian church who proved them (false teachers) and found them liars. Read Rev. 2 and separate from them for they are workers of darkness, therefore not of the light.

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PAGE FIVE

## Theodosia Ernest

(Continued from page 6)

nize their acts as legal than if they had never made any part of the kingdom. Now, suppose a subject of a foreign power should be naturalized, and so entitled to all the rights of citizenship in this revolted province, and should thence pass over to some province which had continued faithful to the king; would that naturalization given by this revolted province entitle him to citizenship in the real kingdom? He has come among the rebels; he has been received by the rebels; he has been naturalized by the rebels; and he is on this account entitled to citizenship among the rebels. But now, when he comes among the faithful, he must be naturalized by the faithful. They cannot recognize the authority of the rebels to admit citizens to their kingdom. If he become a citizen there, he must be naturalized there, and by the legal and undisputed authority of their king.

"So, when a subject of Satan comes to an apostate, a revolted Church, and is received by them, baptized by them, and thus made one of them, and entitled to all the privileges of Church-membership among them, he does not by this act become a member of Christ's kingdom. This baptism does not make him a member of any true Church of Christ. And if he should desire to leave the rebels and unite with a true and faithful Church, that Church could not recognize as legal, or receive as valid, the baptism of the apostates. And if she should receive him as a member, without baptizing him, she would by that act acknowledge that his previous baptism had been legal and valid; and, consequently, that the revolted and apostate Church was, at the time of conferring it, just as much a true Church of Christ, and just as truly authorized by Christ to receive members and administer His ordinance as she is herself.

"So also in regard to ordination. Suppose, in the revolted province, some one who had been received and naturalized and made a citizen among the rebels, should be by them chosen to office, by them duly initiated and commissioned as an officer to exercise among them the authority belonging to his station; and he should choose, afterward, to go over among the faithful subjects of the king, and claim that he was entitled to exercise the authority of his office there, in the real kingdom, what would the faithful subjects of the king be bound to do? Must they recognize his authority? must they submit to his rule? If they do so, they admit that the acts of the rebels are as legal and valid as their own acts, done by order of the king. They could do no such thing. If they received him as a citizen, they must first naturalize him again; for his naturalization by the rebels is nothing to them; (it did not make him a member of the kingdom, but only of a community of rebels.) Then, if they desired his services as an officer they would elect him as such, and commission him as such. And until he had been thus chosen and commissioned, he could surely be no more an officer among them, and they could no more recognize any official act of his, than as though the rebels had never dreamed of giving him a commission in their revolted government.

"So, when an apostate, a revolted Church, has first, by their unauthorized baptism, made one a member of their apostate communion, and then appointed him to office, and commissioned him as a minister to exercise his proper functions in their rebel assemblies, this does not make him a minister of any true Church of Christ. This does not empower him to exercise the office of a minister, or make any of his ministerial acts legal and valid, within Christ's visible kingdom. Christ has intrusted the selecting and commissioning of His ministers to His Churches, and not to Churches which hate His people and His cause, and employ all their powers to injure and destroy them. If this man is to perform any official act within the true kingdom of Christ, he must first be ordained by legal authority within the kingdom; and every official act which he shall take upon him to perform, without such legal ordination, is illegal and invalid; it is null and void, as though it never had been done.

"This is surely all very plain; and I cannot conceive how any man of common sense, who will take five minutes to think about it, can ever venture to doubt or dispute it."

"Certainly, I see all that," said Theodosia; "but I do not yet quite apprehend the vast importance which you seem to attach to it. I do not yet perceive the tremendous consequences which are to follow from these self-evident truths."

"These consequences," replied Mr. Courtney, "are so tremendous, and they follow so necessarily and indisputably from the premises which we have laid down, that, when they are seen and felt, the mind almost instinctively rejects the premises; though, when seen without the consequences, it cannot help admitting their truth, and, even after the consequences are fully realized, can find no logical means of setting them aside.

"As one who stands and gazes at the desolation in the path of the avalanche, which rushed but yesterday over some beautiful, and luxuriant, and densely-populated valley, can hardly realize what he beholds; but exclaims, even while he sees it all, 'This cannot be. Surely this is not the place which yesterday was thronging with busy life and studded with peaceful dwellings, in which were beating a thousand human hearts, with all their joys and sorrows, hopes and fears; and now thus dead. And yet it must be so. This is the place; and there is now the ponderous mass which made this fearful ruin!' So he who can be brought to look this subject fairly and fully in the face; who will bring his mind and hold it to the point until he sees and realizes the premises we have laid down, and the conclusion that must, of logical necessity, follow, is apt to feel as though the mind were stunned and stupefied with the result. And though he cannot show any flaw in the argument, or offer any reason why he should think it false, he yet exclaims, 'It surely cannot be true.'

"The consequence which I have spoken of is this: An apostate Church, after it has become apostate, is not a Church

(Continued on page 6, column 1 and 2)



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## Theodosia Ernest

(Continued from page five)

of Christ. Her baptism is not valid Christian baptism. Her ministers are not legal Christian ministers. Her acts, as a Church, are one and all, utterly null and void. Now, it is admitted by Episcopalians and Presbyterians, Lutherans and Methodists, that the Church of Rome IS THUS APOSTATE, and that she WAS thus apostate before the Reformation. If so, she had before that time become incapable of conferring baptism or ordination. Her baptism was not Christian baptism, and her ministers had no authority as the ministers of Christ. And yet the only baptism and the only ordination which any of these denominations have, they received from the Church of Rome. It follows, therefore, if an apostate Church cannot confer valid Christian baptism; nay, if the baptism of Antichrist is not valid Christian baptism, the founders and first members of these Churches were not baptized; and if the ordination of Antichrist could not create a Christian minister, their ministers had never been ordained. And now, if baptism is a necessary prerequisite to Church memberships, so that an assembly, even of good people, cannot be a true, visible Church of Christ, unless its members have been baptized,—not into Mohammedanism, by the authority of the false prophet; not into Mormonism, by the authority of Joe Smith; not into Roman Catholicism, by the authority of the Pope; but into a genuine Christianity, by the authority of Jesus,—then they could not, until they had been baptized, have become true Churches of Christ. And unless genuine and valid baptism can be conferred by those who have themselves not been baptized, and unless true and valid ordination can be conferred by those who have themselves neither been baptized nor ordained, then they have never received baptism, and have never had a legal ministry; and, consequently, never have been, ARE NOT NOW, and NEVER CAN BE, true Churches and true ministers of Christ, until they shall have been baptized into a real Church of baptized believers.

"They admit that baptism is an essential prerequisite to Church-membership.

"They admit that no one can give true Christian baptism who has not been himself baptized.

"They admit that baptism conferred by Mohammedans or Mormons, by a Temperance Society, or a lodge of Odd-Fellows or Freemasons, would not be Christian baptism; but that, to be such, it must be given by a true Church of Christ.

"They admit that they received their baptism from Rome.

"And they admit—nay, they contend and prove, that Rome so far from being a true Church of Christ, was Antichrist himself—the man of sin—the son of perdition—the apocalyptic beast (Continued on page eight, columns four and five)

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## Burket's Report

(Continued from page 5)

time. The only thing there is an old Catholic mission. And it is going to take a Sovereign God to get me in that location as it seems that they are satisfied with the status quo unless the Lord intervenes. I was talking to one of the leaders in that area about doing mission work there the other day and he said they had a missionary there lately besides the Catholic. He said they had to put him out with force because he, the missionary, had spoken out against their customs. I told him that I just wanted to preach the Word of God, and it was up to the people whether or not they wish to believe it. Perhaps this is another thing that the Lord is trying to teach me. To be as wise as a serpent but as harmless as a dove. After all most folks think everyone's religion is right, and one shouldn't speak out against his neighbor's beliefs or church. Anyhow the above mentioned Navajo started me on a chase all around the reservation seeing individuals regarding getting into this area to preach the gospel. Brethren, pray for us!

I have a Baptist missionary friend who came out to work with the Navajos whenever we did. He thought he was going to work in an area where there were no missionaries. Nothing worked out at Steamboat. But instead, he got a few meetings in his mobile home near an old Presbyterian Mission. After there were a few professed a love for the truth, this brother baptised three or four including one or two former Presbyterians. Now there are some ready to crucify this brother. After all it is a capital crime to immerse one who has had water sprinkled on his head. The original word for baptism in the Navajo language was an expression meaning "water on the head". Brother Leap has received about \$2000 from the Navajos to whom he has been ministering and from another source towards a \$2500 trailer in which they hope to have services. They say they will probably call themselves the Navajo Bible Church. I don't know if I would ever drop the name "Baptist", as some believe this name is inspired. However, if the haters of the truth continue to use this name, I could almost wish that the enemies might give us some other name as Bigots or such.

I said all that above to say this. Perhaps this is some of the wisdom which God is trying to get through to me. The brother had spoken out against the Presbyterians, Catholics and the Navajo pagan customs to begin with (of which I have been guilty). But he stuck to the positive truth of God's Word, and afterwards receiving a hearing. The Navajos are now beginning to see the errors of these others. They are finding it hard to accept the sword that is coming between them though, as the Navajo is very clannish and all related to one another in the same area.

Another thing I have learned, having no large and prosperous mission board behind me, I will

just have to look for a miracle of grace before investing in a church building again. That is just what it will take for the Navajo to give to the Lord's work.

I must close now by saying thank you all for your patience and prayers and perseverance in our behalf.



## Italy

(Continued from page one) them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." Daniel said of the ultimate end of Antichrist: "I beheld then because of the voice of the great words which the horns spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." (Dan. 7:11).

### A SUMMARY OF THESE FOUR PASSAGES

Putting all the information of John and Daniel together we see the Roman Empire will go through three stages. First, there will appear a confederacy of nations within the land areas of the old Roman Empire. Second, a strong man will appear and take control of these ten kingdoms. Third, the Roman Empire will then extend its power to the whole world. Daniel 7:23 says this empire "shall devour the whole earth." John says that the king of Rome has power over all kindreds, and tongues, and nations." (Rev. 13:7). Rebellion will break out against the Roman ruler as it did in the days of the old Roman Empire. During this conflict Christ will come and end the whole affair by establishing

the kingdom of Heaven on earth.

### THE COMING ROMAN EMPEROR

I have already shown in my comments upon Daniel 7 that the Antichrist will come to power after the federation of the ten kings. The little horn will come to power by subduing three of the ten kings and securing the loyalty of the other seven. Daniel describes his little horn as a man. His eyes are like the eyes of a man. He speaks with his mouth as a man.

There are two very good reasons for believing the little horn is the king of Rome. First, the little horn will rule the Roman Empire of the last days. This makes him the king of Rome. The second, is the prophecy of Daniel 9:26. Part of that prophecy reads: "And the people of the prince that shall come, shall destroy the city and the sanctuary." Anyone knows that the people who destroyed the city of Jerusalem and the Jewish temple were the Romans in 70 A.D. But who is "the prince that shall come?" He is Antichrist, and since the Romans are his people he must be a Roman. He is called a "prince" by Daniel because a prince is a king in preparation.

The prince that shall come or the King of Rome will make a covenant with the Jews in Palestine, according to Daniel 9:27. The King of Rome will break this covenant with the Jews after three and a half years and demand that he be worshipped as god (Matt. 26:15; II Thess. 2:4; Rev. 13:4, 8, 12-18). The Emperor of Rome will once again be worshipped as Dominus et Deus — Lord and God.

Students of prophecy long ago predicted the revival of the Roman Empire and the rise of a Rom- (Continued on page 7, column 1)

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PAGE SIX



## Italy

(Continued from page 6)

an Emperor. Premillennialists have been preaching this for years in spite of the laughter of non-millennialists. Yet in our time the laughter of non-millennialists has been silenced by the events in Europe.

The probability of portions of Europe uniting is proven by the Common Market. This is the first step of the revival of the Roman Empire, yet very few have taken notice of it. A number of things have stirred the nations of Europe in the direction of political unity. The numerous wars among themselves over the years. The blessings of a united Europe under the Romans in former times. Then they realize that unless they pool their resources they will forever be pushed around between the United States and Russia. A United States of Europe would prevent wars among European countries or them and Russia. Years ago Sir Winston Churchill was impressed with this idea. He said in a speech at Zurich in 1946: "We must build a kind of United States of Europe."

The dream of a United States of Europe is old, yet it began to materialize when French Foreign Minister Robert Schuman outlined a plan on May 9, 1950 by which France, West Germany and other European countries would pool their coal and steel. During 1950 France, West Germany, Belgium, the Netherlands, Italy and Luxembourg officially accepted the Schuman plan. The six signed the European Coal and Steel Community Treaty on April 18, 1951. In Rome on May 25, 1956, the Six approved the Treaty of Rome, setting up the Common Market and the Atomic Energy Community. The contents of this treaty proves that the ultimate aim of these nations is political unity.

The February 1971 issue of NATION'S BUSINESS says under an article about the Common Market, page 44: "Britain, along with Norway, Denmark and Ireland, will be admitted to the European Economic Community. That is, unless there is a reversal of present trends. Word of admission should come this summer and within three or four years the entry process should be finalized. . . . These executives and various economists predict furthermore that trade among Market countries and the four prospective new members will be greatly stimulated when the Six become the Ten."

I believe the present economic unity is soon to become a political unity in Europe. And if these four enter the Common Market there will be ten federated kingdoms. This is the exact number in the prophecies of Daniel and John. I am not saying that these nations are the ten mentioned in Bible prophecy, nor do I maintain that

the Common Market is prophetically significant since it has not yet become a political power consisting of ten nations. I am saying that it very probable that this Common Market will give birth to a federation of ten kingdoms found largely in the land area of the old Roman Empire. To say the least about the Common Market, it is more than enough to silence all the non-millennial critics as to a revival of the Roman Empire. When news commentators begin to sound like premillennial preachers it is past time for some people to wake up.

### THE WORLD RELIGION OF ROME

The book of Revelation clearly indicates that there will be a revival also of the religion of Rome. The woman riding on the beast in Revelation 17 is the apostate church of the end time, *dominated by what we now call the Roman Catholic Church*. Because the woman is said to ride upon the Antichrist, I believe there will be once again the union

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of church and state. Following the union of church and state, there will be waged the greatest religious persecution in the history of the world (Rev. 12:6, 13-17; 13:12-28; Matt. 24:15-22). The religious persecution of former times will be surpassed in the tribulation, for the whole becomes "drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Rev. 17:6).

I believe the pope of Rome will be the head of the World Council of Churches during the tribulation. Who is better qualified to head the one-world church? The man who is already the head of the largest so-called Christian community in the world, the pope of Rome. Who is better qualified to bring about the union of church and state in the United States of Europe which is presently 77% Catholic? The pope of Rome.

After the rapture of the saints, the present theological apostasy will unite in a one-world church of tremendous wealth, prestige, and political importance. Thus with the exception of born again Christians, all Christendom will be combined under the banner of Rome and its pope. The description of the great whore reveals the purple and scarlet color accompanied by gold, precious stones and pearls. This is the attire of ceremonial Romanism.

The future of this present world is dark indeed. Premillennialists are not pessimists; we are realists. We believe that what is to be will be. We know that there will be a future Roman Empire because God said there would be. We likewise know

Rome will finally become the political and religious center of the world. We know by the Bible perilous times are ahead for this world. We know the battle of Armageddon will be the worst war this world has ever known. But we too know very well this war will end when the Prince of Peace comes and so ends this conflict that the nations of earth shall learn war no more! Therefore we say with John: "Even so, come, Lord Jesus."

## Joe Wilson

(Continued from page one)

that word "unconditional." Now please understand that those of us who call ourselves Calvinists cannot be held responsible for what a few might hold. I think that I know more about Calvinists and what they teach than Rice does. And I know that Calvinists do not believe that men are damned unconditionally or foreordained to be so. Now there may be some few somewhere in the history of the world who have held this, but it has been repudiated by the rank and file of Calvinists time and time again. I have read the writings of many Calvinists, and the Calvinistic Confessions of Faith of many Calvinistic groups. I do not know a one of them that teaches what Rice here accuses all Calvinists of teaching. Even those Calvinists who are Supralapsarian and come closest to what Rice says, still divide reprobation into two parts and teach that God passes by some unconditionally and then ordains to Hell for their sins. I doubt that one Calvinist in one thousand would say that men are foreordained to be damned unconditionally. The Philadelphia Confession of Faith, after telling us of the electing of some to salvation speaks of others being left to act in their sin to their just condemnation: I do not know a single Calvinistic confession that teaches that men are damned unconditionally. I do not know a single Calvinistic writer who teaches this. Let Rice come forth and produce a few of those who teach what he says all of them teach. I have been somewhat involved in the controversy between Infra, and Supralapsarianism. I am an Infralapsarian without apology. But even Supras, with their tendencies to Hypercalvinism will not teach (with few if any exceptions), that men are foreordained to be damned unconditionally. I tell you that intelligent, informed people will not be taken in by the lies of Rice on this matter.

Rice says: "... mean that people are elected to be saved without any reference to anything they may do." Now this is overstating and misrepresenting the position of true Calvinists. We do teach that election is uncondition-

al — that God is sovereign in election, and does not elect because of anything in man. But we do not teach that folk are elected to be saved without regard to anything they do. Calvinists believe that God has ordained the means as well as the end. We believe with the Bible that, "God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth." II Thess. 2:13. Calvinists teach that God elects to salvation, and brings men to salvation through the Holy Spirit using the truth of God's Word and bringing men to repentance and faith. We do not believe that an are saved apart from repentance and faith. Now Rice knows this I am sure. He has again misrepresented the position of Calvinism.

Rice, in chapter one of his book speaks of Calvinists saying that man cannot be saved unless God overpowers him. Now here is another misrepresentation of the case, designed to mislead and prejudice. Now some Calvinists foolishly speak of God's saving a man against his (man's) will. This is not true and Rice's idea of overpowering is not true either. Calvinists teach that, God saves by an irresistible and effectual work of the Holy Spirit. But this work is not one that drags a man to Christ against his will, with man kicking and resisting all the way. This is, by no means a fair representation of Calvinistic teaching. We teach that the Holy Spirit works effectually upon the elect so they are made willing in the day of God's power. See Psa. 110:3. We teach that God makes man hungry, thirsty, and willing, and then a man so operated upon by the Holy Spirit, willingly and gladly comes to Christ. Man comes willingly to Christ, but it is not with the old depraved will of the flesh, but with the new will created in man by the effectual work of the Holy Spirit. Calvinists should not use the terminology they sometimes do which gives our opponents opportunity to falsely charge our doctrines. So, understand that God does not overpower a man and save him against his will, but rather, gives a new nature with new desires and a new will, and man comes to Christ willingly and gladly because of this work of the Spirit.

Rice says, "Calvin meant that it is foolish to urge people to decide", "This doctrine insists that we need not urge a man to turn to Christ." Here is another of Rice's deliberate lies and willful misrepresentations. Let Rice show us this in sound Calvinist writings. Calvinists have always insisted that it is our duty to urge all men everywhere to repent of their sins and believe on Jesus Christ and be saved. I am a Calvinist without reserve. Yet, I just closed a radio broadcast by saying to the unsaved, "I appeal

to you, I urge you, I beseech you to turn from your sins and believe on Jesus Christ." I close every radio broadcast of our church with the words, "Believe on the Lord Jesus Christ, and thou shalt be saved." In giving the invitation in our church, I often exhort, urge, and beseech the unsaved to trust Christ then and there as Saviour. Again, I say I am a Calvinist, and many think I am too strong on doctrine, yet the above is my practice. Spurgeon has a tract on, "Why preach the gospel, if some are elect?" He shows, as all Calvinists believe, that God uses the preaching, the beseeching, and urging of the gospel preacher to bring the elect to salvation. I would pause here to say that those few Calvinists who cannot, and do not urge the lost to repent and believe on Jesus Christ, have gone too far—they are Hyper-calvinists, and un-Biblical and anti-Biblical in their practices. But it is a fact that the majority, overwhelmingly so, of Calvinists believe and practice the urging of the lost to repentance and faith. So Rice has again misrepresented the case and prejudiced his followers against a fair study of the matter.

In chapter one of his book, Rice again partially quotes the old Arminian standby, II Pet. 3:9. But anyone reading his book will note that he leaves out the qualifying words "is long suffering to usward." Thus Rice changes the verse which teaches that God is not willing that any of the elect should perish, to teach Rice's doctrine that God is not willing than any of mankind should perish. Would that Mr. Rice would write him a Bible of his own, and he would not have to pervert, twist, and quote half-verses of God's Bible. II Pet. 3:9. does teach that God is not willing that any of His elect should perish, but that all of them should come to repentance. But it cannot be made to teach the Arminianism of Mr. Rice without completely perverting the verse. Come, Mr. Rice, let us be honest with God's Word.

Rice quotes from Herman Hoeksema's great book, and says that this is not the Bible doctrine that "whosoever will, let him take the water of life freely." Yet the title of Mr. Hoeksema's book is "Whosoever Will", and the doctrine of Calvinists is certainly the Biblical doctrine of "whosoever will". We preach that whosoever will may come. Will Rice preach that whosoever won't may come?

I find the following statement by Rice impossible of understanding. "Those who hold it, get it from Calvin, and their statement of faith follows exactly and literally every doctrinal position of Calvin" (p. 14). Would Rice tell us where those got these doctrines who held them before Calvin was born? Augustine surely held to this doctrinal position. The Waldensians are on record as holding these truths through much of the Dark Ages. Did these folk who believed these things centuries before Calvin was born get them from Calvin? Rice's hatred of the truth has caused him to forsake the good scholarship of which he is certainly capable, and which he demands in others. What does Rice mean by our following every doctrinal position of Calvin. Surely he knows that multiplied thousands of Calvinists do not follow Calvin's church government, sprinkling, baby baptism, errors on eschatology and the like. When we say we are Calvinists, we mean that we follow the doctrinal position which is summed up in The Five Points and which has been nicknamed Calvinism. We do not pretend to follow every doctrinal position of Calvin. We oppose many of the doctrines that Calvin stood for.

Rice says, "The doctrine of salvation by grace, without works, and the kindred doctrine of God's (Continued on page 8, column 3)

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PAGE SEVEN



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James E. Hobbs

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GIVE US READERS  
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Joe Wilson

(Continued from page seven)  
faithful keeping of born-again Christians and their eternal security are clearly taught in Bible institutes and undenominational seminaries over the world." Maybe Mr. Rice can tell us what his pet, "Bob Jones University" teaches on eternal security. Rice even implies that Pentecostals and Christian Missionary Alliance groups teach the doctrines of salvation by grace and eternal security. Who is Rice trying to kid? Surely he knows that these two groups do not even pretend eternal security. Has Rice's love for the holiness (?) groups blinded him to common honesty in writing? He does admit that some honest people differ on these things.

Rice refers to Boetner's statement that there are only two views of salvation held by Christians which are Calvinism and Arminianism as "the viewpoint of a narrow-minded, warped sectarian." Now just because men hold to "eternal security" does not keep them from being Arminian. It is certainly true that whatever men hold as to salvation will fall into one or the other of Boetner's classifications—Calvinistic or Arminian. Men may differ greatly on details, but they will add a larger or smaller dose of man's works which makes them Arminian. To make salvation depend, as Rice does, on a decision that men make of themselves is to fall in the Arminian camp.

Rice says, "almost no Baptists believe that", referring to Calvinism. Now will Rice admit that historically, Calvinism has been the doctrinal position of Baptists? That only in recent years have so-called Baptists deserted this doctrinal position. Personally, I have a conviction that no one has the right to wear the honored name of "Baptist" who does not adhere to the doctrines of salvation solely, completely, and eternally by the Sovereign Grace of God.

Again and again Rice tries to make Calvinism refer only to his salvation by grace and eternal security. This is simply not true. Calvinism has always been used to refer to the doctrine that the deciding factor in a man's salvation is the will of God. When one makes that deciding factor to be the will of man, as Rice certainly does, then that person is not a Calvinist in any sense of the word. The truth of the matter is that there is an odor that attaches to the word "Arminianism", and Rice and his cohorts want to escape that odor, so they pretend to be Calvinists instead of Arminians while they hold to one point of Calvinism and four points of Arminianism.

Rice then repeats the old and oft-repeated falsehood that the division between Missionary and Hard-shell Baptists was over the doctrines called "Calvinism". This simply is not true. This split was an anti-missionary split on the part of the hard headed Hard-shell heretics. The subject of salvation by sovereign grace never entered into the split. There were those who objected to Sunday Schools and missions and they separated from true Missionary Baptists and started the Hard-shell Baptist denomination. It is not primitive. Missionary Baptists are the true primitives for they go back to the earthly ministry of the Lord Jesus Christ. True Baptist churches have always been missionary in doctrine and practice. Now Rice is an educated man. He has great scholastic ability. It is simply inexcusable for him to state that this split was over the doctrines of Sovereign Grace or Calvinism. Both groups continued to hold somewhat to these doctrines. The Hardshells went into Hyper-calvinism which is a belief in predestination of the end and not of the means used to attain those

Theodosia Ernest

(Continued from page six)

—the dragon that made war upon the saints, and that drove the true Church into the wilderness, and that wore out the saints with cruel and incessant persecutions.

"They admit all this, and they therefore must admit that they have never had true baptism, and are not true Churches of Jesus Christ.

"They may stand and stare at the ghastly array of their admissions, and at the overwhelming ruin in which these admissions bury up all their claims to be regarded as true Churches. But they cannot deny that they have made these admissions. They cannot help making them again. They must admit these things, or deny what is as open and plain as the day to every thinking mind. They dare not dispute the premises, and they cannot resist the consequence. They may lift up their hands and stupidly exclaim, 'This cannot be so,' but IT IS SO, nevertheless. They may say it is unchristian and uncharitable thus to unchurch almost the whole of Christendom. We do not do it; it is the logic of the case that does the work. Neither we nor they themselves can deny the conclusion, if these admissions are once made. They may go back, if they choose, and retract these admissions; they may take them one by one, and see if they can, see if they dare, as conscientious adherents to the simple truth, retract a single one of them.

"Let them try it. Let them begin with the last. Will they deny that Rome is Antichrist? We will prove it to them by arguments from the principal defenders of each of the denominations. We will prove it from Luther, from Calvin, from Baxter, from Doddridge, from Scott, from Benson, from Adam Clarke, from Chalmers. Or, if they do not like their own authorities, we will prove it by a comparison of the historical facts with the Scripture predictions. Nay, further, if they deny that Rome is Antichrist; if they contend that Rome is, as she claims to be, the true Church of Christ, then it will follow, just as certainly as before, that THEY are NOT true Churches, though on different grounds. If Rome be the true Church, then they who went out from Rome were heretics and schismatics, and they legally are excised and excluded from the Church. For Rome, by the authority that was in her as Christ's executive, has cut them off and consigned them to perdition. So, whichever horn of the dilemma they may take, they cannot go behind the last of these admissions. If Rome was the true Church; if Rome was authorized to exercise the authority of the kingdom of Christ; if Rome was that body to which Christ had committed the ordinances and laws of His kingdom for preservation and execution, then the act of Rome, by which they were cut off, was a legal act; and they were cast out of the Church, and, of course, had no more authority to baptize, and preach, and found Churches, than a deposed and excluded minister would have now.

"If you say that they withdrew, and were not cut off, it does not help the case at all; for, on the supposition that Rome was the true Church, they, in that case, went out from the true Church of Christ, and of course no longer made a part of it, and had no authority in it. But the first reformers did not withdraw. They remained in the Church as long as they could. They had no thought of forming a new Church, but only of reforming the old. They, as members of the Church of Rome, protested against her faith and practices. And for this they were excluded, anathematized, and persecuted, by that apostate, corrupt, and tyrannical hierarchy. But Protestants will not, they cannot, they dare not, in the face of their own denunciations of Rome as a apostate Church, and as Antichrist, recall what they have said, and fraternize with her as a true Church of Christ. And if they DO, it will not affect our argument; for WE HAVE PROVED HER FALSE, though they may count her true. We have tried her by the Word of God, and found that she has not one single mark of a true Church of Christ. And yet, if she had every mark but one, she would not be a true Church of Christ. If, therefore, she ever was a true Church, she has become apostate. If she is apostate now, she has been so ever since she possessed the same peculiarities upon which we have rejected her claims; and this was, to say the least, long before the Reformation. The only ground on which a consistent Protestant can stand and claim that those who received their baptism and their ordination in Rome, and yet on coming out of her, were true Church-members, with valid baptism and legal ordination, is this: they may contend that when these members were received and baptized, and when these ministers were ordained, the Church of Rome was a true Church of Christ; but, in the interval which elapsed between their baptism and ordination and their final withdrawal or expulsion, she had become the apostate seat of sin and abode of every unclean and hateful bird. But this they did not pretend at the time. No one will venture to pretend it now. Bad as Rome was at the time of Luther, she was not as bad as she had been. Her pope and cardinals, bishops and priests, vile as they were, were decent men, in comparison with the monsters of vice, and cruelty, and profligacy, which filled her sacred (!) offices in the tenth and eleventh centuries. She was just then only selling for money the privilege to sin; but she had long been accustomed to sell for money the right to grant such privileges. She was then only burning now and then a heretic; but she had long before been used to murder them by thousands.

(To be continued next week, D. V.)

ends. Some who professed to be Baptists later drifted into Arminianism, and ceased to be true Baptist churches. But the split was not over Calvinism.

Well, we must close for this time. God willing, we will continue our look at Rice's book. But oh, how sad it is, that this man

so repeatedly misrepresents the doctrines he is supposed to oppose in this book. Surely Rice has built himself a straw man and torn it all to pieces. But he has not come close to stating or defeating the glorious truths of the sovereign, saving grace of God. May God bless you all.

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