

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 1791

"PRAYER"

By WILLARD WILLIS
Pastor Northland Baptist Church
Abington Road
Columbus, Ohio

"And it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples"—Luke 11:1.

Prayer is more vital to us than our minds can comprehend, therefore, we should all say with the Lord's disciple, "Lord, teach us to pray." One, when he sees a man catching a lot of big fish out of a particular lake, may say to the man, "teach me to catch those big fish." James declares that the prayer of a righteous man availeth much, therefore, we should leave no stones unturned in our effort to learn how to pray.

The first fact that needs to be stressed relative to prayer is that the primary purpose of prayer is not to obtain blessings from God. The primary purpose of prayer is to render praise and thanks unto God. This fact is made evident

from Matthew 6:9:

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name."

We, in this verse, are taught that our prayers are to begin with praise, in view of the fact that the verse begins with, "Hallowed be thy name." We, no matter how deep we are immersed in suffering and pain, should be willing to say, "Hallowed be thy name;" that is, we should be willing for God to be exalted even if such means that our body must be filled with pain. It will be found from John 12:27 and 28 that our precious Lord set a marvellous example before us on this very matter.

"Now is my soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it."

Our Lord, as described in this verse, was in deep suffering; yet

He said, in essence, "Hallowed be thy name." It became obvious, then, that this is one lesson we should learn if we would pray effectively.

One, when he or she prays, declares by the very act of prayer that God is God. We, by our prayers, declare that God is great or we wouldn't be praying to Him. Prayer, therefore, owns or de-



WILLARD WILLIS

clares God's universal dominion. We see, then, that before one request is made of God, that our prayer has already been a means of honoring Him.

We may go further and note that prayer is a marvellous way of worshipping God, since we, by our prayers acknowledge that He does as He pleases in heaven and in earth.

God's power is acknowledged by our prayers in that we say by the very fact of praying that He is able to give. His wisdom is acknowledged in that prayer says he knows what and how much to give us. Prayer acknowledges His goodness in that it says He is willing to give. His love and mercy are also acknowledged in that prayer says that He hears and answers the prayers of we unworthy creatures.

I hope you can see from that (Continued on page 7, column 3)

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Concluding Note To FTH's Recent New Guinea Patrol

Dear friends:

Greeting to each of you once again from New Guinea. Once again we find great joy in reporting to you on the Mission Patrol. This is the sixth article that I have written on the patrol and perhaps this one may wind up the report. I trust that these articles have helped you, to some degree, to a better understanding of our work here.

We left off last week at the end of the nineteenth day and had just finished a ministry with a group of folk and had organized another church at a place named Hanginopi. Some of the folk that had been baptized and entered into the organization of the new church had come from the Protestant Mission Station at the far end of the valley, so there were bound to be some repercussions.

March 3. After having an early morning service with the Hanginopi Baptist Church we left this place and walked back to the road and on to where the vehicle was parked. After loading the gear we then drove several miles to another church, this time it was the Aigiguali Baptist Church. This church is made up mostly of elderly people, and for a long time, there were no new people attending, as the Protestant group put a taboo on anyone of the area coming to our services regardless of whether they were lost, or professed to be saved. It is amazing at the pressure some of these Protestant groups put on people of the areas where they

work. Usually when they initially go into a new area they major on material things for a good while until they sort of get the people "hooked," and then they tell them they have either got to attend their services, or else all material benefits will be cut off. It works sort of like the old system of land owner-sharecropper.

I can remember back during the depression days when we lost



FRED T. HALLIMAN

our farm and had to start share cropping. Like most other folk in our plight, we would always be so deep in debt to the land owner, as he would have to carry us from one crop to another, we could never think of moving. Well, that is about like these Protestant missions do to the natives in the area where they work. The native that does break ranks and goes to a Baptist service is ostracized. However, when God starts calling out His sheep in various places, His (Continued on page 4, column 5)

Bible Shows Our Nearness To Revived Roman Empire

By MILBURN COCKRELL
Fulton, Mississippi

The Roman Empire was the highest achievement and the crowning glory of ancient civilization. The influence of Rome upon this modern world in which we live has never been completely fathomed. The culture of the Roman Empire has survived the wreck of the Empire itself. Though the Roman Empire was one of the wonders of the ancient world, mighty Rome fell in 476



MILBURN COCKRELL

A. D. The Eastern Roman Empire survived until captured by the Turks in 1453 A. D. Many historians think of this empire as being like Humpty Dumpty after his fall. But prophetic Scripture discloses a revival of the Roman Empire.

THE RENEWAL OF ROMAN RULE

In Daniel chapter 2 we have the record of Nebuchadnezzar's dream. The king saw a great metallic man. The prophet Daniel interpreted the image to represent four great successive kingdoms on earth. The head of gold represented the Babylonian Empire (Dan. 2:36-38). The breast and arms of silver symbolized the dual kingdoms of Media and Persia (Dan. 2:39). The belly and

thighs of brass pointed to the Grecian Kingdom (Dan. 2:39). The legs of iron and the feet, part of iron and part of clay, typified the Roman Empire (Dan. 2:40-43).

The two legs of the image suggest the division of the Roman Empire into eastern and western sections. The number of the toes appears to imply a tenfold division. This would make ten separate independent kingdoms with a Roman Emperor over all these ten kings.

Since the mixture of iron and clay is an unnatural one, it must mean this federation is brought about by mutual consent rather than force. These ten kingdoms are to exist at one time, not through a period of several centuries. History has not as yet ever recorded this ten-kingdom stage of the Roman Empire. Daniel chapter 2 also makes it plain that this ten-kingdom federation must exist at the time of the setting up of the Stone Kingdom or the Millennial Kingdom (Dan. 2:44-45). The people of Europe are rapidly moving toward the final ten-toed form of the Roman Empire.

DANIEL'S FOUR BEASTS

In the 7th chapter of the book (Continued on page 7, column 5)

This Is To Help You To Know How Great God Is

By "LITTLE JOE" WILSON
Winston-Salem, N.C.

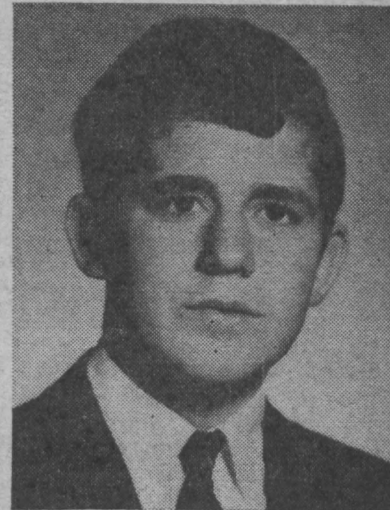
"Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the king also rejoiced with great joy. Wherefore David blessed the Lord before all the congregation; and David said, Blessed be thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine: thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee." — I Chron. 29:9-14.

I cannot begin to tell you how great God is. I cannot come anywhere near it. The Psalmist said,

"Great is the Lord and greatly to be praised, and His greatness is unsearchable." (Ps. 145:3). So we can't begin to find out how great our God is. Our minds cannot comprehend even a small portion of how great our God is, but let's think just a little while about our great God.

I. IT IS AN UNDISPUTABLE FACT THAT OUR GOD IS GREAT.

We find all through the Word of God the great men of the Bible, the heroes of the faith were always praising God for His greatness. I find in the majority of the prayers of the Bible, instead of asking God so much for things,



"LITTLE JOE"

that they were often praising God for His greatness. I believe that David realized what a great God he had and I love to read the prayer that he prayed here.

There is no one or nothing that can compare with our God in greatness. Moses said, "Who is like unto thee, O Lord, among the gods?" (Ex. 15:11). Jeremiah said, "Forasmuch as there is none like unto thee, O Lord, for thou art great and thy name is great in might." (Jer. 10:6). Absolutely nothing, there is no one, no person, or thing that can compare with our God in greatness.

Our God is just as great today as He ever was. Isaiah said, "That (Continued on page 3, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"PERVERSIONS"

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ."—Gal. 1:6, 7.

"For ye have perverted the words of the living God, of the Lord of hosts our God." — Jer. 23:36.

Frankly, I am amazed that anybody goes to church today and listens to a preacher. After all

the perversions that have gone forth from the pulpit, and after all the falsehoods that have been told concerning God's Word, I am amazed that anybody would ever go to church and listen to a preacher.

You come here, and I preach to you that which I am sure is God's Book. You can go across the street, one block west, and you will hear exactly a different message, whereby the grace of God is down-graded to the extent that man is a freewill

being and God is only a little puppet in the hands of man. You can go to other places in this town and you can hear anything and everything preached contrary to the position that I take concerning God's Word from this pulpit. I say, beloved, in view of the fact that no two places that you go do you hear the Word of God preached the same, it is amazing to me that anybody ever goes to church, or that anybody ever listens to a (Continued on page 2, column 1)

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JOHN R. GILPIN.....Editor
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"Perversions"

(Continued from page one) preacher today.

I would like to show you some perversions of the Word of God, that you might be warned, and that you might be in a position to know what God says within His Book when you meet such perversions.

I

THE PERVERSION OF THE PEDO-BAPTISTS.

When I speak of Pedo-Baptists, I mean the folk who do not believe as we do concerning baptism, but rather practice what we call baby baptism, or the sprinkling of babies. They use as their text:

"Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for such is the kingdom of heaven. And he laid his hands on them, and departed thence."—Mt. 19: 13-15.

This is the passage that is perverted by all the Pedo-Baptists. This is the passage that is used by all the baby sprinklers in order to bolster up their idea of baby baptizing. I dare say that on the so-called Easter Sunday, that this passage of Scripture was quoted over and over again in the various churches throughout America to justify the baptizing of babies, yet there is not a hint here as to the baptizing of babies. In the first place, they brought the children to Jesus to bless them. They certainly brought them to the wrong person if they were to be baptized, because we read:

"Though Jesus himself baptized not, but his disciples."—John 4:2.

In view of this text, I say that if this crowd brought them to Jesus to baptize them, they certainly brought them to the wrong person, because the Lord Jesus Christ didn't perform baptism.

Of course, it is an effort on the part of individuals who know they have no Biblical basis; it is an effort on the part of heretics to strain the Scriptures in order that they might be able to justify their heretical practice of baby baptizing.

I say to you, it is nothing but a perversion of the Word of God. The Lord Jesus Christ Himself said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven," but there is not one hint here of any baptizing ever being performed.

II

THE PERVERSION OF THE

THE BAPTIST EXAMINER

JUNE 2, 1973

PAGE TWO

UNIVERSAL INVISIBLE CHURCH.

The universal invisible church crowd say that we ought to be nice and sweet and harmonious, and we ought to seek to get along with anything and everybody and never rebuke anyone for the things that he believes, or says, or teaches. To bolster up their idea, they quote from Luke 9:49, 50, which says:

"And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us."

All of the universal church crowd say that when we refuse to go along with them — when we refuse to have union meetings with them — when we refuse to practice open communion with them, and when we refuse to have fellowship with them, that we are going contrary to the words of Jesus, because they say that Jesus said, "Forbid him not; for he that is not against us is for us." Therefore, they contend that this was a rebuke of sectarianism.

I say, beloved, though the Lord Jesus Christ said, "Let them alone, just let them go on; whatever they do, just let them do it," at the same time, the Lord Jesus Christ didn't tell me to have fellowship with them in their endeavors. In fact, the Word of God goes further and tells us that we are not to have fellowship with such individuals. Listen:

"Now I beseech you, brethren, MARK THEM which cause division and offences contrary to the doctrine which ye have learned: and AVOID THEM."—Rom. 16:17.

I may not be able, in the light of the Master's statement, to say, "You can't do this." I may not be able, in the light of what Jesus said in Luke 9:49, 50, to forbid that man to do what he is doing. The law permits him to do it. I have no right to forbid him to do it. At the same time, I can say to you and to others of God's children, don't have anything at all to do with him. Instead, you mark him and have no fellowship with him. In other words, mark him off and avoid him.

When the Apostle Paul was dealing with error and heresy, the same thought is presented to us. Listen:

"And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."—II Thess. 3:14.

It is true, I don't go to the law and say, "Stop this fellow because he is practicing alien immersion." I don't go to the law and say, "Stop him because he is practicing open communion." I don't go to the law and say, "You have to stop this fellow because he is going contrary to the Word of God." Rather, I live in the light of what Jesus said — "Just leave him alone." At the same time, I say to those of you who love the truth, note that man and have no company with him; stay completely aloof from him.

Beloved, that is perversion. That is perverting the Word of God when the individuals say that this is a rebuke of sectarianism.

III

THE CATHOLIC PERVERSION OF PENANCE.

In Matthew 5:25, 26, the Lord Jesus Christ uses a statement which has been perverted by the Romanists. He said:

"Agree with thine adversary quickly, whiles thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

This is the only verse in the Bible that the Catholics use in order to prove penance, and the fact that you are supposed to do penance for your sins. I have

asked any number of Catholic priests in conversation to give me a Scripture that will justify the idea of penance, and this is the passage that is always cited.

Beloved, there is not a hint of penance in this passage of Scripture. I say that whenever the Catholics quote this verse of Scripture, they are merely perverting the Word of God. The Word of God in no sense talks about the matter of a man doing penance in order to escape punishment of his sins in Hell. It is a perversion, I say, of the Word of God.

To be sure, the Romanists teach that if a man has done something wrong, he should do penance for it right here in this world. They do not say that a man should repent of his sins, as I say, but rather, they say he should do penance for it — that he should pay for his sins here in this life. Therefore, it becomes a very profitable thing to tell a man to do penance, and to pay certain sums of money for the sins that he has committed here in this world. I tell you, beloved, it is nothing but a scheme on the part of unscrupulous religious heretics to gain money and to fill the coffers of the church. At the same time, it is a perversion of the Scripture itself.

IV

THE PERVERSION BY THOSE WHO DO NOT BELIEVE IN CHURCH DISCIPLINE.

There are a lot of folk today who do not believe that we ought to withdraw the hand of fellowship from people. They do not believe that a man ought ever be excluded from the membership of the church, because they say that if you exclude him from the membership of the church, you are actually turning him out of Heaven — you are excluding him from Heaven itself. For saying that you should not do this, they cite one passage of Scripture, which says:

"Wilt thou then that we go and gather them up? But he said, Nay: lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."—Mt. 13:28-30.

The Lord Jesus Christ isn't talking to His church. He is giving a kingdom parable, and He tells us that the kingdom of Heaven is like unto such. What is the kingdom? It is not the church. The church is an expression of the kingdom. When the Lord Jesus Christ said, "Let them alone; let them go. They are in the kingdom; let them stay there. At the time of judgment, I'll take them out and they'll be cast into Hell to be burned." — when He said that, He didn't say one word about us having fellowship with them in our church. Yet the men who say that we shouldn't have church discipline, and should never practice church discipline, and should never exclude anybody from the church, cite this verse of Scripture and say that it is wrong to do so. I say, beloved, it is a perversion of all the balance of the Word of God.

In the Word of God, we have the story of an incestuous man. The Apostle Paul, speaking about this individual, tells the church at Corinth what they are to do about it. He says concerning them:

"Now I have written unto you not to keep company (notice, not to keep company), if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such an one no not to eat."—I Cor. 5:11.

This is certainly a plain verse of Scripture that tells us that we ought to practice church discipline. The fact of the matter is, I could go on through the Word of God and cite many instances. I'll take a moment's time and show you how we are to deal with a heretic — a man who is false so far as his doctrine is

Providence Baptist Revival Effort Beginning June 3

Providence Baptist Church of Henderson, Texas, which is pastored by our good friend, John W. Reynolds, is to begin a revival meeting on Sunday, June 3.

Brother A. A. Trindall of Mulhall, Oklahoma, will be doing the preaching. He was with Brother



ELD. JOHN W. REYNOLDS

Reynolds a year ago at the same church. People were greatly blessed by his messages.

Morning services begin at 10:30 and evening services at 7:30 and Brother Reynolds invites the readers of THE BAPTIST EXAMINER to worship with them in this revival effort.

Through this paper, Brother Reynolds sends everyone in the Henderson area an invitation to attend each time that it is possible for you to do so, and he asks that others remember them definitely in prayer.

concerned.

The Apostle Paul, in writing to Titus, said:

"A man that is an heretic after the first and second admonition reject."—Titus 3:10.

In other words, we are to give him one admonition. If he does not pay any attention to that, give him a second admonition. If he doesn't pay any attention to that, reject him. That means to dismiss him so far as fellowship in the church is concerned.

That is perversion, beloved, whenever a man says that you ought to allow everyone to go on as a church member, and nobody ought ever to be turned out, because if you do, you are turning them out of Heaven. Whenever an individual says that, he is perverting the Word of God, and he is using a kingdom parable to try to counteract church truth.

V

THE PERVERSION OF THE CAMPBELLITES.

The Lord Jesus said:

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16:16.

Notice how the Campbellites have perverted this. They quote the first part of this verse, "He that believeth and is baptized shall be saved," and they say that you have to be baptized to be saved, but they don't read the last part of the verse, because the last part says, "but he that believeth not shall be damned."

What is it that damns a man?

It is a lack of faith. It isn't a lack of baptism, but a lack of faith that damns, and if it is a lack of faith that damns him, then it is the presence of faith whereby he is saved. The fact of the matter is, when Jesus said, "He that believeth and is baptized shall be saved," He might just as well said, "He that believeth and eats his breakfast shall be saved"; He might just as well said, "He that believeth and takes a walk down the street after breakfast shall be saved." It would have been just as true. It is true that the man who believes and is baptized will be saved, but he is not going to be saved because he has been baptized. He will be saved because he believes, because Jesus went on to say, "he that believeth not shall be damned."

Beloved, that is Campbellite perversion, and it goes right along with this other one which they have perverted so badly.

When Simon Peter was preaching and the crowd cried out, "Men and brethren, what shall we do?" Peter said to them:

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."—Acts 2:38.

The Campbellites say that you have to be baptized in order to be saved. I tell you, the Apostle Peter never said that. Peter said, "Repent, and be baptized for the remission of sins." The word "for" is the key word. It doesn't say to repent in order to be saved, but the word "for" means "because of."

I see a little boy crying and jumping around on one foot, and I say to him, "Son, what are you crying for?" He says, "In order that I might stomp my toe." You say, "But that is foolish." What does he say, "Because I have stumped my toe." The word "for" means "because of."

When I hear the Apostle Peter say, "Repent, and be baptized for the remission of sins," I know that he means because your sins have been remitted. The Lord Jesus Christ has never remitted a sin because that individual was baptized. Water can never wash away one single sin.

Let me give you an instance of the use of this word "for" as it is used elsewhere in the Word of God:

(Continued on page 3, column 1)

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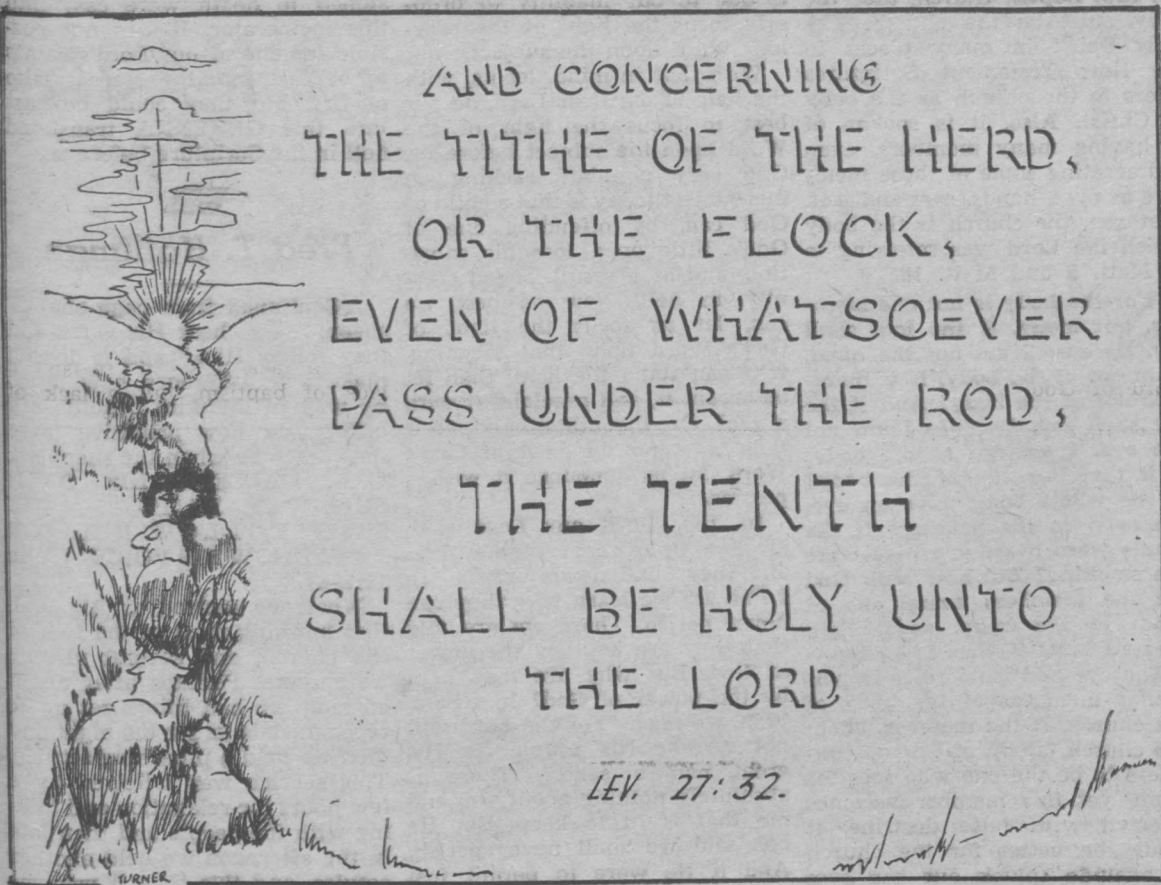
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"Perversions"

(Continued from page two)

"And he charged him to tell no man: but go, and shew thyself to the priest, and offer FOR thy cleansing." — Luke 5:14.

The word "for" as used here is the same word that is translated "for" in Acts 2:38, and he says, "Offer for thy cleansing, according as Moses commanded, for a testimony unto them."

What is the story? Jesus has healed a leper, and He says to this leper, "You go offer for your cleansing. You are already cleansed, and because you have been cleansed, go present the offering that you are supposed to present."

In Acts 2:38, Peter said, "Repent, and be baptized for the remission of sins." In other words, "Because your sins have been remitted, be baptized."

I say to you, beloved, this is nothing else but a Campbellite perversion of the Word of God.

VI

THE PERVERSION OF THE MOURNER'S BENCH EVANGELISTS.

We read:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." — I John 1:8,9.

Beloved, the mourner's bench crowd runs riot with this verse of Scripture.

Several years ago, I knew a man by the name of Jones who was saved in the Pacific Garden Mission in Chicago. He worked on the railroad. Because of the fact that his name was Jones, when the song was written about Casey Jones, his friends gave this fellow the nickname of "Casey" Jones.

There was a man that I was dealing with who was very much a sinner. He was sick — sick unto death. The fact is, he died shortly afterwards and I preached his funeral. One day I was talking to Casey and I told him about this man. I said to him, "I understand that you are a good hand to talk to unsaved people. Come and go with me to see this man." I didn't know a thing about what he was going to do. If I had, I certainly wouldn't have asked him. But I had been told by others that he was a good hand to talk to an unsaved man. So I took Casey Jones with me and we went to see this unsaved man.

The fellow said, "I don't want to be saved. I am not concerned about it." Casey said, "You're bound to be concerned, and I want to tell you how easy it is." He then read him this verse of Scripture, "If we confess our sins, he is faithful and just to forgive us our sins." He said, "All you have to do is to confess that you

are a sinner and the Lord will save you." The man said, "Well, I am a sinner." Casey said, "Then you are saved right now." Beloved, I almost fell through the floor. I got out of that house as soon as I could and I bid Casey goodbye and I haven't seen him since to talk to him. Furthermore, I don't want to see him.

What does this passage of Scripture refer to? He is talking here to saved people. He says:

"These things have I written unto you that believe on the name of the Son of God! that ye may know that ye have eternal life." — I John 5:13.

Notice, he is writing to saved people — to people who believe on the name of the Son of God, that they might know that they had eternal life. He said to them, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

I attended a revival meeting a quarter of a century ago when a Baptist preacher used I John 1:9 every night for his invitation. He would quote that verse of Scripture to the unsaved, and tell the unsaved that all they had to do to be saved was confess their sins and they would be saved. Beloved, it is a perversion — a definite, positive perversion of the Word of God. The verse of Scripture is written only to saved people, and to apply it to unsaved people is a perversion of God Almighty's Book.

VII

THE PERVERSIONS OF THE ARMINIANS.

The Arminians have truly perverted the Word of God badly. One verse of Scripture that they have perverted is Genesis 6:3:

"My spirit shall not always strive with man."

The Arminian preacher will say, "You had better hurry up and get right with God, because God is going to quit working with you some of these days." I have seen Arminian preachers stop in their sermons and look at an unsaved man and say, "Man, you had better get right with God tonight. Tomorrow night may be too late. God may refuse to save you tomorrow night, because the Bible says, 'My spirit shall not always strive with man.'"

Beloved, that is a perversion of God's Book. It has absolutely nothing to do with an unsaved man, and to quote it and apply it to the unsaved is to pervert the Word of God.

There is a second Scripture that the Arminians use with reference to unsaved people. When Joshua was giving his last charge to Israel, he said:

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we

will serve the Lord."

I don't know how many times I have heard some Arminian preacher quote this verse of Scripture and say, "Choose you whom ye will serve: but as for me and my house, we will serve the Lord."

Beloved, this passage of Scripture was spoken to people who were in the midst of entering into the land of Canaan. They had been in the wilderness for forty years; now they are going into the land of Canaan. They have two kinds of gods that are presented to them. One was the gods that the fathers had served in times gone by. The other is the gods of the Amorites through whose land the Jews had passed in getting into Canaan — the gods that the Amorites had served. Joshua said, "You can take your choice. If you are going to serve gods, if you are going to serve idols, you just take your choice whether you will serve the gods of the Amorites. But as for me and my house, we are going to serve the Lord." The idea of presenting that to an unsaved man and saying, "Choose you this day whom ye will serve," is a perversion of God's Book.

Sometime ago, I heard a preacher say over the radio that this was the greatest text in all the Bible to appeal to an unsaved man with — tell him to choose. Beloved, I ask, what can an unsaved man choose? How can an unsaved man choose? An unsaved man is spiritually dead. He can't make a choice. The Lord has to choose for him.

You talk about an unsaved man seeking and choosing the Lord. Beloved, the Lord isn't lost. You don't have to seek the Lord. The Lord isn't lost. You are the one that is lost, and the Lord does the seeking after you.

Let's notice a third perversion of the Arminians. When the Apostle Paul was writing to the Hebrew Christians, he said:

"How shall we escape, if we neglect so great salvation?" — Heb. 2:3.

Sometime ago, I heard a Baptist preacher, whom I had thought was pretty sound, preach over the radio. I heard him take this as a text and preach to the unsaved, "How shall we escape, if we neglect so great salvation."

Beloved, the Apostle Paul was writing not to unsaved people, but he was writing to God's children, and he says to God's children, "You ought to be mighty careful lest you let the things of the Lord slip away from you. If you do, how are we going to escape, if we neglect so great salvation?" In other words, "How are you going to escape punishment; how are you going to escape chastisement if you allow

the things of the Lord to slip away from you?"

Another perversion of the Arminians is that of Revelation 3:20:

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

This passage is a church Scripture, for in the 14th verse it says: "And unto the angel of the church of the Laodiceans write."

This was written to the church at Laodicea. It was not written to unsaved people, and it has absolutely no connection with the unsaved.

Before I was in the ministry, when I was just a boy, the church of which I was a member at that time, was having a meeting. One night, as the pastor started his service, he read this text of Scripture. He said, "I see before me a door. It is a strange door, a peculiar door. The peculiarity is that there is a knob on the inside of this door but there is no knob on the outside. The Lord Jesus is standing there knocking. He can't get in—there is no knob for Him to turn so He can get in. He is on the outside knocking to get in, and the only way for Him to get in is for you to turn the knob on the inside." As a result of that message, there must have been ten or twelve that "turned the knob" that night to let the Lord Jesus Christ in.

Beloved, this passage of Scripture was never written to an unsaved man, and to say that the Lord Jesus is standing at the door of an unsaved man's heart and is knocking to get in is a perversion of the Word of God.

CONCLUSION

I have read to you a number of these perversions: the perversions of the Pendo-Baptists when they try to teach infant baptism; the perversions of the universal church crowd when they try to say it is wrong to refuse to go along with anybody's preaching—just let him preach anything he wants to preach; the perversions of the Catholics as to penance; the perversions of the crowd that do not believe in church discipline; the perversions of the Campbellites saying that you can be saved by being baptized; the perversions of the evangelists who say that all you have to do is to confess your sins and you will be saved; the perversions of the Arminians when they say it is all up to man whether or not he is going to be saved. These, I say, are perversions, and I wonder why anybody ever goes to church to hear the Word of God in view of all the perversions that are abroad within the world today.

I want to read to you two

passages from God's Word to show you what our Lord says concerning these perversions.

We read that the Apostle Paul and Barnabas have been called by the Holy Spirit to be missionaries, and the first place they went to, they came in contact with a sorcerer. Paul said to him: "O full of subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" — Acts 13:10.

Beloved, the Apostle Paul certainly believed in rebuking these fellows that pervert the Book. That was pretty strong rebuke. He said, "Thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

The second text that I want you to notice is Galatians 1:7,9, where Paul said:

"But there be some that trouble you, and would pervert the gospel of Christ. If any man preach any other gospel unto you than that ye have received, let him be accursed."

Literally, Paul is saying, "If any man preach any other gospel, let him go to Hell."

Beloved, that is where he is going. If a man perverts the Word of God, then you can be certain of one thing, he is an unsaved man and Paul says, "Let him be accursed."

Beloved, I say to you, I am tremendously concerned that Calvary Baptist Church shall always be a church that will stand by the Book, and that there shall never be any perversions of God's Word here. I want Calvary Baptist Church and THE BAPTIST EXAMINER always to be sure that we stand against these perversions, that we shall never allow these perversions to go by unchallenged, but may we stand firmly for the things of the Lord, and for the Book that God has given us to preach.

May God bless you!

How Great God Is

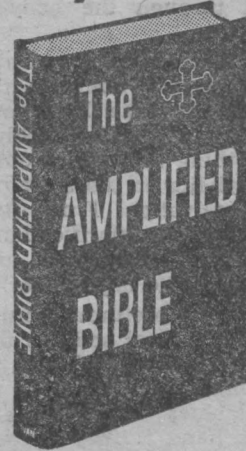
(Continued from page one)

the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary." (Isa. 40:28). A lot of people seem to think that God is not as strong as He used to be. Perhaps sometimes we act as though we believe this, but our God does not faint; He is not weary; He is still just as great today as He ever was.

Our God is great in every one of His attributes. In all of His characteristics, our God is great. As I am preparing this, there are

(Continued on page 6, column 2)

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"Please discuss Matt. 5:29,30. Also Matt. 18:6-10. Is there a certain sin that one could sin that would offend a little babe of his, that we would be better off in heaven with just one eye than to have two eyes and be cast into hell?"

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



In both the Sermon on the Mount and the message of instructions of Matthew 18 we see that the Lord is teaching His disciples, not the multitude. He is instructing individuals and churches. All of it seems to be our actions in relationship to our church. "Ye are the light of the world, a city that is set on a hill cannot be hid. 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. 5:14, 15). The candlestick is the church. See Rev. 1:20.

Strictly speaking if any part of our physical body should be out of control of the remainder of the body we should remove it. I think, however, that there is a deeper meaning here. If some member of our church (body) should be guilty of sin in the flesh, he should be cut off or removed.

Matt. 18 seems to bear this out. If a member is guilty of doing harm to a babe in Christ, he should be removed. Harm can be done by destructive gossip, erroneous teaching, non-acceptance, etc. After speaking of cutting off a hand or foot Our Lord speaks of joy in heaven over a lost soul being saved. He then speaks of going to a brother if there is fault between them.

As I say, it appears as if the greater lesson is in regard to church discipline. We should be watchful that none of our members are guilty of harming a young one.

ROY MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



Jesus in Matt. 5:29-30 makes plain the superiority of spiritual and eternal things above the flesh and the things of the flesh. So many people put the flesh first, and live for its gratification, but Jesus shows that it would be better for one to suffer the loss of an important member of the body and go to heaven, than to go to hell with all members of the body intact.

An illustration of what I mean comes to mind. I was pastor of a church once where a large, strong man suddenly, while the service was going on, had a fit. He fell over and writhed and jerked and went into convulsions, and it was sometime before he came back to normal. I learned that he occasionally had such spells. He talked with me about it and said, "I thank God for this. I was a servant of the devil, on my way to hell just as fast as I could go. One Sunday I was on a big spree, when I was in an accident. I suffered a head and brain injury

such that I am subject to epileptic seizures. That accident and terrible illness stopped me on my wicked career and caused me to turn to Christ. I have tried to serve him faithfully since that time. I have these terrible spells, but I can tell you truly that I had rather be in this condition and on my way to heaven, than to have the robust health I used to have, and be on my way to hell."

As to Matt. 18:6-10, I do not find warrant to believe that there is some special sin that would offend a child believer such that the things mentioned would be true. Jesus is there teaching the same lesson he taught in Matt. 5: that the spiritual is more important than the physical. There is of course the warning against doing things that would harm a child Christian and cause it to stumble.



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

For one to explain these verses, he must determine to whom they are addressed, and he also must understand what the body is that would be better off with just one eye and one hand and to have one of its members perish rather than the entire body be cast into Hell. Brethren, I do not believe this could be the physical body. The reason I do not, is the mutilation of the body is a self-inflicted punishment, and the Lord did not tell them to go to a hospital or to a surgeon, rather the body was commanded to pluck out its own eye, and to cut off its own hand. I asked the membership of the churches of which I am pastor if their physical eye or hand were to become offensive would they pluck it out or cut it off. No one said they would do it.

I think that these people are God's children, yet they refused to pluck out their eye or cut off their hand. May I ask each reader, would you obey this exhortation if you thought your eye or hand was guilty of offense? I dare say that each of you would give the same answer that other saints gave, and their answer was "No." Neither have I seen one saint with one eye or one hand as a result of self-inflicted judgment because of sin in their life, for deliverance can only be affected through the body's own act.

Furthermore, the mutilating of one's body will not keep him out of Hell, or take him one step toward Heaven. The fleshly body has nothing to do with obtaining spiritual life or the sustaining of it for salvation. From its conception to its glorification it is the work of God in us, and not our own suffering or works.

Therefore brethren, I must rule out the physical body as the one our Lord was referring to, and to determine what this body is that should pluck out its eye and cut off its hand if they become offensive, let us read verse 1 where hangs the key that unlocks this mystery.

"And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him;" Matt. 5:1.

These to whom he was speaking were the charter members of

the first Baptist church, thus the body must be the church. The Holy Spirit in many places in the New Testament Scriptures refers to the church as the body of Christ. Also, it is spoken of as having many members, even enumerating some of those members as eyes, hands, ears and feet. Brethren, the church is the body which the Lord was referring to in Matt. 5 and Matt. 18.

"For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him." I Cor. 12:14-18.

The eye and hand refer to particular members of the body of the church. If the member whom the church (Body of Christ) considers to be the one who sees for them, yet this member becomes infected with false doctrine, it would be better for the church to exclude (pluck out her own eye) such a one than for the whole church to be cast into Hell or her works become offensive to God so that He removes the candlestick (light — Comforter) out of its place. The same procedure holds true for the member whom the church considers to be the hand and who works for the body. Because of offense (false doctrine) the body (church) should cut off her own hand so as to preserve her body. The church should never give encouragement to that which becomes offensive to her body. She should remove the offense by operation or removing that which will eventually destroy her. A true Baptist church ought to part with her eye or hand rather than deny the teachings of the word of God.

The sin that would offend a little member of the body would be the poison of false doctrine, which would lead to their destruction as to their life's work or rewards at the judgment seat of Christ. It would be better for the church to be mutilated — without one eye and hand — than for the little ones as well as all others of the body to perish — be unable to bring forth fruit for the glory of the Shepherd.

E. G. COOK
701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



There is so much that I do not know about the Scripture before us. And I am persuaded that I could be safe in saying that you and I do not know about it. To the casual reader these verses might very well mean that someone will eventually be lost because he failed to pluck out an eye, or to cut off a hand. In other words it could mean that the difference between his spending eternity with God or in the lake of fire depended upon what he did do, or did not do. And if the careful reader tries to build a doctrine upon these verses alone he might very well end up the same way.

When we are confronted with a situation like this we need to try, with the help of our dear Lord, to bring the teaching of the entire Bible on the subject to a focus on the situation. You have, no doubt, held a convex lens of some sort in the sunlight until the rays of the sun that were focused on a tiny spot would set paper or other objects on fire. In the same way the light of God's Word when focused on a certain subject will burn away all false teaching on that subject. Any failure along this line

is due to our inability to properly focus the light of the precious Word upon the subject.

With that in mind, let us, with the help of our dear Lord, do our best to focus the light of the Word upon the subject before us. One very popular teaching on this subject today is that a child of God can, by offending one of God's little ones, lose his salvation, and as a result, spend eternity in hell. Now as best we can, let us focus the light of God's Word upon that teaching. If it can stand the heat, then let us accept it, and proclaim it with a zeal. On the other hand, if it fails to stand the heat of God's Word, let us denounce it with a passion.

In Jno. 10:28 our Lord said, "I give unto them eternal life; and they shall never perish." In I Pet. 1:5 we learn why they can never perish. There we are told that they are kept by the power of God. But why are they kept by the power of God? In I Sam. 12:22 we read, "For the Lord will not forsake His people for His great name's sake." There is absolutely nothing about you and me that is fit to keep. But He has said we shall never perish. And if He were to permit just one of His people to end up in hell Jno. 10:28 would be found to be false, and His great name would not be worth a plugged nickel. So His keeping us from perishing hinges upon His faithfulness, not upon ours. And since His faithfulness can never fail, not one of His saints can ever be cast into hell.

I will stand upon these truths until my Lord comes for me, or sends for me. But now the real problem arises. Since one of the Lord's saints can never be cast into the lake of fire, just what is meant in the verses before us? Most commentary writers that I know of jump over the problem before us and never touch it. One of them does tell us that since a true believer can never be cast into hell this Scripture has to refer to mere professors. But I am unable to accept that teaching. If our Lord was talking about mere professors He would have at least been inferring that if that mere professor had plucked out an eye or cut off a hand he could have entered into life eternal. Perish the thought. I am fully convinced that if that mere professor were to pluck out both eyes, and then have someone cut off, not just a hand or a foot, but both arms and both legs, cut out his tongue, and pull all of his teeth, he would still burst hell wide open.

So, since I am convinced that our Lord was talking to, and about His own people, and, furthermore, that His own people can never be cast into the lake of fire, the problem is to determine just what place He was talking about. The word "heli" in Mt. 5:29-30 is from the Greek word GEHENNA which means the Valley of Hinnom. This deep, narrow glen or valley lay just south of Jerusalem. And in former times the Jews who were worshipping idol gods would burn their sons and daughters in this valley as a burnt offering to their false gods, Jer. 7:31. But in the time of Christ's earthly ministry it had become the incinerator for the city. Here all the refuse from the city was burned. And since the fire here burned continually, that is, it was never quenched, it came to represent the eternal hell. Our Lord did not construct a new language in which to teach His people. He used the language that was already known to the people. When He said He would build His assembly (erroneously called His church) His disciples knew exactly what He was talking about, because they were familiar with the term ECCLESIA which means an organized assembly. So when He used the word GEHENNA in His teaching them they knew exactly what He was talking about. They were very familiar with what this GEHENNA was used for.

Along with all the other refuse from the city oftentimes the bodies of criminals who had been

stoned to death were cast into this incinerator. It was not possible for one of our Lord's saints to be cast into the eternal lake of fire, but they could be cast into this GEHENNA translated hell in the Scripture before us.

Fred T. Halliman

(Continued from page one)
sheep, "... hear His voice and they follow Him," and it doesn't make any difference how much by way of material benefits are offered, or how primitive these sheep may be when the shepherd, "... CALLETH HIS OWN SHEEP BY NAME ... THE SHEEP FOLLOW HIM: FOR THEY KNOW HIS VOICE" (John 10:2-4).

When we arrived at Aiguiali that morning most of the folk of the church, and several visitors were there. Perhaps after about an hour we had things set up to accommodate us for the night and then we held a preaching service. This service was followed by a few hours for relaxation and talking with the people and then late in the afternoon we held another service, and this time it was the Lord's Supper.

Besides my house, there are two other houses, apart from the church building, at this place and several of the native folk usually sleep there when I visit them. So shortly after this last service those that were going back to their houses soon left and the rest began to get their firewood ready for the night there.

March 4. This was a Sunday. The first service of the day was an early morning service at the Aiguiali Baptist Church. After this service the things were loaded in the car and we drove a few miles down the road and then parked again. We would now go to the Quangibe Baptist Church. To get to this church we had to start climbing immediately after we left the road and it was about a two hour walk high up on the mountain side.

On our way there, we would pass by the place they had been using for baptismal services for several years. There was one woman to be baptized so the first service that we held with the Quangibe Baptist Church was a baptismal service. It was appreciated that the church had met there and was waiting for us — otherwise we would have had to walk back, and it was quite a long way.

When we had finished with this service we walked on over to the (Continued on page 5, column 2)

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The other day, a woman told me, "Well, the Bible says that all men are created equal." (Billy Graham had said so.) When I told her that that was not a Bible quotation but the Bible taught the exact opposite, she railed on me, accusing me of thinking I knew more than Billy Graham and me just an uneducated nothing, etc. Let God be true and every man a liar. The Lord doth make a difference. All around us

That night the pastor of Pi Baptist Church spent the night there, and he along with two other pastors, came to my house to talk awhile. He said as he was trav-

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One day a man from the Methodist Mission, about 6 miles from us, rolled up on his motorcycle and said he had words to say to me. I could see from his attitude

It might sound like that I am complaining when I mention that since my family has been away for two years, I have been almost as isolated as a man shipwrecked and washed up on an island where no white people live. But I am not complaining for I

A SUMMARY OF THE PATROL
In the event that you are interested in the details of the patrol, and have been unable to keep (Continued on page 6, column 1)

PAGE FIVE

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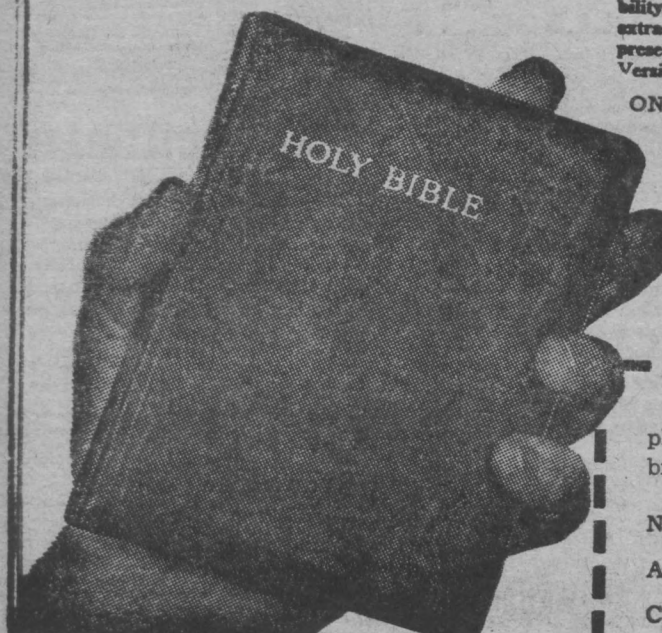
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Fred T. Halliman

(Continued from page 5)

track of them as we gave them along in the report, below will be found a summary of the main details.

1. In all we visited eleven established churches. These churches range in size insofar as their membership is concerned from a few to up to a couple of hundred.

2. Four new churches were established during the patrol. This makes fifteen churches in all on this trip. Fourteen of these churches are established in areas heavily worked by Protestant missions which were well established in these areas before we started visiting them.

3. We held nine baptismal services during the trip. All of these services were well attended by spectators.

4. In all there were eighty-one people baptized. There were one that we refused to baptize because of lack of evidence that they had trusted the Lord.

5. There were sixty sermons preached at regular preaching times, and perhaps twice that many shorter ones preached to individuals. This fell short a little of an average of three sermons a day held in the churches.

6. There was \$106.60 by way of offerings received at the various places we visited. This is amazing in view of the fact that they have no cash economy.

7. The length of the patrol, in days, was 22. We covered a distance in miles by car of about 120. We walked an estimated 50 miles.

While I have made longer mission patrols than this one, I have never made one where I was as busy every day as I was on this one. This patrol was a workout from the start until the day I got back. It was a joy to me to be able to make this mission patrol and to be able to accomplish so many things. Likewise, it has been a joy to me to be able to report to you the things that I have been able to accomplish. As you can see, the work here continues to grow under the leadership of a mighty God.

We have started on our fourteenth year here in New Guinea, and during the first thirteen years (it was thirteen years to the day from the time we left Chicago for New Guinea to the time we finished this patrol) we have been able to establish 32 churches here on this island and 2 on Bougainville. We can see no stopping place in this work, and we would be happy if the Lord would let us see another thirteen years, and

another 34 churches over here, before He has finished with us. Pray for us, beloved, not that we deserve them, but we need your prayers. We hope you have enjoyed this series of articles. God bless you all.

How Great God Is

(Continued from page three)

people screaming in the flames of Hell. I believe that shows we have a God of great justice and of great wrath. At the same time, there are people who are in Heaven and that shows we have a God of great love and mercy. In all of His characteristics, and He has many, but in all of them He is great and there is no one to compare with our God in His attributes.

II. HE IS GREAT IN ALL OF HIS WORKS.

The Psalmist says, "All thy works shall praise thee, O Lord." And they shall! That is why God has created everything; that He might get glory and praise to His great name.

He is great in His creation.

"The heavens declare the glory of God; and the firmament showeth His handiwork." (Ps. 19:1).

This vast and awesome universe in which we live shows that our God is a great God. I don't know how anyone can go into this world and look at how beautiful this creation is and then say there isn't a God. I don't know how anyone could go and look at this great and tremendous universe and say that our God is not great. We can see by this vast and awesome universe that we have a great God. I like to spend a lot of time walking through a park in Winston-Salem because there I can see the trees, I can hear the birds singing, I can see the brooks and it just makes me feel that much closer to the Lord. It makes me see what a great God I have. Whenever we look at God's creation then we have to say "How Great Thou Art". We have to say with Jeremiah, "Ah, Lord God! behold thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee." (Jer. 32:17). There is not one thing that is too hard for our great God to do. I don't like to hear people talk about God trying to do something because Jeremiah said, "There is nothing too hard for thee." But by the universe, by His works, by His great tremendous creation we can see that our God is a great God.

Our God is great in His provi-

dence over creation.

God has created all things and He controls all of His creatures and all of their actions — not just men, but the birds, and everything else, no matter how small. He controls all things and works them out after the counsel of His own will.

It is a tremendous task to keep everything running the way it ought to run in this life. Our bodies are tremendous machines. It is wonderful when we think of how God has made our bodies and how they always function just properly. Our bodies show that God is great.

The fact that this earth does not come too near the sun, and then burn up; the fact that everything, all nature, goes right on its course shows that we do have a great God.

God is great in His purpose of predestination.

I don't believe there is one single event that ever comes to take place but what our God has not before the world began purposed that event to take place. I don't care how small that event may be, our God has predestinated it to be. He declares the end from the beginning and we have a great God in His purpose of predestination. He has predestinated everything that comes to pass.

Last year in school we were in a discussion about going to the moon, just after the tidal wave had destroyed several hundred people in Pakistan. My teacher thought it was very good that we do this because we may be able to control the weather; we may be able to stop such things as these tidal waves destroying people. So I told her that if God wanted to send a tidal wave into Pakistan and He wanted to take some people out of this world that He would do it; I didn't care what man tried to do to stop Him. She said, "Joe, do you actually believe that God uses the elements to destroy man?" I told her, "Yes, I do believe that." I believe that if it had not been God's purpose, the tidal wave would never have come upon Pakistan. Everything that takes place, whether big or small, takes place because God has predestinated it! God does have a purpose in predestination. I am afraid too often we don't try to find God's purpose in what comes into our life, but that's wrong. Whatever comes into our life, we know that God has a purpose for it. We ought to be looking for it. We ought to be looking for that purpose.

III. THE CHIEF GREATNESS IS SHOWN IN THE SALVATION OF SINFUL MAN.

I believe our God is manifested as being great in salvation more than anything else. The salvation of sinful man shows that our God is a great God.

How does this manifest the greatness of God? We must consider, brothers and sisters, what a pitiful condition man is in! Man is born in sin and is in a pitiful, hopeless condition. He is utterly helpless to save himself. He can't do anything good. He cannot come to Jesus Christ. He is helpless to please God. "They that are in the flesh cannot please God." We see that if a man is saved, God is going to have to do the saving. Man can never be saved unless God does the saving.

Let us think for a while about man's utterly helpless condition in salvation. Since man is utterly helpless, only a God who is great in love and mercy can save man.

I talked a while ago about how we ought to be looking for a purpose in everything that comes into our life. A few months ago I was at work and occasionally when I am putting up stock I come across a can that is spoiled. I was putting up some potted meat and I took a can out that was all swelled up; it wasn't any good so I laid it in my float to take to the back to put with the damaged stuff. I went about my work

and in a few moments I heard a loud pop and looked to see a mess all over the float and the floor which smelled awful. I never smelled anything quite as bad as that was! Any other time I wouldn't have given it a second thought, but I just happened to think then, I wonder why God let that happen to me! As I walked back to get a rag so I could clean the mess up, I was trying to figure out why God had let that happen. I thought maybe God just didn't predestinate that. Then I thought, if He hadn't predestinated it, it wouldn't have happened, and since it happened, He must have predestinated it. People wouldn't come down that aisle because the smell was so bad and I hated to have to clean it up, but I got the rag and I wiped the mess all up. I wouldn't get near the rag though, but held it out from me. Then all of a sudden it hit me! Joe, that's you in the sight of God! I knew right then why God had done it — He wanted to show me how filthy I was and He wanted me to be more thankful that He had had mercy on me. I thanked Him right there for having mercy on someone as filthy and wicked as I am. Only a God who is great in love and great in grace and mercy would ever think to save such filthy creatures as you and I are.

Our God is a God of great justice. God will punish all sin. If God were going to save us, then our sins still must be paid for. We talk about big sins and small sins, but it doesn't matter whether big or small, it is going to be paid for. If God would have let one little sin get away without being paid for, it would make our God unjust. But our God is great in justice and He will punish all sin.

Since we are all sinners, how can He save us? How can He be just and yet pardon us from our sins? Of course, the answer is that He punished someone else for our sins.

Now we may understand more what a great God we have by looking at whom it was that He punished. He did not punish an angel; He did not punish just a man; but in order to take away our sins He punished His only begotten Son. It was God the Son, who was so dear to the heart of God the Father, that hung on the cross to take away our sins. John 3:16 is a great verse of Scripture, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have ever-

lasting life." Our God is a God of great love, and that love was manifested when He sent His only begotten Son into this world and punished Him for the sins of all His people. Surely we can see God's great love in John 3:16. He is a God of love so great that He sent His Son to die for me and you.

However, this would not have been enough. Suppose God had sent His Son into the world and decided He was going to be merciful and give every single man a chance for salvation. Suppose He had sent His Son and His Son died and then left it up to man to trust His Son? His Son would have died in vain. There would have never been one single person in Heaven if God had sent His Son to die on the cross and then left it completely up to us to trust His Son for our salvation. There would have been no purpose in it because we would not have come to the Lord Jesus Christ. If God would have left it up to us then everyone of us would have gone to Hell.

"And you hath he quickened, who were dead in trespasses and sins: Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." — Eph. 2:1-3.

This is our condition. We were only completely inclined toward evil. We could not do any good. It is an act that pleases God the Father, yet we who are in the flesh cannot please God. We cannot come to Jesus Christ. Our wills are inclined only to evil. We hate Jesus Christ because He was not evil, but righteous. Therefore, we would never have come to Jesus Christ on our own because we were too busy in sin. We had too much fun in the pleasures of this world. We loved iniquity and hated righteousness.

Paul after telling the Ephesians how they once lived said, "But God who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved:). — Ephesians 2:4, 5. That is why a man comes to Jesus Christ; because he has been quickened by the Spirit of God." (Continued on page 7, column 1)

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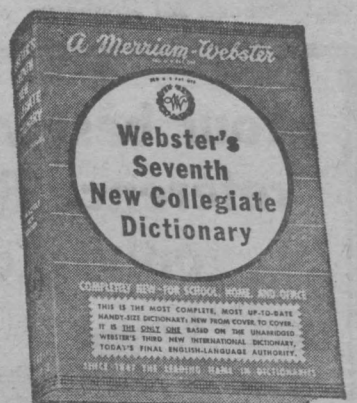
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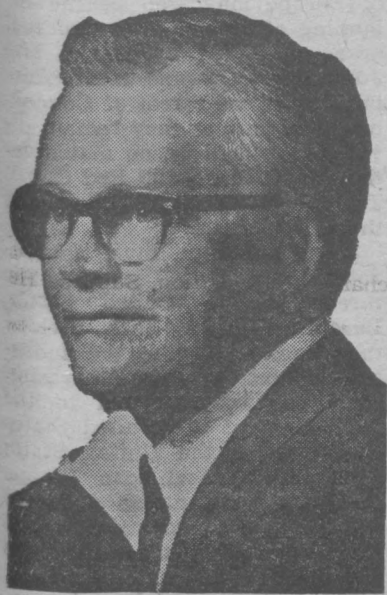
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How Great God Is

(Continued from page 6)

He will never come to Jesus Christ until our great and merciful God quickens Him by His Holy Spirit and the preached Word. Man cannot come to Jesus Christ except God exercises His power.

"And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power."—Ephesians 1:19.

Our God is great in power. The fact that a sinner comes to Jesus Christ shows that!

The other day I was talking to an unsaved boy at work and he asked me if my father taught me how to preach. I told him that only God could make a preacher out of someone. I told him that God was able to make him a preacher if He wanted to do it. He told me I was crazy, because he had no desire to preach. I told him that two years ago I would have said the same thing. If someone had told me I would be preaching, I would have laughed in his face. I would have told him how ignorant he was for saying that. In the first place, I have always been scared to death of people and I have no desire to get up in front of them and talk unless it is necessary. In the second place, I hated God, and I didn't care anything about preaching His Word. And yet, now I have been called to preach and it is only because of my great God and only because of His great power that He has worked in me "to will and to do of His good pleasure." That is the only thing that I have to boast about. When I rejoice in salvation, I cannot boast in myself, but I have to lift up my eyes to Heaven and say "O Lord, how great Thou art!" for saving a wicked, filthy sinner like me. We need to be thankful for God's great power that brings a man to faith in the Lord Jesus Christ.

What a great salvation we have from our great God! He has saved us from an awful Hell to a wonderful Heaven and has given us many tremendous blessings along the way. We need to think about this great salvation that we have. When I think that God Almighty, before the foundation of the world, loved me and that He pur-

posed to send His beloved Son, Jesus Christ, to die for me, then I must say, "I scarce can take it in." I can't understand how God could do something like that for someone as filthy and wicked as I am. Take a look at yourself. You are a filthy wicked sinner. You deserve to go to Hell. But you will not because your great God has saved you. Every believer witnesses to the fact that God is a great God. Let's take a look at ourselves and then let's cry to God, "How Great Thou Art."

IV. EVERYONE NEEDS TO GET A PROPER VIEW OF GOD'S GREATNESS.

"Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."—Psalm 46:10.

We get to thinking too much about things of this world. We never think about how great our God is. Brethren, that is what we need to do. We need to sit down sometimes and get a proper view of how great our wonderful and sovereign God is. We ought to put aside the things of this world for awhile and meditate upon the salvation of our great God.

A proper view of God will cause us to praise Him more. That is what David did in Verse 13 of our text. After David tells of the great majesty and the salvation of God he says, "Now therefore, our God, we thank thee, and praise thy glorious name." When we realize how great our God is we cannot help but praise His holy name.

I also believe that if we get a proper view of our God it will give us a proper view of ourselves. After David tells of how great God is, he looks at himself and says, "But who am I?" That is what everyone of us need to say. Who am I that a king would reach down to such a slave? Who am I that the Great God of the universe would have mercy on me? A proper view of God will give us a proper view of ourselves.

Then I believe a proper view of God and of His greatness will cause us to give more willingly to God. This is what the children of Israel did. I am not just talking about money now, but I am talking about your life. We often sing the song: "But drops of grief can ne'er repay, The debt of love I owe, Here Lord I give myself away, 'Tis all that I can do." That is what we need to do—we need to give ourselves unto this great God because of all that He has done for us.

V. "O LORD MY GOD."

Isaiah says, "O Lord thou art my God." This isn't a God that is afar off. This is our very own God. Jeremiah 33:3 says, "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."

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That is what we need to do. We need to call on our great God. He is so great that He can supply every need that we have. He is great in power and He will show us great things if we call upon Him.

Verse 4 of that song says:

"When Christ shall come with shout of acclamation. And take me home, what joy shall fill my heart! Then I shall bow in humble adoration, And there proclaim my God how great thou art!"

I am glad we can praise God that He is a great God. However, all during this life we are going to have this flesh with us and it always does hinder us. I thank God that one day soon the Lord Jesus Christ is coming back to get us. Then we are going to sing and shout the praise of our great God without this flesh to hinder us. We are going to "bow in humble adoration and there proclaim my God how great thou art."

May God Bless You!

Prayer

(Continued from page one)

which we have said thus far, that prayer involves much more than just asking God for things. I hope, in fact, that you can see that our prayers declare that we are depending on God rather than ourselves.

It will also be found that prayer is a means of expressing our love to God.

"I love the Lord, because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live"—Psalm 116:1,2.

Love that knows no expression grows cold like a live coal that is removed from the fire. Prayer, therefore, is a means of keeping the live coal in the fire. We enjoy communicating with those we love even if it is only by letter or phone. These channels enable us to be a little closer to them. Prayer is that letter or phone that enables us to be near our Father whom we love so very much.

"... Lord, teach us to pray." We, when learning how to pray, should learn that prayer is not for the purpose of informing God of our needs. It, rather, is a means of confessing our needs to Him.

"Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him"—Matthew 6:8.

Our God knows all about us. He, in fact, knows how many times we blink our eyes each day. He also knows how many times we sit down and how many times we stand up in each day. He, in fact, knows every thought that enters our minds, therefore, we are never to think that we are informing Him of anything.

"O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with ALL MY WAYS. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether"—Psa. 139:1-4.

"... Lord, teach us to pray."

One should never use prayer as a means to parade his spirituality, that is, we must never use prayer as a means to flex our spiritual muscles. Those guilty of this sin are those who say, in essence, "listen to my prayer and behold how spiritual and intelligent I am." One who does such a thing is like a person who is stranded in a deep well; yet he flexes his muscles and says, "behold how strong I am." Let it be remembered that prayer is not for the purpose of declaring our strength, but for the purpose of confessing our need. We see, then, that to parade our spirituality by way of our prayers, is the worst kind of hypocrisy in the world.

"Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil"—Eccl. 5:2.

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward"—Matthew 6:5.

We, when we pray, are to shut out all that is around us and pray only to God.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to the Father which is in secret; and thy Father which seeth in secret shall reward thee openly"—Matt. 6:6.

One who enters the closet and shuts the door is one who shuts out of his or her mind the distractions of people and things and prays only to God. This can be done best when we are alone, but it should also be done in every degree possible when men pray in public.

"... Lord, teach us to pray."

We must be careful so that we do not ask for the same thing again and again in the same prayer. A person who is repetitious in his or her praying is begging

God rather than confessing his needs to Him. A little girl who says to her daddy, "I need a new dress," is confessing her need; however, a little girl who asks her daddy for a dress ten times in one hour, is begging and her action indicates that she has no confidence in her daddy.

"But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking"—Matt. 6:7.

"... Lord, teach us to pray."

We, after having presented our requests to God, should not leave the place of prayer with our heart full of doubts relative to whether or not He will answer our prayer. You may ask, "How can one pray without doubting?" The answer is that true prayer says, "Thy will be done." We, therefore, are to be assured that He will grant our requests if they are according to His will. Doubting, therefore, is removed by the knowledge that our requests will only be granted if they meet with His will. Our repeating the same request over and over in the same prayer will not avail anything. We, of course, may present our petitions in another prayer, in view of the fact that He may be testing us. You will recall that Paul prayed three times that the thorn might be removed from his flesh.

"For this thing I besought the Lord thrice, that it might depart from me"—II Cor. 12:8.

It would be difficult for me to imagine that Paul asked God to remove the thorn again and again in the same prayer. He simply confessed his need to his Father and left it there.

"And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us"—I John 5:14.

"... Lord, teach us to pray."

We, when we pray, must have our prayers seasoned with plenty of faith. Faith, according to Romans 10:17, can only come by hearing the Word; therefore, we must acquaint ourselves with the Word if we would pray effectively.

"So then faith cometh by hearing, and hearing by the Word of God"—Romans 10:17.

We are to hear the Lord's promises as they are laid down in the Word. These promises are food that will nourish faith. One writer said, "The promises are the milk of faith; faith sucks nourishment from them, as the child from the breast."

We, if we need clothing, should appeal to the promise that is set forth in Matthew 6:30:

"Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall He not much more clothe you, O ye of little faith."

The insurance on my house covers all glass breakage, therefore, I call the insurance company when a glass is broken and remind them of the promise that is set forth in my policy. They, in turn, send a man to repair the window. I have faith in my insurance company because of that which is written in my policy. Our Father, in like manner, has made many promises to His children. These promises are set forth in His Word. We, therefore, by faith, can present these promises to God and expect Him to honor them. Are you in need, then present Philippians 4:19 to God the Father and expect Him to honor His Word.

"But my God shall supply all your need according to His riches in glory by Christ Jesus"—Phil. 4:19.

It should be pointed out that if you fail to obtain answers to your prayers, after you have followed the above Scriptural route, then you may be regarding iniquity in your heart. We know from Psalm 66:13 that the Lord will not hear those who regard iniquity in their heart.

"If I regard iniquity in my heart, the Lord will not hear me."

One who has wronged his brother and has not made the matter right will also receive a deaf ear from the Father.

"Therefore if thou bring thy gift to the altar, and there re-

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memberest that thy brother hast ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and THEN COME and offer thy gift"—Mt. 5:23,24.

A person who is not a member of the Lord's church (Baptist) will also find that his or her prayers are hindered. It will also be found that an unfaithful member of the Lord's church will have his or her prayers hindered. Our Lord, if He were here in person, would expect us to do what He said, yea, He would expect us to follow Him and honor Him before He would honor us with answers to our prayers. He, of course, is not here in person, but His church is here and we must honor it if we would expect Him to honor us with answers to our prayers.

Roman Empire

(Continued from Page One)

of Daniel we have the record of his vision of the four beasts. These four beasts again present the four great successive kingdoms on earth before the Millennium. The lion pictured the kingdom of Babylon. The bear typified the Medo-Persian Kingdom. The leopard represented the kingdom of Greece. The fourth beast symbolized the Roman Empire.

In the ten horns of the fourth beast, there is another revelation of the final form of Roman rule in a union of ten kingdoms. It is clear from Daniel 7:24 that these ten kings are the heads of ten kingdoms located in the land area of the old Roman Empire. Daniel said: "And the ten horns out of this kingdom are ten kings that shall arise..." Since the ten rise "out of" the fourth kingdom, we see that the four is not viewed as having passed out of existence. These ten horns grew out of the live beast. Thus the kingdom of Rome continues in some form today and will soon merge into the ten kingdoms under a Roman Emperor.

JOHN'S VISION OF THE REVIVED ROMAN EMPIRE
In Revelation chapter 13, we see (Continued on page 8, column 1)

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Roman Empire

(Continued from page seven)
the Roman Empire in its revived stage. In chapter 13, verse 2, John saw a beast which had ten horns. In chapter 17 verse 9 of Revelation, John saw that this kingdom shall have its capital in the seven hilled city of Rome, Italy. This certainly indicates that John sees the Roman Empire in its revived stage. The ten horns on the beasts are ten kings of separate independent nations

which unite by mutual consent. "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" (Rev. 17:12-13). Here again we see a federated Roman Empire of ten kingdoms under the Beast before the coming of Christ to earth.

The nations which constituted the Roman Empire as to their land

area have never ceased to be. The imperial form of Roman rule has ceased. The prophetic Scripture portrays a restoration of the imperial form of the Roman government over a federated empire of ten kingdoms. This ten-kingdom empire will eventually extend its rule to all the world (Rev. 13:7). The whole development is due to Satanic power (Rev. 13:2, 4).

PAST ATTEMPTS TO REVIVE ROME

Men of history have made attempts to put together the old Roman Empire. Charlemagne tried this in A. D. 800. Napoleon tried to establish his own Roman Empire. Hitler tried it also. But these famous conquerors throughout the ages have always failed in these attempts to revive the Roman Empire. None of these men brought into being the ten-nation confederacy of which Daniel and John wrote. But there is yet to arise a future fuehrer who will be instrumental in the rebirth of Roman rule over the world. He is Antichrist.

THE UNIFICATION OF EUROPE

The renewal of the Roman Empire did not seem probable fifty years ago. A political unity among European nations has heretofore posed more problems than could be solved. But today we are seeing significant movements of European nations which suggest there is soon to be a United States of Europe. The stage is being set for the appearance of the ten-kingdom form of the Roman Empire.

The dream of a United States of Europe is old. Years ago Sir Winston Churchill was impressed with the idea. He said in a speech at Zurich in 1948: "We must build a kind of United States of Europe."

On May 9, 1950, French Foreign Minister Robert Schuman outlined a plan 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.

Concerning some of these actions former Secretary of State Dean Rusk said: "Powerful forces are moving in the European Community toward political integration as well. Survival and growth force the nations of Europe to forget their historic antagonisms and unite. Through the pooling of the resources and efforts a mighty new entity is growing out of the chaos left by national rivalries and world wars."

In 1971 we learned that Britain, Norway, Denmark, and Ireland were to be admitted to the Common Market. This would have added four new separate independent nations to the already existing six, thus giving us ten, the very number given in Daniel and John's prophecy. This January 1, 1973 date marked the entry of Britain, Ireland, and Denmark to the original six members of the Common Market. Norway had applied but in a referendum voted to stay out. Thus at present we have nine nations in the European community. Some day another will be added. Then the ten nations will merge into a military and political United States of Europe controlled by Antichrist.

Who will be the tenth nation? Probably the nation of Israel. Palestine was a province of the Roman Empire in the time of Christ. This makes it probable that it will be again before Christ comes the second time. The nation of Israel already has some

trade agreements with the Common Market nations.

The prophetic Scriptures seem to indicate the Antichrist, the future coming Roman Emperor, will be Israel's king (John 5:43; Ezek. 21:25-27; Zech. 11:16-17; I John 2:22). This makes sense only if you view Palestine as one of the ten federated kingdoms of the coming Roman Empire. This also aids in understanding those Scriptures which make the Beast the king of Rome and the king of the Jews.

I am not dogmatic in any of these conclusions. I would not say that the present nine nations will be the ones mentioned in Bible prophecy. But I do believe they are and that Palestine will soon become the tenth nation. If I am right in this, time will tell. I believe in the light of God's prophetic Word that there is soon to be this ten-kingdom revived Roman Empire. Then there will arise a strong man to rule over these nations and finally the whole world.

THE HISTORIC BELIEF OF THE CHURCH

Someone is saying by now: "You are influenced in your views by your knowledge of current events." But this is untrue. The view that I take in this is the historic belief of the early Christians. Irenaeus, bishop of Lyons, in the late second century wrote: "In a still clearer light has John, in the Apocalypse, indicated to the Lord's disciples what shall happen in the last times, and concerning the ten kings who shall then arise, among whom the empire which now rules shall be partitioned. He teaches us what the ten horns shall be which were seen by Daniel, telling us that thus it had been said to him. It is manifest, therefore, that on these, he who is to come shall slay three, and subject the remainder to his power, and that he shall be himself the eighth among them . . ." (Against Heresies, 5, 26, 1).

In the third century Hippolytus, bishop of Rome, wrote a treatise on the Antichrist. He applied the fourth beast of Daniel to the Roman Empire then ruling the world. He interpreted the ten toes of the image in Daniel 2 to be ten kings who would arise out of the Roman Empire. He believed, as I do, about the ten horns of the fourth beast. He held Daniel's little horn to be Antichrist. He maintained that Antichrist would destroy the kings of Egypt, Libya and Ethiopia, after which he would rule the world and persecute the saints. Thus antiquity is on my

WHY EUROPE MUST UNITE

There is much to indicate that the trend toward the unification of Europe may well be the beginning of the ten-nation confederacy predicted by Daniel and John. First, Europe must unite because of the threat of Communism. As long as they remain divided they will be no match for the Soviet Union and Red China. Together they can better resist the Communists.

Second, Europe must consolidate because of the economic threat of the United States. Europeans know that divided they cannot survive the industrial might of the Americans. They can best respond to the technology of the United States by becoming the United States of Europe. I feel soon Europe will have a ten-nation economic entity whose industrial might will far surpass the Americans and the Russians.

Third, there must be a ten-nation confederacy in Europe because of the weakness of the United States to resist Communism. The struggle of the U. S. in southeast Asia confirms this statement. Europe knows they cannot count on us in a showdown.

Fourth, the ten-nation confederacy will carry such a network of interests and involvements across the world as to be a world power second to none. All of these conditions now exist. Europe is ripe for unification. Only one thing is lacking. The revival of the Roman Empire awaits the appearance of a strong man who can bring the great fusion of all economic, military, and political communities into the United States of Europe. He is Antichrist, the evil future fuehrer.

THE MARK OF THE BEAST STARTING?

This article was published in the Christian Herald magazine in London, England: "If you buy a pair of shoes in the Common Market countries, there is a stamp in them. The stamp consists of a circle with a line through the middle. Above the line is a lamb's head with two horns and a mouth as if speaking and under the line is the number 666."

The nearness of the Rapture of the saints is astounding. Believers should everywhere be waiting for a shout, a voice and a trumpet (I Thess. 4:16). Before long the redeemed will be caught up to meet the Lord in the air. Sinner, are you ready? Have you been born again?

LOOKS FORWARD TO TBE

May we add our deep thanks and appreciation first, to Almighty God and then to the wonderful paper, "The Baptist Examiner."

We have been taught (we had to be taught) that this paper preaches, teaches and stands steadfastly for the truth, as God through men, sovereignly chose to write it.

These same truths and doctrines go back like a straight line to Christ Himself where He taught these truths to those whom He sovereignly chose and called, to reveal them to, yea, even to eternity past, present and the eternal future, even to the time when He gathers His own unto Himself.

Indeed, feeble tho it may be, we do say thanks.

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