

The Baptist CHALLENGE

a voice of independent Baptists

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WHOLE NO. 457

Who Are The Baptists?

By Curtis Whaley

I have been impressed more than ever during these changing, and somewhat unpredictable days, with the importance of knowing what you are, and having firm convictions for being what you are. The words of Peter are ringing a fresh tone of urgency in my soul as I observe the appalling indifference that underlies the reasoning and thinking trend of our day. He said,

“Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Pet. 3:15).

Can the slightest trace of conviction be found in the answers with which many respond, when they are asked “Why are you a Baptist?” When I ask a man that question, I am hardly impressed with such

answers as, “My parents were Baptists,” or, “I believe, once in grace, always in grace,” or worse yet, “The Baptist Church is the nearest to our home.”

If you are a Baptist, you should know why you are a Baptist, and to know why you are a Baptist, you should know who the Baptists are. To know who the Baptists are, you should know, where the Baptist

began, what the Baptists believe, and what the Baptists have done.

I. Where Did The Baptists Begin?

While modern denominations trace their origin to modern founders, the Baptists have existed through all the centuries of

(See **WHALEY** on page 21)

Broken Things

“By reason of breakings they purify themselves” (Job 41:25).

God uses most for His glory those people and things which are most perfectly broken. The sacrifices He accepts are broken and contrite hearts. It was the breaking down of Jacob's natural strength at Peniel that got him where God could clothe him with spiritual power. It was breaking the surface of the rock at Horeb, by

(See **BROKEN** on page 19)

The Shocking Doctrines of Mormonism

By Roy Mason

Mormons, often called “Latter Day Saints” have their stronghold in Salt Lake City and surrounding territory. They are much stronger in some sections of Arizona and New Mexico than are the Baptists. Their organizations are found in many cities, throughout the world. Their missionaries are found in many lands. Indeed, each male member

of the church is supposed to be a missionary; and is supposed to serve for a certain time at his own expense. How did this group originate?

The Founder

The founder was Joseph Smith of Vermont, son of a father who sold

(See **MASON** on page 18)

The Gooney Bird

Birds fly, they don't dance! That's usually true, but there is a bird on Midway Island who likes to dance when he's on the ground. Because of this and other queer habits, he's called a gooney bird.

The gooney is a sociable fellow and that's why he dances. Usually four gooney birds form a square, two and two, facing each other. They then go into strange gyrations, neck stretchings and bowings, all

(See **GOONEY** on page 19)

Quiz The Pastor -- #6

Where Did Cain Find His Wife?

By the late Nick Michalinos

Question: Could you tell me where Cain got his wife? Where did he find her?

Answer: The question you raise is certainly one of the most ancient of all questions raised by Bible critics. Cain was the first son of Adam and Eve (Gen. 4:1) and Abel the second (Gen. 4:2). Cain murdered his brother Abel (Gen. 4:8), and God punished Cain by sending him away from his home forever. While a way, it is stated he “*knew*” his wife (Gen. 4:17), and that he built a city (Gen. 4:17-24).

The misunderstanding about Cain’s wife is brought up by the misuse of the word “*knew*” (Gen. 4:17). This word does not mean that Cain first met his wife or got acquainted with her after he went into the land of Nod (Gen. 4:16-17). I want you to notice the

same word “*knew*” as used in Genesis 4:1, 25, and there you will see that *it* is used of Adam and even before the births of Cain and Seth. Please also notice in Matthew 1:24-25, where the same word “*knew*” is used in the same sense. It simply means the natural union of husband and wife as to mating.


There are several scriptures which make it certain that Cain’s wife was descended from Adam and Eve, even as Cain was. Either *she* was his sister, or she might have been the daughter of one of his brothers and one of his sisters. In Genesis 3:20 we are told that Eve was “the mother of *all* living,” so it is certain she was the mother or ancestress of Cain’s wife. Adam was the “first man (1 Cor. 15:45) and Eve the “first woman,” and since Eve is the

“mother of *all* living,” then all humans find their commencement in her (See Matt. 19:4).

Adam and Eve had both “sons and daughters” (Gen. 5:4) during the 930 years of Adam’s lifetime. At least one son and one daughter of Adam and Eve had to marry each other in the first generation in order for the human race to get started at all. In later generations, brother-sister marriages would come to be recognized as genetically dangerous, and thus prohibited by both the Bible and most legal codes for at least this reason alone. Of course, other serious problems enter in also in the marriage of close relatives.

However, these genetic difficulties were not present in Adam and Eve, as they were created *directly* from the hand of God (Gen. 1:26-27; 2:7, 21-22). Thus, no genetic harm could have come had Cain or some other son of Adam married his sister. In the course of time, enough genetic mutations could have accumulated in the human race to make such marriages of close relatives genetically harmful. But not so in the beginning.

Thus — Cain married or took as his wife one of his own relatives, a sister or a niece, and while in Nod, he “*knew*” her, and as a result, she conceived and bore Enoch (Gen. 4:16-17). This is the Bible truth, simply put.

Many times, the real reason for this criticism concerning Cain’s wife is merely the evolutionary presupposition that such critics hold. They are unwilling to believe that God started the human race by *special creation of one man* and of *one woman*, preferring instead to believe that man came as a slowly evolving population of primates which eventually acquired what we consider human characteristics about one or two million years ago. *But* our Lord Jesus Christ Himself gives this foolish theory a death blow! Our Lord was man’s creator (Jn. 1:3; Col. 1:16-17), and He said: “Have you not read that *he* which made *them* at the *beginning* made them *male* and *female* ...” (Mt. 19:4)? “He (Lord) made *them* ... *male* ... *female*,” and it was done “*at the beginning*” (Gen. 1:26-27; 2:2, 22). 

Communion and Church Membership.

“Since the supper is an ordinance of the Church, it must inevitably follow that whatever would debar a man from the Church must also debar him from the Lord’s table in that Church. It is logically inconceivable that one should be deprived of membership in the Church and yet not also be deprived of coming to the Lord’s table in that Church, since the first privilege is the source and foundation for the second” — George W. Truett (**The Supper of the Lord**, p. 19).

THE BAPTIST CHALLENGE

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Water Baptism: A Symbol of the Resurrection

By Chester E. Tulga

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life” (Rom. 6:3-4).

Note — It has come to our attention that some teachers, even in fundamental Baptist schools are teaching that this passage refers to spirit-baptism and not water baptism.

“This passage in Romans is taken to mean ‘water baptism’ by Bengel, Calvin, Tholuck, Ruckert, Lightfoot, Lange, Meyer, Barnes, Stuart, Shedd, Schaff, Conybeare and Howson, Webster and Wilkinson, Hodge, Ellicott, Alford, Stier, Dwight, Riddle, Godet, and Moule in his recent volume, Marvin R. Vincent in his ‘Word Studies’, and all others consulted.” W.E. Bierderwolf (**A Help to the Study of the Holy Spirit**, p. 79).

1. *Here is a reference to the historical facts of the death, burial and resurrection of Christ.* These redemptive facts are the ground of our salvation. These acts are accepted, believed and relied upon for salvation by the immersed believer. Those who trust in these facts as the basis of their salvation renounce all works of righteousness

as a ground of hope and accept the substitutionary atonement of the Son of God on their behalf. Baptism is a preaching ordinance, preaching in symbol the redemptive facts: the death, burial and resurrection of Christ for the believer.

2. *Baptism is the symbolical reproduction of these facts.* The reason why this symbol is important is that it is a faithful reproduction of the redemptive facts. Discard immersion and the symbolism is without meaning. To interpret the symbolism in a mystical sense only, is to separate it from its illustration in life — the ordinance of baptism.

3. *Baptism is also the outward illustration of the believer’s mystical identification with Christ in His atoning death and resurrection.* Baptism here means the re-enactment of what happened to Christ, and what has happened to the believer who by faith is in Christ. To attempt to interpret this passage as simply baptism is to lose the richness of meaning here.

To interpret this passage as mystical, apart from visible baptism, is to miss its plain teaching.

The immersed believer symbolically puts the grave between himself and the sinful life with which he had been in harmony, and a new life in Christ to which he is symbolically resurrected. The immersed believer leaves the world by the gate of watery death and through a symbolical resurrection he enters upon the resurrected life of the believer.


4. *The appeal is to dead and buried believers to renounce sin.* The appeal is: How shall we that are dead to sin, live any longer therein? How can we sin when we have died to sin with Christ? How can we sin when we are dead to things of this world? We have been buried with Christ to live a new life? How can we who died to sin still live in it?

E. J. Forrester (**A Righteousness of God for Unrighteous Men**, pp. 132-133) says on this passage, “Why, says the Apostle, your baptism sets forth the true view. If you understand the meaning of your baptism, you could never make the mistake of supposing that the doctrine of grace abounding in justification by faith, gives license to continue in sin. In that baptism you were buried.


“Now, when do you bury people? It is when they are dead. Very well; you

were buried in baptism because in your profession of faith you really professed to have died; and sin was the thing to which you died. Your burial in baptism was intended, therefore, to declare that you had died to sin.

“And there was another side to your baptism. You were buried to be raised again. And your burial meant that you had died to sin, so your resurrection from the grave of baptism meant that you were to walk in newness of life. Christ died for sin, and was buried. When he rose again it was not to the former life in the body of flesh which He had lived among His disciples; but to a new, glorified life. So when you rose from your tomb in the baptismal water your resurrection meant that you were henceforth to live, not the old life of sin, but a new life of holiness. You have become identified with Christ in His death and in His life.”

The mode of baptism is important but the meaning of baptism must not be abandoned. 

Real Prayer Is Real Work

Jacob wrestled with God and received a blessing. Many have failed to receive a blessing because they have failed to wrestle in prayer. Real prayer is real work, usually the wrestling is with ourselves to gain our own consent to yield fully to God. 



Let's Rescue Thanksgiving

What has happened to Thanksgiving? If the present trend continues, the oldest and most distinctive of American festivals will soon be one with the whale-oil lamp.

This will not be the result of a sinister plot. Nobody, so far as I know, is *against* Thanksgiving. Rather, it will be extermination by absorption. Thanksgiving simply is being absorbed into the "build-up" for Christmas.

I plead for the rescue of Thanksgiving as an American observance of deep meaning in its own right. I would not restore Thanksgiving merely to keep alive the memory of the Pilgrims, even though they established a free way of life I deeply cherish. My concern is for the universal meanings of Thanksgiving and the human significance of the pioneers who originated it. I submit three compelling reasons.

First, a nation is in deadly peril when it fails to offer public gratitude. Only by acts of thanksgiving can a strong nation recognize its place in, and responsibility to, the community of

mankind. Without such acts any people tends to imagine it has received its blessings and advantages because of some special virtue, because it deserves them.

A study of the Thanksgiving proclamations issued by Presidents from Lincoln on indicates a steady shift of emphasis. The earlier tendency was humbly to thank God for undeserved mercies. More recently it has been to congratulate God on having had the intelligence to ally Himself with a people as remarkable as ourselves.

Second, the presence or absence of gratitude makes a profound difference in the quality of personal life. Consider the Pilgrim Fathers. By today's standards they had little justification for the first Thanksgiving Day. They had reaped one modest harvest. After their first winter, out of "100 and odd persons, scarce 50 remained." If they were able to face the future without panic, it was not because of insurance, foam-rubber upholstery and tranquilizing pills. The modern habit of measuring our thanks on the

Christians Must Dress Modestly


By Leslie Cox

It is a hot Saturday afternoon, and I, along with some of my friends, am headed to a Christian concert. A local Christian radio station is celebrating 20 years of service to the basis of favors received, the attitude that "the world owes me amusement and happiness," would have been incomprehensible to the Plymouth colonists.

Third, the giving of thanks is a religious act in which all men and women of faith may share.

When a person ceases to thank God, he finds progressively inferior objects of thanksgiving. He turns to thanking Nature, then Fortune — "his lucky stars." Next, he probably thanks his social position, or his ancestry, or his inherited intelligence. At the lowest level he finishes by thanking just himself.

When a people maintains at the center of its common life a festival of true thanksgiving, this kind of self-delusion becomes impossible. "Gracious Living" is no longer self-indulgent living but responsible living.

I am for the rescue of Thanksgiving, and this year we should be more grateful to God for all of His blessings to us. We have more to be thankful for than all of the Pilgrim Fathers put together. 

community, and many popular Christian artists are scheduled to perform.

As I walk toward the stadium where the concert is being held, my attention is drawn to other teenage girls around me. What catches my eye is the way the girls are dressed. Their clothes leave little to the imagination.

They must have misunderstood what is happening here, I think. Surely, they wouldn't come to a "Christian" concert dressed like that.

But I am wrong.

In fact, after finding my seat, I notice that almost every girl in the stadium is dressed in the same manner: scantily, with lots of skin showing. Suddenly, I feel out of place in my knee-length skirt and navel-hiding, button-down shirt.

Don't get me wrong, I am not trying to paint myself as super spiritual. But when I see girls dressed like Britney Spears at Christian events, I can't help but question their reasons for attending altogether. Are they there to praise God? Or are they there to see how many guys' heads they can turn?

I have discussed this subject with some of my friends, and while some agree with me, others say

(See **DRESS** on page 7)

Baptism For Remission

Believers With Sins Already Remitted Are Commanded To be Baptized

By Rosco Brong

“Then Peter said unto 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 Ghost” (Acts 2:38).

For more than a thousand years before Alexander Campbell mis-mated the Baptist doctrine of believer’s immersion with the Catholic doctrine of so-called baptismal regeneration, most of the heretics of Christendom were perverting this text and a few others in supposed support of the delusion that remission of sins may be obtained through the waters of baptism, or through the waters of pouring or sprinkling as substitutes for baptism.

The idea did not originate with Campbell: he was wise enough to recognize that Baptists were right in their insistence on immersion of believers; but with his Presbyterian background he was foolish enough to stay with the Catholic tradition that baptism (or, for most Catholics in recent centuries, affusion) is necessary to salvation.

The Problem

Were it not for this widespread heresy of long standing, comparatively few readers would misunderstand our text, or other texts

that have been given a perverted interpretation by advocates of baptismal regeneration; and any such misunderstanding would be quickly cleared up as the reader examined the text in light of context. But *when readers bring preconceived heresies to their reading, it is harder for them to see the simple truth.*

Surely it is obvious enough to any open mind that if this text teaches the Catholic-Campbellite doctrine that baptism is a condition precedent to the remission of sins, then the Bible is in hopeless contradiction with itself and we have no reliable textbook from which to derive Christian doctrine. *If the Bible is a book of contradictions, we have no reasonable ground for any Christian faith.* This is the problem raised by the contradictory doctrines of various Christian or so-called Christian sects: are they really Biblical contradictions, or merely

contradictions of interpretation?

Language Interpretation

Judicial interpretation and (mostly) misinterpretation of the United States Constitution, exhibiting staggering contradictions in less than 200 years, may serve as an example of how lawyers, political and religious, can twist and befog language that was clear enough before it got hid behind their interpretations.

Baptists, at least old-fashioned Baptists, believe that *the Bible is God’s guidebook for His people, written to make His way so clear that “the way-faring men, though fools, shall not err therein” (Isa. 35:8).*

Most controversial point in Acts 2:38 is a prepositional phrase, “for the remission of sins,” as it reads in the King James version, or “unto the remission of your sins” as in the American Standard version. Either reading involves interpretation by the translators and requires further interpretation in English.

First, then, it is debatable whether this phrase modifies only the verb “repent,” only the verb “be baptized,” or both — not to mention one or two other possible syntactical interpretations. I merely note the difficulty: *we need not worry about it; we can get the truth clearly*

enough from other texts.

As to the preposition “for” or “unto” (Greek **eis**), again the meaning is ambiguous. “For” can mean “in order to,” as when a man works “for” pay that he expects to receive later; but it can also mean “because of,” as when he receives pay “for” work already done. Likewise “unto” may have either a past or future reference, relating either an addition to something already had or an attainment to something else.

Properly translating in contextual agreement with New Testament language and teaching, Acts 2:38 may be read as follows:

“And Peter said to them, Repent ye, and each of you be baptized upon the name of Jesus Christ because of remission of sins, and ye shall receive the gift of the Holy Spirit.”

Why “Because of”?

“Because of” is not the most usual translation of the Greek preposition **eis**. Many prepositions, Greek and English, are used to express various relationships. For example, look up the words “to,” “in,” “on,” and “for” in a large English dictionary. This has been an instructive exercise even for some college students.

Young’s concordance lists a dozen different translations of **eis** in the

(See **BRONG** on page 20)

Quotes By Billy Graham

“The only thing I could say for sure is that hell means separation from God. We are separated from His light, from His fellowship. That is going to be hell. When it comes to a literal fire, I don’t preach it because I’m not sure about it. When the Scripture uses fire concerning hell, that is possibly an illustration of how terrible it’s going to be — not fire but something worse, a thirst for God that cannot be quenched” (*Time*, Nov. 15, 1993).

* * *

“I am not a pastor of a church. That’s not my responsibility. My responsibility is to preach the Gospel to everyone and let them choose their own church, whether it is Catholic or Protestant or Orthodox or whatever it is. And to me that’s between an individual and a church and God” (*St. Louis Post-Dispatch*, Oct. 10, 1999).

* * *

“[Pope John Paul II] has brought the greatest impact of any pope in the last 200 years. I admire his courage, determination, intellectual abilities and his understanding of Catholic, Protestant and Orthodox differences, and the attempt

at some form of reconciliation” (Associated Press, Nov. 17, 1999).

* * *

“There’s no group of people in the world that I would rather be with right now than you all. Because I think of you, I pray for you, and we follow with great interest the things you do ... I don’t speak to too many church assemblies any more because I consider myself as belonging to all the churches. And I love everybody equally and I have no problem in fellowship with anybody who says that Jesus Christ is Lord. This has been a great relief to me to come to that conclusion about 20 years ago. — Graham’s statement to the National Council of Churches at the NCC headquarters on August 27, 1991.

* * *

“I think there’s the Body of Christ. This comes from all the Christian groups. I think everybody that loves Christ, or knows Christ, whether they’re conscious of it or not, they’re members of the body of Christ ... and that’s what God is doing today. He’s calling people out of the world for His name, whether they come from the Muslim world, or the Buddhist world, or the Christian world, or the non-believing world, they are

members of the body of Christ because they’ve been called by God. They may not even know the name of Jesus, but they know in their hearts that they need something that they don’t have, and they turn to the only light they have, and I think that they are saved and that they’re going to be with us in heaven” — Billy Graham to Robert Schuller, May 31, 1997, *Hour of Power*.

* * *

“*Evangelism* is about the only word we can unite on ... our methods would be different and there would be debates over even the message sometimes, but there is no debate over the fact we need to evangelize ... I think there is an ecumenicity here that cannot [be obtained] under any umbrella.” — Graham’s response at an Amsterdam ’86 press conference in which he was asked by Dennis Costella how he could conduct a conference on worldwide evangelism when so many groups in attendance did not even embrace the same fundamentals of the Faith or agree on the definition of the Gospel.”

* * *


“I have no quarrel with the Catholic Church ... we’ll send them [inquirers] to their own churches —

Roman Catholics, Protestant or Jewish.” — Graham’s statement in 1957 pertaining to his New York Crusade as quoted by William Martin in his book *A Prophet With Honor*.

* * *

“I have found that non-essentials separate people more often than essentials. In reading the history of denominations, it is interesting to note that ... divisions have always resulted from somewhat minor differences. I made up my mind to fellowship with all those who love Jesus Christ with all their heart and are seeking to serve Him.” From Graham’s book *Answers of Life’s Problems*.

* * *

“I feel that I belong to all the churches, I am equally at home in an Anglican or Baptist church or a Brethren assembly.” Billy Graham as quoted in David Frost’s book *Billy Graham: Personal Thoughts of a Public Man*. — Maranatha Baptist Watchman 

Many of us don’t feel like mothers, of dead children. There is no way we ever stop being a mother once we’ve been pregnant. — Synda Masse



Who Owns Palestine?

1. Nationhood and Jerusalem. Israel became a nation in 1312 B.C., two thousand years before the rise of Islam.

2. Arab refugees in Israel began identifying themselves as part of a Palestinian people in 1967, two decades after the establishment of the modern State of Israel.

3. Since the Jewish conquest in 1272 B.C. the Jews have had dominion over the land for one thousand years with a continuous presence in the land for the past 3,300 years.

4. The only Arab dominion since the conquest in 635 A.C. lasted no more than 22 years.

5. For over 3,300 years, Jerusalem has been the Jewish capital. Jerusalem has never been the capital of any Arab or Muslim entity. Even when the Jordanians occupied Jerusalem, they never sought to make it their capital, and Arab leaders did not come to visit.

6. Jerusalem is mentioned over 700 times in Tanach, the Jewish Holy Scriptures. Jerusalem is not mentioned once in the Qur'an.

7. King David founded the city of Jerusalem. Mohammed never came to Jerusalem.

8. Jews pray facing Jerusalem. Muslims pray with their backs toward Jerusalem.

9. Arab and Jewish Refugees: In 1948 the Arab refugees were encouraged to leave Israel by Arab leaders promising to purge the land of Jews. Sixty-eight percent left without ever seeing an Israeli soldier.

10. The Jewish refugees were forced to flee from Arab lands due to Arab brutality, persecution and programs.

11. The number of Arab refugees who left Israel in 1948 is estimated to be around 630,000. The number of Jewish refugees from Arab lands is estimated to be the same.

12. Arab refugees were intentionally not absorbed or integrated into the Arab lands to which they fled, despite the vast Arab territory. Out of the 100,000,000 refugees since World War II, theirs is the only refugee group in the world that has never been absorbed or integrated into their own peoples' lands. Jewish refugees were completely absorbed into Israel, a country no larger than the state of New Jersey.

13. The Arab-Israeli Conflict: The Arabs are represented by eight

separate nations, not including the Palestinians. There is only one Jewish nation. The Arab nations initiated all five wars and lost. Israel defended itself each time and won.

14. The PLO's Charter still calls for the destruction of the State of Israel. Israel has given the Palestinians most of the West Bank land, autonomy under the Palestinian Authority, and has supplied them with weapons.

15. Under Jordanian rule, Jewish holy sites were desecrated and the Jews were denied access to places of worship. Under Israeli rule, all Muslim and Christian sites have been preserved and made accessible to people of all faiths.


16. The UN Record on Israel and the Arabs: Of the 175 Security Council resolutions passed before 1990; there were 97 directed against Israel.

17. Of the 690 General Assembly resolutions voted on before 1990, 429 were directed against Israel.

18. The UN was silent while 58 Jerusalem Synagogues were destroyed by the Jordanians.

19. The UN was silent while the Jordanians systematically desecrated the ancient Jewish cemetery on the Mount of Olives.

20. The UN was silent while the Jordanians enforced an apartheid-like policy of preventing Jews from visiting the Temple Mount and the Western Wall.

— Copied from Plains Baptist Challenger. 

DRESS . . .

(Continued from page 4)

God only looks at the heart. How a person dresses doesn't matter to Him. Wear whatever, wherever.

But how a person dresses does matter to God. In fact, the Bible gives specific guidelines as to how Christians should dress. According to 1 Timothy 2:9, we are to dress "modestly, with decency and propriety."

The word "decency" refers to purity. In other words, what a girl wears shouldn't provoke a guy to think about her in an ungodly fashion. She should dress in a way that is pure — not provocative. She should be seen by her peers as wholesome and clean — not flirtatious and cheap.

Admittedly, dressing virtuously isn't easy these days. Fashion designers push the moral envelope more and more every season. What once was

(See **DRESS** on page 24)



Pro-Life Ultrasound Photography. — Ultrasound scanners and photo studios are being set up in shopping malls where pregnant women can purchase early baby portraits. Such pictures of the baby in the womb is an unanswerable argument against abortion. A visual scan of the developing child shows it sucking its thumb, moving around, sneezing, and doing other things babies outside the womb do (9/28 *World*). No one who sees an ultra sound picture can deny in good faith that what she is seeing is not just a “fetus,” but a baby. — CC

Officials Complain About Islam Textbooks. — Still smarting from a federal court order that made them remove postings of the Ten Commandments from government buildings, Hamilton County (TN) officials complain that the federal government published textbooks promoting Islam. “It’s atrocious,” Hamilton County Commissioner Harold Coker said about textbooks

World News Roundup

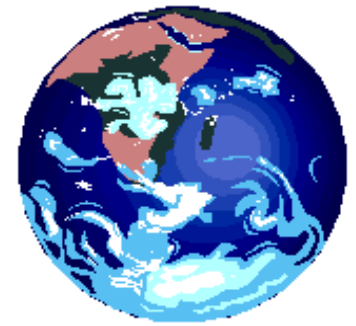
financed by the United States and sent to Afghanistan. Some of the textbooks for grades 1-12 include Islamic teachings and Koran verses. Commissioners have seized on the textbooks, paid for by the U.S. Agency for International Development, as an example of government hypocrisy. The texts are being edited and printed at the University of Nebraska for \$65 million. “That’s taxpayers’ money that paid for those books,” County Commissioner Ben Miller said. “The Ten Commandments plaques we used were purchased with private money and donated to the county.” The textbooks were printed in response to an urgent request from Afghanistan officials trying to rebuild the country after U.S. troops helped drive the Islamic fundamentalist Taliban regime from power, AID spokeswoman Kathryn Stratos said. — *Nashville Tennessean*.

Capital Punishment Foes Not Pro-Life. — It is a fallacy that the pro-lifer who defends the right to life of an unborn baby in the womb, but does not defend the right to life of a convicted murderer on death row, is being morally inconsistent. But there is no

inconsistency here: The unborn baby is innocent, the convicted murderer is not. It is the pro-abortion/anti-death penalty liberal who is morally inconsistent, since he supports putting to death only the innocent. — CC

Homosexuals Sue New Jersey. — A homosexual advocacy group is suing the state of New Jersey for denying seven same-sex couples a marriage license. The homosexual advocacy group that filed the lawsuit hopes the case will end up in the New Jersey Supreme Court — one of the most liberal benches in the nation, the *Washington Times* reported. — CNS

Abstinence Being Censored In New Jersey. — The New Jersey Education Association has told three supporters of abstinence education they are no longer welcome to speak at the union’s annual convention in Atlantic City in November. The three individuals signed up in August to present workshops, said Bernadette Vissani, director of the New Jersey Coalition for Abstinence Education. But on Oct. 4, Vissani received



a letter from the union that said her services were not needed. Two New Jersey doctors, Johanna Mohn and James Thompson, were also told not to come. While the presenters have conceded the union legally did nothing wrong, Vissani said her primary concern was that the abstinence perspective was being censored. ... Karen Joseph, spokeswoman for the teachers’ union said the union favors “comprehensive” sex education, which includes a discussion of contraceptives and abstinence. “The abstinence-only approach is unrealistic.”

Moyers Pleads Guilty To Driving Charge. — Public television journalist Bill Moyers (Also a Southern Baptist minister) pleaded guilty to a charge of negligent driving and was fined \$750. He originally was charged with drunken driving after being stopped last month in the southern Vermont town of Arlington. ... A roadside

(See **WNR** on page 11)

La Voz Del Desierto

¿El Bautismo Alternativa U Obligación?

Por M. A. Curet

El bautismo no fue algo completamente nuevo en los días de Jesús. El mundo gentil ya tenía sus purificaciones religiosas (los egipcios, los persas, los indúes, los griegos y los romanos). Algunas de esas purificaciones se hacían con un baño en el mar o en el río.

Los judíos tenían muchas purificaciones ceremoniales y lavamientos. El llamado bautismo de los prosélitos tenía un gran parecido con el

bautismo cristiano. Cuando se incorporaban los gentiles a Israel, eran circuncidados y en tiempos posteriores también eran bautizados. Pero esta clase de bautismo, no dejaba de ser, más que una clase de ceremonia lavatoria de purificación.

Sin embargo, no puede haber dudas, que el bautismo, tal como lo conocemos hoy, comenza con el bautismo de Juan. Cristo, después de haber organizado su Iglesia, le

entregó dos ordenanzas, que son el Bautismo y la Cena del Señor.

El bautismo es la inmersión del creyente en Cristo, en agua, en el nombre de la Trinidad. La inmersión es exclusivamente el acto del bautismo, sin ella no hay bautismo; y el creyente en Cristo, es exclusivamente el sujeto del bautismo, y sin tal sujeto no hay bautismo. El objetivo del bautismo no es para salvar a los hombres, porque es una or-

denanza declarativa (Mateo 28:19-20).

La comisión de Cristo, tal como se entendió y se practicó en los tiempos apostólicos, requiere el bautismo de creyentes (de discipulos). El bautismo de incrédulos o niños inocentes, no tiene autoridad divina.

En el bautismo se representa la sepultura y resurrección de Jesucristo (Rom. 6:3-5; 1ra Ped.

(Vea **CURET** en la pág. 10)

¿Conoce Usted La Biblia?

¿Sabe que es el libro más grande de toda la historia? Amado hermano que lee este artículo, hablemos más a fondo de este maravilloso libro. Para empezar les diré que la Biblia es inspirada por Dios, es en este Sagrado Libro donde Dios comienza a narrar toda su historia; para que le conozcamos y conozcamos los grandes eventos que en él están escritos. También por medio de la Biblia conocemos toda la verdad sobre *Dios El Padre, Dios El Hijo y Dios El Espíritu Santo,*

que son tres divinas personas; tres que son un mismo Dios (1ra Juan 5:6-7). Las Sagradas Escrituras llevan a la salvación al ser humano, y hacen sabio a todo aquél que se arrepiente de sus pecados por la fe en Cristo Jesús (2da Timoteo 3:15-17).

Aquí nos demuestra el Señor que si las Escrituras están inspiradas por Él, todo buen bautista debe conocer la Biblia en todos sus ángulos, para poder defenderla de los que tratan (Vea **BIBLIA** en la pág. 10)

Las Iglesias Pequeñas

Las estadísticas revelan que a pesar de que últimamente ha aumentado el número de iglesias grandes con asistencia de 2,000 o más en los cultos, todavía prevalece la iglesia pequeña de 200 o menos. De las 255,000 iglesias de todas las denominaciones que se calcula existen en los Estados Unidos, más de 100,000 son iglesias con 50 miembros o menos. Entre los Bautistas del Sur de los Estados Unidos, que suelen tener buenas

estadísticas, el 58 por ciento de las iglesias tienen menos de 300 miembros.

Todo esto demuestra, que la iglesia pequeña sigue siendo el pilar del reino de Dios. No se lamente por su iglesia, si es pequeña, pues, es muy importante en los planes de Dios.

“No temáis, manada pequeña, porque a vuestro Padre le ha placido daros el reino” (Lucas 12:32).

[504 Ilustraciones Preferidas”, Jose Luis Martínez, Compilador.]

CURET . . .

((Viene de la pág. 9)

3:21). Las dos ordenanzas (la Cena del Señor y el Bautismo), proclaman simbólicamente los tres grandes hechos del Evangelio, según lo enseña el apóstol Pablo (1ra. Cor. 15:3-4). Estos tres grandes hechos del Evangelio son: que Cristo murió, fue sepultado, y se levantó de nuevo. La Cena del Señor conmemora el primer hecho, es decir su muerte; en el bautismo se ve sepultado y levantado otra vez.

El bautismo también expresa, por figura, la muerte al pecado del creyente, y su resurrección a una nueva vida. Cristo murió, y el creyente realmente murió al mundo de pecado con Él. La resurrección de Cristo le produjo una forma nueva de vida. Ahora, ¿en qué consiste esta vida nueva? Si nuestra vida vieja, la muerta y enterrada con Cristo, fue del todo pecaminosa, la nueva o la que hemos resucitado con el Salvador resucitado, debe ser del todo una vida santa (1ra Ped. 1:14-15).

De modo, que cada vez que un creyente se vuelve a “aquellas cosas de las que ahora nos avergonzamos,” desmiente su resurrección en Cristo a novedad de

vida, y se olvida que fue purificado de sus antiguos pecados (Rom. 6:17-23).


Nuestro viejo hombre fue crucificado juntamente con Cristo, a fin de que no sirvamos más al pecado, sino a la justicia de Dios (Rom. 6:3-13). La muerte de Cristo, no sólo expía la culpa, sino que también ocasiona la muerte del pecado mismo en todos los que están vitalmente unidos a Él; así la resurrección de los creyentes, no sólo para aceptación de parte de Dios, sino también para una novedad de vida.

A la luz de estas verdades, es que debemos examinarnos todos los que proclamamos el nombre de Cristo, “si somos de la fe.” El agua del bautismo no nos salva, pero si, la parte espiritual a él unida, el arrepentimiento y la fe en Jesucristo, de lo que es un signo y sello. La sangre de Jesucristo es lo que nos limpia de toda mancha de pecado, cuando nos arrepentimos, y nos ayuda a que podamos andar en vida nueva.

El bautismo es una ordenanza, cuyo propósito, es mostrarnos que debemos andar en novedad de vida. Que pasemos de muerte a vida. El bautismo *no es una alternativa* que nosotros tenemos, y que podemos realizar si queremos. El bautismo es una

ordenanza del Señor, y como ordenanza del Señor, *es una obligación*.

Todos los que hemos aceptado a Jesucristo como único Salvador, en obediencia a su mandato, tenemos que bautizamos, a menos que nuestra profesión de fe, *sea falsa* (Marcos 16:14-16). El que cree en Jesucristo tiene que demostrarlo con la obediencia a sus mandamientos.

“Dijo entonces Jesús a los judíos que habían creído en él: Si vosotros permaneciereis en mi palabra, seréis verdaderamente mis discípulos” (Juan 8:31). 

BIBLIA . . .

(Viene de la pág. 10)

de tergiversarla. Es por esto que todos debemos defender la Palabra de Dios en todo momento (Filipenses 1:17).

EXHORTACION:

Queridos hermanos los invito a conocer más de las Sagradas Escrituras y ayudar a salir del error a todos los que nos rodean y que vengan al conocimiento de la verdad, que es en Cristo Jesús, Señor nuestro. Que Dios nos ayude a llevar el verdadero evangelio de Jesucristo. Démonos un viaje por los maravillosos pasajes de la Biblia y se darán cuenta que la Biblia no es un libro cualquiera,

porque es la palabra de Dios, y no debemos ignorarla; debemos obedecerla porque es *única y eterna*.

Alabemos al Dios y Padre de nuestro Señor Jesucristo, que nos bendijo con toda bendición espiritual en los lugares celestiales en Cristo Jesús Señor nuestro.

Consejos Para Conocer Mejor La Biblia: 1) Tener una Biblia propia. 2) Leerla todos los días. 3) Traerla al templo los días de servicio. 4) Llevarla a donde quiera que vayamos. 5) Aprender a amarla, porque es la palabra de Dios.

¡Que Dios los bendiga!

Dios Islámico versus el Dios Cristiano. — “El Islam es una religión en la cual su dios requiere enviar a sus hijos a morir por él. El Cristianismo es una fe en la cual su Dios envió a Su Hijo a morir por usted.”

* * *

El Matrimonio es “Para Mejoría”. — De acuerdo a un informe revelado el pasado 14 de febrero, los matrimonios viven más, y ganan más dinero. Además, las parejas matrimoniales sufren menos de depresión, suicidios, violencia y abuso de sustancias controladas, que sus cohortes solteros.

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WNR . . .

(Continued from page 8)

breath test, which is not admissible in court, showed Moyers' blood-alcohol content to be 0.10 percent — above the legal limit of 0.08 — according to authorities. An admissible test about 90 minutes later showed Moyers' blood-alcohol content was 0.079, within the legal limit. Moyers, 68, also was ordered to take a class about drunken driving and given a choice of paying \$1,000 to an anti-drunk-driving group, or doing 200 hours of community service, court staff said. — Sword of the Lord.

* * *

Bill Protects Opposers of Abortion. — The House of Representatives voted Sept. 25 to clarify that the government cannot discriminate against health-care professionals and entities that object to providing abortion services. Passage of the Abortion Non-discrimination Act came in a 229-189 House vote. The Senate, however, is not expected to act on the bill before it adjourns in October.

* * *

Muslim Death Threats For Falwell, Graham & Robertson. — Controversial remarks about Islam by American Christian leader Jerry Falwell continue to resonate

in the Muslim world, with death threats in Iran and a strike called in the western Indian province of Gujarat. The UK-based Institute for the Study of Islam and Christianity (ISIC) said that senior Iranian cleric Ayatollah Mohsen Mujtahed Shabestari had called in a sermon for Falwell and two other prominent American Christian leaders to be killed because of their public criticism of Islam. The other two are the Rev. Franklin Graham and the Rev. Pat Robertson, according to a report published in the Farsi-language daily, *Abrar*. Shabestari is the personal representative of Iranian President Ayatollah Ali Khamenei in the country's Azerbaijan province. Falwell at the weekend issued an apology for comments made in a CBS television program on Oct. 6, when he called Mohammed "a terrorist" and a "man of war." In his apology, he said he meant no disrespect to "sincere, law-abiding Muslims." The ISIC said Falwell's original remarks outraged Shi'ite leaders in particular, while others expressed outrage but stopped short of calling for his death. Franklin Graham, who last November went on record describing Islam as "a very evil and wicked religion" and Pat Robertson who in February described Islam as a religion which seeks to "dominate and then, if need be, destroy." The most recent remarks by Falwell

outraged Shiite religious leaders, in particular in Iran and Lebanon. Hossein Chariatmadari the editor of the conservative daily *Kayan* is also reported to have called for Falwell's death stating, "in agreement with Islam, it is imperative to kill." Whilst no official fatwa calling for the deaths of the three Christian leaders has been issued by Iran's Islamic clergy, the comments that have been made are already being compared with the 1989 fatwa that was issued against the British author Salman Rushdie. — (Compiled from several sources.)

* * *

O'Reilly Not So Right. — Popular talk show host Bill O'Reilly says labeling someone as a "sinner" is contrary to American values. He has grown a large audience in recent years, including many Christians who like his conservative views on many key issues. But recently he has attacked those who say homosexuality is a sin — as the Bible does — and who would oppose such things as giving homosexuals the right to adopt children. He says the religious right has lost influence because they often "base their opinion on what they believe God wants." O'Reilly paralleled people who base their opinion on religious beliefs, and try to impose them on

others, to the Taliban terrorists (10/9 *Agape Press*). He supports gun control, opposes the death penalty, and is said to be an environmentalist at heart. He recently spoke to a convention of "gay and lesbian" journalists. He says it's better to have a child in a stable home, even if it's run by homosexuals, than to be in chaotic foster care. O'Reilly says: "Even if there is no God or Heaven or Hell, I still believe religion is a positive force. My [Roman Catholic] religion is comforting. [Its] traditions are magnificent." — CC

* * *

Sheep-Cloning Scientist To Try Human Experiments. — The scientist who achieved a major milestone by cloning a sheep plans to ask a British government panel for a permit to clone human embryos. Professor Ian Wilmut of the Edinburgh, Scotland-based Roslin Institute is considering using the same methods that produced Dolly the sheep to create cloned embryos. — CNS

* * *

Abortion Is Leading Cause of Death Among Blacks. — Over one thousand black babies are killed by abortion every day, making it the leading cause

(See WNR on page 12)

WNR...

(Continued from page 11)

of death for blacks. One out of three surgical abortions is performed on a black woman, killing a black child. More blacks are killed in a typical three-day period than were ever lynched in America's history (10/11 *Agape Press*). Yet blacks tend to vote in large numbers for candidates who support pro-abortionist legislation.

— CC

* * *

Clashing Rulings On the Ten Commandments.

— In Austin, Texas, a federal judge has ruled that a Ten Commandments monument on state capitol grounds is constitutional. However, a federal appeals court has ruled that a Ten Commandments monument at the Kentucky state capitol “impermissibly endorses religion.” Meanwhile, a lawsuit challenging Alabama Supreme Court Chief Justice Roy Moore’s Ten Commandments monument is underway in a Montgomery federal court. Some believe this case may ultimately land at the U.S. Supreme Court. It is apparent that the anti-religion factions in our nation have placed the biblical tenets in their crosshairs under the guise that they offend some citizens. But religious freedom warrior Mathew Staver, founder and general

counsel of the Orlando-based Liberty Counsel, said the commandments have a long history of influence in our society. “The Ten Commandments have both a secular and religious aspect,” he said. “They take on an even greater secular aspect when placed in the context of other historical or legal documents, such as in the context of the state capitol. To ignore the influence of the Ten Commandments in the founding and shaping of American law and government would require significant historical revisionism.”

* * *

Lebanon Launches Water-Pumping Project, Raising Tensions with Israel.


— The Lebanese stand to lose more than they will gain from their controversial water-pumping project, which has raised tensions between Israel and Lebanon, an Israeli expert said on Wednesday. Lebanon was expected to inaugurate its pumping project with large celebrations on Wednesday. The project would draw some five to 10 million cubic meters of water a year from the Wazzani Springs to provide fresh water to villages in southern Lebanon. The Wazzani is an upstream tributary feeding the Jordan River watershed, which feeds the Sea of Galilee, Israel’s largest freshwater reservoir. Israeli Prime Minister

Christian Parents Sue After Students “Become Muslims”

A public school in Byron, Calif. is being sued after forcing Christian students to pretend they were Muslims for three weeks.

As part of an Islam “simulation” project, students prayed in the name of Allah, chose a Muslim name and played a “jihad” dice game, according to the group that filed the lawsuit. The Michigan-based Thomas More Law Center is representing parents and children in the lawsuit against the Byron United School District.

“What’s at issue is the true meaning of the Establishment Clause,” said Richard Thompson, the law center’s chief counsel. While it’s perfectly legal for schools to teach courses in comparative religion, in this case, Thompson said the school district “crossed the line ... by using taxpayer dollars to teach students how to worship as a Muslim.”

Ariel Sharon earlier called the Lebanese tapping of the water a deliberate provocation and a cause for war, but the U.S. has stepped in to try to diffuse tensions and mediate an agreement acceptable to both sides. Hizballah vowed a swift revenge against Israel if it attacked the water project, which is visible from Israel’s northern border. 

The 7th grade students “became Muslims” as part of their world history class, much to the surprise of parents, who said they were caught off guard.

According to the lawsuit, students were encouraged to dress as Muslims and to use such phrases in their speech as “Allah Akbar,” which is Arabic for “God is great.” Students were required to memorize Muslim prayers, fulfill the Five Pillars of Faith and fast during lunch period to simulate fasting during the Islamic holy month of Ramadan.

“Public schools would never tolerate teaching Christianity in this way,” said Thompson. “Just imagine the ACLU’s outcry if students were told that they had to pray the Lord’s Prayer, memorize the Ten Commandments, use such phrases as “Jesus is the Messiah,” and fast during Lent.” — CNS

On the night of his graduation from medical college, Dr. Howard A. Kelly, world-famed surgeon and gynecologist, wrote in his diary: “I dedicate myself, my time, my capabilities, my ambition, everything to Him. Blessed Lord, sanctify me to Thy uses. Give me no worldly success which may not lead me nearer to my Savior!”

The Immortality of Man

By J. A. Young

Is man an immortal being? The solution of this absorbing question does not lie fully within the perview of human reason, though human reason unaided by God's revelation cannot fully comprehend this sublime characteristic of man any more than it can, unaided, know the eternity of God, the mode of His existence, the resurrection of the dead, and multitudes of known facts. Yet the study of the word of God strengthens our faith in this cardinal doctrine.

A Baptist

I'd rather be a Baptist,
In faith and love and hope,
Than a Roman Catholic,
And subject to the Pope.

I'd rather be a Baptist
And with the Savior go,
Than an Episcopalian,
With all the pomp and show.

I'd rather be a Baptist
Rejoicing every hour,
Than a Presbyterian,
And never feel the power.

I'd rather be a Baptist
And have a beaming face,
Than to be a Methodist,
And ever fall from grace.

I'd rather be a Baptist,
And know that I am right,
Than to depend on water,
And be a Campbellite.

Man is an immortal being. First, is derived from the twofold nature of man.

"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and he became a living soul" (Gen. 2:7).

The body God formed from the dust of the earth He called man. Therefore, it is man, but there is another element which entered into man's composition, an impartation from God, and this additional element is also called man. Paul said: "For I delight in the law of God after the inward man, but I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members" (Rom. 7:22-23).

Again: "for which cause we faint not: but though our outward man perish, yet the inward man is renewed day by day" (2 Cor. 4:16)

Once more: "that he would grant you according to the riches of his glory: to be strengthened with might by his spirit in the inner man" (Eph. 3:16).

God calls this inner man, "Man", therefore it is as truly man as the outward man is man. Those two elements in man's composition are both alike called man by the Holy Spirit, and they are so distinct one from the other that though the outward man perish, yet the inward

man is renewed day by day. The spirit strengthens the inner man, while physical food strengthens the outward man. The outward man is mortal. The inner man is immortal, from the fact that while the outward man is perishing the inner man is growing stronger.

Second, the word "Mortal" is always applied to the body, or flesh, and is never applied to man's spiritual nature when the Holy Spirit designates that part of man which is perishable: "But if the spirit of him that raised up Jesus from the dead dwell in you: he that raised Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you" (Rom. 8:11).

"For we which live are always delivered unto death for Jesus' sake that the life also of Jesus might be made manifest in our mortal flesh" (2 Cor. 4:11).

Once more: "Let not sin therefore reign in your mortal bodies that ye should obey it in the lust thereof" (Rom. 6:12).

"For as the body without the spirit is dead, so faith without works is dead" (Jas. 2:26).

If the inner man or man's spiritual nature is also mortal as well as man's body or flesh, how strange it is that the inspired writer did not say at least one time, "your mortal spirit."

James said, the body

(See **YOUNG** on page 14)

YOUNG . . .

(Continued from page 13)

without the spirit is dead. Why not say the spirit without the body is dead if the spirit dies when the body does, as some folk teach.

Third, man was created in the image of God (Gen. 1:26-27). Was man's physical or spiritual nature created in the image or likeness of God? Certainly not his physical, but his spiritual nature. It is not offensive to God for us to make likenesses of our persons, or pictures of our persons, but the second command in the decalogue forbids the making of any image or likeness of God (Ex. 20:4-5). If our bodies were made in the image or likeness of God, we would violate that command of God every time we took a picture of ourselves.

We cannot make a picture of our own spirit. Isaiah says: "To whom then will ye liken God or what likeness will ye compare unto him" (Isa. 40:18). John says: "God is a spirit, and they that worship him must worship him in spirit and in truth" (Jn. 4:24). Man's body was formed of the dust of the ground (Gen. 2:7), but God forms the spirit of man within him after the dust man was formed; consequently the inner or spiritual man is not made of the earth nor from the earth. It is not material or matter as the physical body is.

In Zechariah it was the spiritual or inner man that was made in the likeness or image of God (Zech. 12:1). It is not made of material substance as the body is, it came from God and is immortal, and when the body dies the spirit goes to God who gave it (Ecc. 12:7).

I now present my fourth argument. The word "death" has a different meaning when applied to the body to that which it has when applied to the inner man or man's spiritual nature. God told Adam in the day he ate of the fruit of the tree of the knowledge of good and evil he should surely die (Gen. 2:16-17).

If the inner or spiritual man dies when the body dies, then Adam did not surely die in any sense the day he ate of the forbidden fruit, for his body lived a long time (Gen. 5:5). The facts are the spirit may be dead and the body alive, and the body dead and the spirit alive.

Paul said to the Ephesian brethren: "You hath he quickened (given life) who were dead in trespasses and sins" (Eph. 2:1). The bodies of those Ephesian brethren had not been dead, but spiritually they had been dead, not dead in the sense they could not reason, reflect, meditate, resolve, and repent of their sins and believe in Jesus Christ under the guidance and influence of the Holy Spirit,

yet they were spiritually dead in the sense of being separated and cut off from God by their sins.

Once more: "It was meet that we should make merry and be glad, for this thy brother was dead and is alive again, and was lost and is found" (Lk. 15:32).

Christians are said to be dead *to* sin, while sinners are said to be dead *in* sin, yet neither are dead in the sense that their bodies will be when all the vital forces of physical life have ceased to operate.

Of the death of the body Webster says it is that state of being in which there is total and permanent cessation of all the vital functions when the organs have not only ceased to act, but have lost the susceptibility of renewed action; cessation of life; extinction of bodily life.

Of the death of the soul or spiritual death Webster says it is the corruption and perversion of the soul by sin with the loss of the favor of God.

Our spirits are not dependent upon human bodies made of dust for their existence, for the inner or spiritual man is immortal.

God is a Spirit and, so far as we know, never had a body only when manifested in the flesh. The angels are ministering spirits Paul said, but so far as we know, never had any physical bodies.

Christ existed in spirit before He assumed a human body. He dwelled in

spirit in that body. When His human body died on the cross His Spirit still existed. At His resurrection His Spirit re-entered that body, and with that body glorified is seated at the right hand of the Majesty on high. As to Christ's pre-existence, He could say "Before Abraham was, I am."

As to His human body He could say, "A body hast thou prepared me," and as to the death of that human body He would say, "Father, into thy hands I commend my spirit."

Angels are ministering spirits (Heb. 1:14), and we all agree they are immortal.

We have tried to show that spirits are not dependent on human bodies for their existence, and are consequently immortal.

The inward or spiritual man does not die when the body does, and we offer Luke as proof. "Now that the dead are raised even Moses shewed at the bush when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob, for he is not a God of the dead, but of the living, for all live unto him" (Lk. 20:37-38).

Here is it positively declared by Christ Himself that all live unto God. We know full well that the bodies of all do not live unto God, for the bodies of untold millions who have died do not live at all, yet there is a grand and glorious sense in which all are living

(See **YOUNG** on page 15)

YOUNG . . .

(Continued from page 14)

unto Him. Their inner or spiritual natures survived the ravages of death, and are still living.

Man is an immortal being.

If the inner or spiritual man is mortal and can die or be killed just like the body, then the one who kills the body also kills the soul. What did Christ say: "And fear not them which kill the body: but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Mt. 10:38).

The word "soul" is evidently used here in the sense of an immortal entity. If not, the one who kills the body also kills the soul. We know that man can destroy man's body, but here Christ positively declares that man is not able to kill the soul.

Matthew 10:28; 17:1-3; Mark 17:1-3; 9:8, and Luke 9:28 all testify to the fact that the inner or spiritual man survives the ravages of death and consequently is immortal. According to chronology, Moses had been dead 1,450 years before this event occurred, yet here he is (after this long lapse of time) with Elijah who had been translated, the same Moses still conscious and able to talk.

Paul thought a man might exist apart from the body, for he said, "I knew a man in Christ above 14 years ago, (whether in the

body I cannot tell, or whether out of the body I cannot tell, God knoweth) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter" (2 Cor. 12:1-4).

That the inner or man's spiritual nature does not die with the body is evident from this scripture: "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit. And having said this, he gave up the ghost" (Lk. 23:46).

In Acts 7:54-59 the account of the martyr Stephen calling upon God to receive his spirit proves man's immortality.

Solomon speaking of the dissolution of man said: "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it" (Eccl. 12:7).

The fact that Abraham and the rich man (Luke 16:19-31), had conversation not only proved the immortality of man, but proved he is conscious, for the rich man prayed one might be sent to his five brothers.

Again, "For me to live is Christ, and to die is gain, but if I live in the flesh, this is the fruit of my labor. Yet what I shall choose I wot not, for I am in a strait betwixt two, having a

desire to depart and to be with Christ, which is far better, nevertheless to abide in the flesh is more natural for you" (Phil. 1:21-24).


Again we have a statement from Paul: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God" (Rom. 5:1-2) — "For when we were yet without strength in due time Christ died for the ungodly. For scarcely for a righteous man will one die, if peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:6-8).

Anciently, the Jews lived in tents or tabernacles especially while on their pilgrimage from Egypt to Canaan. The first of the tabernacles or tents (Lev. 23:40-49), was to remind the Israelites of their transient stay in the wilderness and of their transitory stay here on earth. Our mortal bodies in which the inner or spiritual man dwells is but for the time being the home of the soul. Study those beautiful expressions and be convinced with assurance that the real, the immortal man now dwelling in this mortal body, called a tent or tabernacle, a house or a home, will no more cease

to exist in a conscious state than Christ ceased to exist in a conscious state when He put off the same kind of tabernacle.

Let us now cross the dark Jordan of death, and see what we heard: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth, and white robes were given unto every one of them" (Rev. 6:9-11).

And at another time he saw the 144,000. Hear them saying: Another crowd that "no man could number" singing before the throne (Rev. 7:9).

Immortality reaches beyond the grave. Man is an immortal being. 

Interpretation More Popular Than Application

"Some of our hearers do not desire to hear the whole counsel of God. They have their favorite doctrines, and would have us silent on all besides. Many are like the Scotch woman who, after hearing a sermon, said, 'It was very well if it hadna been for the trash of duties at the *hinner* end'." — Spurgeon

Why Baptists Have Closed Communion

By T. P. Simmons

An Associated Press report on a recent meeting of the Southern Baptist Convention stated that ninety per cent of Southern Baptists have abandoned closed communion. I am sure that this represents a gross exaggeration. However, it is true that throughout Christendom there is an age-old drift away from the truth, and Baptists have not been immune to it. This is a good time, therefore, to reconsider the Baptist position on the Lord's Supper.

The Question Negatively Considered

1. It is not because of selfishness that Baptists practice Closed Communion. The ministry and the membership of Baptist churches represent a cross-section of the people in general. It stands to reason that they are not constitutionally more selfish than other people. Surely in every consistent way Baptists have shown themselves as self-sacrificing as any other people. If Baptists were a selfish people, they would not have contended for religious liberty for all. There have been times and places in history when Baptists could have suppressed other faiths, but they have never

done it.

2. It is not because they do not believe that other people are saved that Baptists practice Closed Communion. Baptist do not teach that only Baptists are saved. They believe that every person, no matter where he may be, who experienced genuine repentance from sin and faith in the Lord Jesus Christ is saved, both now and forever.

3. It is not because they are opposed to Christian unity that Baptists practice Closed Communion. Baptists believe that the greatest degree of Christian unity attainable is a very desirable thing, but they do not believe that a compromise of the truth promotes Christian unity. They observe the fundamental difference between union and unity. Closed Communion does not promote disunity among Christians; it only manifests that disunity. Take away the disunity and there will be no such thing as Closed Communion. Ignoring a serious disease will not cure it. Open Communion is a sham. Various religious groups can meet together and sing, "*We are not divided all one body we,*" until they are black in the face; but that will not make

it true.

The Question Positively Considered

1. Baptists practice Closed Communion because they believe that the Lord's Supper was set by our Lord in His body, a local New Testament church; and they believe that the New Testament reveals a clear and authoritative pattern for the body. The Lord's Supper is not merely a Christian ordinance; it is a church ordinance. We have no instance of its observance in the New Testament by any group other than in church capacity. When Jesus instituted the Supper He invited none except the Apostles. They were His church at the time (See 1 Cor. 12:28). In discussing the Lord's Supper Paul said: "*For first of all when ye come together in the church ...*" (1 Cor. 11:10). "Church" here means not a building but an assembly. Now this local church at Corinth was the "*body of Christ*" (1 Cor. 11:27). Baptists will not admit that just any group of people denying that the salvation of the soul is wholly through the grace of God, or practicing a false baptism, or using a man-made system of government can qualify as a New Testament church, the body of Christ. For them to admit this would be to invite into their midst the wholesale confusion that

prevails throughout Protestantism (and mark it well that Baptists are not Protestants).

2. Baptists practice Closed Communion because they do not believe that the unbaptized have scriptural right to partake of the Lord's Supper, and they cannot admit that a man has been baptized if (1) he has been merely sprinkled, (2) or was immersed in order to be saved and, therefore, before he was saved, or (3) was immersed at the hands of a group that can lay no valid claim to being the body of Christ.

In the New Testament we have not a single instance of unbaptized persons partaking of the Lord's Supper. In Acts 2:41-42 the order is: (1) *Faith* — "they that gladly received his word." (2) *Baptism* — "were baptized." (3) *Church Membership* — "were added unto them." (4) *Soundness in the faith* — "continued steadfastly in the apostle's doctrine." (5) *The Lord's Supper* — "breaking of bread." This is very manifestly the divine order. Nor is it usual for the leaders among the other large denominations to advocate inviting the unbaptized to the Lord's table. Many quotations to substantiate this could be given if we

(See **SUPPER** on page 17)

SUPPER . . .

(Continued from page 16)

had the necessary space.

3. Baptists practice Closed Communion because the Bible teaches that a divided group cannot observe the Lord's Supper. In 1 Corinthians 11:18-20 Paul tells us very plainly that "*it is not possible to eat the Lord's Supper*" when heresies — divisions — are present. Thus we learn that the Lord's Supper never has been observed by Open Communionists. Men may nibble bread and sip wine in a group where heresies are present, but they cannot eat the Lord's Supper in such a group. God will not recognize such. For the reason why this is true see 1 Corinthians 10:17.

4. Baptists practice Closed Communion because Open Communion would make a farce out of church discipline. Baptists believe that if a man persists in teaching a false doctrine, the church is scripturally obligated to exclude him (Rom. 16:17; 2 Thess. 3:6; 1 Tim. 6:3-5). Now if a Baptist church excludes a man for teaching false doctrine, open communion will permit that man to come back and partake of the Lord's Supper and thus destroy the unity of the group taking it and rendering the observance null and void in the sight of God. The very purpose of church discipline is to protect the unity and

purity of the church.

5. Baptists practice Closed Communion because open communion is a distinct form of unionism and a tacit endorsement of the idea that one church is just as good as another. If we can forget our differences around the Lord's table, then there is no reason why we shouldn't forget them altogether; and thus we should be found admitting that soundness of doctrine is not important and that one church is just as good as another. Baptists are not going to admit that a church that follows the Bible is not better than one that does not.


6. Baptists practice Closed Communion as a standing protection against false doctrine. Other groups recognize it as such. That is why they put up such a howl about it. They want us to excuse their heresies. They want us to admit that they have as much ground for their teaching as we have for ours, and that after all our differences are not important. If they could get us to admit these things then they would have a better chance to get our members.

7. Baptists practice Closed Communion because the arguments given for open communion are silly and childish. Well does J.C. Bow say: "They say, 'It is the Lord's table.' Exactly so. Then He has the sole


Two Baptist Principles

"Two principles underlie, explain, and justify the beliefs of Baptists. One of these is negative, and may be thus stated: — No individual man, whether pastor or priest, prelate or prince — no community of men, whether ecclesiastical or political — can rightly claim authority to legislate

right to set forth the object of its observance, to fix the qualifications of its participants. Again they say: 'We shall all commune together in heaven.' Well, the object of the Lord's Supper is not our communing together here, but communing with Christ; not in remembrance of each other; but Jesus said 'in remembrance of me.'

"Then again, it is more than silly thus to speak. There will be no such ordinance in heaven. This is to be observed till He comes again, not after He comes. I submit, are not these things a perversion of the ordinance? Is not this eating with these erroneous, unscriptural views, 'not discerning the Lord's body'? Baptists believe it. We believe it is to be sacredly kept 'in remembrance' of Him, 'to show the Lord's death till he come again.' If you keep it with any other view, or with no recognition of this divine aim, you do not discern the Lord's body." 

in religious matters, to prescribe articles of faith, to ordain or change rites and ceremonies, or in any way to exercise lordship over the human conscience or the Church of God.

"This negative proposition is only the reverse side of a Divine and positive truth. The Lord God is the 'one Lawgiver,' to whom every man owes allegiance, and whose will should be done on earth 'as it is in heaven.' It will be found on enquiry, and we propose to show, that Judaism and Christianity alike forbid man to alter or to add to (amend he cannot) what the Lord has ordained. In other words, true religion consists in believing what God has revealed, and in observing all that God has commanded, 'Should not a people seek unto their God? ... To the law and to the testimony: if they speak not according to this word, it is because there is no light in them'." — Charles Williams (**Principles and Practices of the Baptists**, pp. 1-2). 

The battleground of Satan is always where God is working most. We should not be surprised that churches have internal conflicts. Where else would they be? Why should Satan start a fight in his own ranks?

Are Ministers Spoiled?


By Frank L. Harris

From personal experience I know American Baptist ministers who will not go to the "back country." Some of them have no place to serve at present, so they say. For example there is one young man of many talents who holds a B.D. degree and works as a grocery clerk because a "large enough" church has not discovered him.

A number of our preachers quite frankly will not accept the call to First Baptist Church, Nubbin Ridge because it has only fifty members and where they now serve there are one hundred members. We would, as ministers, do well to all look again at the scene of the last supper. When all the ministers were sitting about talking glory and first-place in the kingdom, Jesus was stooping with the towel at their feet. *A bigger ministry does not necessitate a larger congregation, only a*

bigger minister.

There are churches to which our ministers will not go because they are rural or suburban, or because the community is static or because there is no opportunity for advancement, or even because the church is unable to support one in the manner to which one would like to become accustomed. There is the feeling that the training was not for such "little things."

The prevailing desire seems to be to have a ministering station that is an island in the river of humanity where the influx or population precludes a growing constituency. A church where the city limits expand so rapidly that one can feel free to sum up his sermon: "If you do not like what has been said, go on home. A new congregation will be here by next Sunday." 

MASON . . .

(Continued from page 1)

Just because somebody gets the cart before the horse is not a good reason for getting rid of either one. If we put them back in the right order, they may both be useful.

"blessings" and a mother who told fortunes. He is reported to have been a lying, foul-talking, good-for-nothing, as a boy. He came under the influence of a renegade Baptist preacher by the name of Sidney Rigdon, and together they palmed off a fake book as a revelation from God.

Magic Spectacles

Joseph Smith claimed to have been visited by an angel, who revealed to him the hiding place of a number of gold plates, covered with writing. Along with these were some magic "specs," and upon looking through these Smith saw that he could translate the words on the gold plates. (Oh that I had possessed such magic specs when I was studying Latin in high school!) The "Book of Mormon" was the result of Smith's translation using the magic glasses. This book is valued almost on a par with the Bible by devout Mormons.

Smith founded the Mormon Church as seer, translator, prophet, apostle of Jesus Christ and elder of the church. He conveniently had a revelation allowing polygamy, and he and his followers began to practice it. This brought on trouble with the authorities and trouble also arose within the sect. A fight ensued, Smith and his brother were jailed, and a mob rushed the prison, and in the fight Smith and his brother were killed.

Brigham Young Becomes "The Leader"

In order to escape the laws of the U.S., Young led the Mormon group to Utah, which then belonged to Mexico. A big temple was built, which remains until this day, and the sect grew

in number. Brigham Young died in 1877 at Salt Lake, the possessor of a huge fortune, seventeen wives and fifty-six children.

When Utah came into U.S. hands, a struggle arose with the Mormons over the question of polygamy, and finally the sect was forced to recognize the law and to abandon polygamy outwardly. However, it continues to be practiced on the quiet. Just recently newspapers and magazines have carried the story of a Mormon group entirely polygamous.

Their Shocking Doctrines

The doctrines which they put out before the public sound pretty good, but when one delves into the real teachings of the sect, the doctrines are revolting. Let us note just a few:

1. *Their Teaching About God.* They make God to be an enlarged *man*. Joseph Smith declared, "God himself was once as we are now, and is an exalted man." Brigham Young identifies him with Adam, and says, "Adam is God, the Supreme God, the Creator of the world."

2. *Their Teaching About Salvation.* They make baptism essential to salvation, and introduce the doctrines *of baptism for the dead*. If some person has died unbaptized, hence unsaved, they claim that

(See **MASON** on page 19)


MASON . . .

(Continued from page 18)

some living person can take his place and be baptized in his place, and in that way it can be made all right.

3. *They Teach The Doctrine Of "Sealing For Eternity."* That is, regardless of who your husband or wife may be, you can go through a certain rite and can be "sealed" to some other person for the life beyond. He or she becomes thus a sort of spiritual husband or wife. You can see how this often leads to complications between men and women here in the present.

4. *They Teach The Perpetuation Of The Apostleship.* Ignoring that no provision was made for continuing the apostolic office, they continue it anyhow. Thus they have "apostles." Also a "president" of the church.

Mormonism is a living example of the fulfillment of the words of Jesus, "False prophets shall arise, and shall deceive many" (Mt. 24:11, 24). 

GOONEY . . .

(Continued from page 1)

of which looks like a hilarious folk dance. The gooney has big feet, which always appears to be hurting, and his walk is a wobbly progress across the sand interspersed with many a stumble and stagger.

These birds were said


to be nature's contribution to the morale of the men stationed on lonely Midway Island during the Second World War. One cannot look at a gooney performance without being convinced that God has a wonderful sense of humor.

The gooney may be a natural clown on the ground, but in the air he is a different bird. His real name is *Laysan albatross* and he is one of the most graceful fliers in the air. He has a seven-foot wing spread, which enables him to fly with such ease and reserve of power that he appears to be floating to music.

Man has built huge bombers which can fly halfway round the world and back, but it takes tons and tons of equipment and fuel to accomplish the feat. The *Laysan Albatross* just flies when he wants to — without any fuss or noise, and has been doing it for centuries. Furthermore, though he has no navigator aboard, he always knows where he is going.

How did the albatross come by his skill and knowledge? Did he acquire them for himself through centuries of trying — or are his gifts God-given? This bird, like others, has a prior claim in the realm of flying, and even in the realm of "clowning"!

Once again, nature had it first. But who designed nature? The same God who created us, each in His own image. To what purpose?

That we should glorify Him in word and deed, letting Him be ruler of our lives. —Adapted from a sequence of "The Prior Claim" produced by Moody Institute of Science. 

BROKEN . . .

(Continued from page 1)

the stroke of Moses' rod that let out the cool waters to thirsty people.

It was when the 300 elect soldiers under Gideon broke their pitchers, a type of breaking themselves, that the hidden lights shone forth to the consternation of their adversaries. It was when the poor widow broke the seal of the little pot of oil, and poured it forth, that God multiplied it to pay her debts and supply means of support.

It was when Esther risked her life and broke through the rigid etiquette of a heathen court, that she obtained favor to rescue her people from death. It was when Jesus took the five loaves and broke them, that the bread was multiplied in the very act of breaking, sufficient to feed five thousand. It was when Mary broke her beautiful alabaster box, rendering it henceforth useless, that the pent-up perfume filled the house. It was when Jesus allowed His precious body to be broken to pieces by thorns and nails and spear, that His inner life was poured out, like a crystal ocean, for thirsty sinners to drink and live.

It is when a beautiful grain of corn is broken up in the earth by DEATH, that its inner heart sprouts forth and bears hundreds of other grains. And thus, on and on, through all history, and all biography, and all vegetation, and all spiritual life, God must have BROKEN THINGS.

Those who are broken in wealth, and broken in self-will, and broken in their ambitions, and broken in their beautiful ideals, and broken in worldly reputation, and broken in their affections, and broken oftentimes in health, those who are despised and seem utterly forlorn and helpless, the Holy Ghost is seizing upon, and using for God's glory. "The lame take the prey," Isaiah tells us.

O break my heart, but break it as a field is by the plough up-broken for the corn. O break it as the buds, by green leaf seated, are, to unloose the golden blossom, torn; love would I offer unto Love's great Master, set free the odor, break the alabaster.

O break my heart, break it victorious God, that life's eternal well may flash abroad; O let it break as when the captive trees, breaking cold bonds, regain their liberties; and as thought's sacred grove to life is springing, be joys, like birds, their hope, Thy victory singing. — Thomas Toke Bunch

[This is an Email sent out by Bro. Tom Hastings, missionary in Germany.]

BRONG . . .

(Continued from page 5)

King James version, then adds “etc.” The good *English bishops, whose creed teaches baptismal regeneration, avoided the translation “because of,”* but it fits excellently in several passages.

Three times in Matthew 10:41, 42 **eis** is rendered “in” — “in the name.” Obviously this means “because of the name”; in fact, it is so explained in Mark 9:41, though there the preposition used is **en**.

Ninevites “repented at (**eis**) the preaching of Jonas” (Mt. 12:41); that is, of course, *because of* the preaching of Jonas.

“Wherefore didst thou doubt?” asked Jesus in Matthew 14:31. “Wherefore,” meaning “why,” is the King James rendering of two Greek words, **eis ti**, which could be translated literally, “*Because of what?*”

So it is evident that “because of” is a legitimate translation of **eis** if it can be justified from context, and the New Testament context makes this the best possible translation in Acts 2:38.

John’s Baptism

From John 1:40-42 and Acts 1:20-22 it is clear that Peter was thoroughly familiar with the baptism and doctrine of John the Baptist. There is no reason to imagine that the apostle

would suddenly announce a new and revolutionary doctrine of baptism, and especially in such ambiguous language.

John’s baptism manifestly was not announced as a means of obtaining remission of sins. On the contrary, John demanded that candidates for his baptism whose sincerity he doubted bring forth “fruits worthy of repentance” (Lk. 3:8). He baptized “in water unto (**eis**) repentance” (Mt. 3:11); that is, *because of* repentance already exercised and proved by worthy fruits, as appears in the preceding verses.

Mark tells us that John preached “the baptism of repentance for the remission of sins” (1:4). This means that the baptism was the result of repentance. If we relate “for (**eis**) the remission of sins” to the word “repentance,” then “for” may mean “in order to”; *if we relate the phrase to the word “baptism,” then “for” must mean “because of” to harmonize with the context.*

No honest reader, surely, will accuse the first Baptist of being a ritualist. Peter had learned of John through Andrew to follow Jesus (Jn. 1:35-42), and we can be sure that they have the same doctrine of baptism.

Christ’s Baptism

John’s baptism was Christ’s baptism. This

truth is so important that it is recorded in all four gospels (Mt. 3:13-17; Mk. 1:9-11; Lk. 3:21-22; Jn. 1:29-34). To say that John’s baptism was not Christian baptism is to say that Christ did not have Christian baptism. How ridiculous can you get?

When Christ received baptism from John the Baptist, He demonstrated once for all that baptism is not in order to the remission of sins, since Christ had no sins to be remitted. But “thus it becometh us to fulfill all righteousness” (Mt. 3:15) that is, *baptism is a picture of the death, burial, and resurrection of Christ; and in that death, burial, and resurrection all righteousness is fulfilled.*

Apostolic Agreement

Moreover, the apostles continued the practice of baptism according to the original order, for we read, “*Jesus made and baptized more disciples than John (though Jesus himself baptized not, but his disciples)*” (Jn. 4:1-2). That is, it was through the ministry of His disciples that He “made and baptized more disciples than John.” Notice: *they made disciples first, and then they baptized them. This is always the scriptural order.*

Read 1 Cor. 1:12-17 to see how completely the apostle Paul subordinated the ordinance of baptism to

the preaching of the gospel. *Though baptism symbolizes the gospel, it is in itself no part of the gospel, as appears in the words, “Christ sent me not to baptize, but to preach the gospel.”*

Paul likewise identified his baptism with that of John the Baptist when he found at Ephesus a dozen disciples who claimed, no doubt sincerely, that they had John’s baptism, but who had never heard John’s message. Of course, *a mere form of baptism, administered by unauthorized persons who lack the scriptural message conveyed in true baptism, is of no value.* When Paul informed these imperfectly taught disciples of John’s true message, they proved their faith by being baptized “in the name,” that is, by the authority, “of the Lord Jesus” (See Acts 19:1-7).

Let Peter Interpret

If there are readers who might imagine that Peter’s doctrine of baptism could have been different from that of John the Baptist, Jesus, and Paul, it would seem to be worth while to find out whether Peter himself stated his doctrine any more clearly on other occasions.

“Repent ye therefore, and be converted, that your sins may be blotted out,” said Peter, with no mention of baptism, in Acts 3:19.

(See **BRONG** on page 24)

WHALEY . . .

(Continued from page 1)

Christian history. The Lutherans began with Martin Luther, the Presbyterians began with John Calvin, the Methodists began with John Wesley, and the Disciples began with Alexander Campbell. All the modern cults began with modern founders. The Jehovah's Witnesses began with Charles Taze Russell; the Mormons began with Joseph Smith, Jr.; the Christian Scientists began with Mary Baker Eddy; the Seventh-day Adventists began with William Miller; Swedenborgianism began with Emmanuel Swedenborg, etc.

Though many Baptist groups sprang up during the Protestant Reformation, according to **Collier's Encyclopedia**, the Baptist have "descended from some of the evangelical 'sects' of the preceding age during which the Roman and the Orthodox churches dominated all Europe and suppressed all dissent." A Catholic Cardinal, Cardinal Hosius, President of the Council of Trent (1545-1563) wrote during the early years of the Reformation Period, "Were it not that the Baptist have been grievously tormented and cut off with the knife during the past twelve hundred years, they would swarm in greater numbers than all the Reformers." This should convince anyone, that the Baptists

are not a by-product of the Reformation, and are not even Protestants in the popular sense of the term.

If the Baptists did not begin with the Reformation, when did they begin? We will let a great American and World historian answer that question for you. John Clark Ridpath (1840-1900), a Methodist by denominational conviction, wrote, "I should not readily admit that there was a Baptist church as far back as 100 A.D. although without doubt there were Baptist churches then, as all Christians were then Baptists." Yes, all Christians were then Baptists, because the doctrines that Baptists believe and teach today are the same as those taught by the Lord Jesus Himself, by Peter, John, Paul and all the Apostles.

We have not always been called "Baptists." The name is not a self-chosen one. Following what we believe to be apostolic precept and example, the Baptists rejected infant baptism for lack of scriptural warrant, insisted on a "regenerate membership," and baptism sought intelligently by the candidate as a condition for church membership. For these reasons they were stigmatized as "Anabaptists," "Catabaptists," and sometimes as simply "Baptists"; this was to say, they were "rebaptizers, perverters of baptism" or, as unduly emphasizing baptism and making it a

reason for schism, simply "baptizers." We are proud of the name, because it distinguishes our doctrinal position which is set forth in the New Testament, and identifies us with a host of saints who believed the same precious truths and were identified by the same denominator.

In stating that all Christians were Baptists during the first century, we find ourselves in contradistinction to the Roman Catholic position that all Christians were the Roman Catholics.

To this we need only point out that the first church was organized by Christ and His apostles, and those apostles became the nucleus of the church at Jerusalem, not Rome, and James was its leader, not Peter. We also contend that the bishop of Rome did not win primacy over other bishops until the fourth century, and that it wasn't until Gregory ascended the Episcopal throne in 590 A.D. that the Roman bishop began to claim his supremacy over other bishops. Thus we see that Roman Catholicism dates back to the fourth century at the oldest.

While we do not contend that only Baptists are going to heaven, we do contend that the first church was organized according to principles historically maintained by Baptists, and that Baptists have existed since that day. First called Christians, then

by other names down through the centuries until they received the name that has distinguished them from Protestant and Catholic groups alike.

II. What Do the Baptists Believe?

When questioned as to his belief, Charles H. Spurgeon used to say, "First of all I am a Christian. But as that word has become somewhat inclusive in the minds of many, I further define my position by stating, 'I am a Christian who holds the doctrines historically held by the people called Baptists'."

The Baptists believe the great Bible doctrines that have characterized historic Christianity from its inception. They believe:

A. That the Bible is the inerrant, divinely inspired Word of God. Though the pen used was the pen of man, the words written were the Words of God (2 Pet. 1:21). Baptists recognize no divine authority in the traditions of men, their creeds, or ecclesiastic decrees. For them, the Bible is the final and only sufficient authority in doctrine, church government, and life. They believe that the Bible being a revelation of the will of God, sets forth, the state of man, the way of salvation, the doom of sinners, and the happiness of true believers. They

(See **WHALEY** on page 22)

WHALEY . . .

(Continued from page 21)

believe that its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable, that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works" (2 Tim. 3:16-17).

B. That there is one eternal, living and true God. The Baptists believe that God is sovereign, omnipotent, omniscient, and omnipresent; that He is a personal Being, who created, preserves, and rules the universe. They believe that God is infinite in holiness and all other perfections, and to Him is due the highest love, reverence, and obedience.

The Baptists are trinitarians in that they believe that the one great God is revealed to us as Father, Son, and Holy Spirit, each having distinct personal attributes, but without division of nature, essence, or being.

While we read in Deuteronomy 6:4 "the Lord our God is one Lord," we read in Matthew 3:16-17 that at the baptism of Jesus Christ the three distinct personalities were manifested at one and the same time. While Baptists recognize a seeming paradox, they accept it, and humbly

wait for its solution. Baptists do not measure what they are to believe in the Bible by what accords with finite reasoning. It is not possible for that which is finite to fully comprehend that which is infinite.

C. That man was created by the special act of God as recorded in Genesis 1:17; 2:7.

Though created in a state of holiness, through the temptation of Satan, man transgressed the command of God and fell from his original holiness and righteousness. Through this fall the entire human race inherited a corrupt and fallen nature (Rom. 5:12), and are so utterly out of contact with God in their fallen condition that they have neither the desire nor the will to be in subjection to the will of God. Though man in his unfallen state had freedom and power of will to do good or evil, man by his fall, lost his ability to will any spiritual good accompanying salvation and has no strength to convert himself or make any movement toward God (Rom. 3:10-11).

D. That in the matter of salvation God alone has taken the initiative (Jn. 6:44), and grace marks His program from beginning to end (Eph. 2:8-9). He bestows salvation upon all who by faith receive His Son, the Lord Jesus Christ as their Savior and Lord (Jn. 1:12; Rom. 10:9-10). This is made possible through the mediatorial

office of the Son of God, who by the Holy Spirit was born of the Virgin Mary and took upon Himself our nature, yet without sin; honored the law of God by His personal obedience and made atonement for our sins by His death on the cross. As the assurance of God's approval and satisfied justice, He was raised from the dead (1 Cor. 15:3-4), and is now enthroned in heaven as our Advocate. He awaits the day when He shall visibly and personally return to earth, to receive His people, assert His kingly rule over all the earth, and judge the wicked (Acts 1:9-11; Rev. 20:1-15).

Baptists believe in sanctification as the divine act of God in setting us apart for Himself, and also as a process of spiritual growth in the believer that shall culminate in our complete likeness to Christ when "we shall see him as he is" (1 Jn. 3:2).

E. That a gospel church is a congregation of baptized believers acknowledging Christ as their Head, united in their faith in His Word, observing the ordinances He instituted, and covenanting to do what He commanded.

Baptists believe there are two church ordinances, baptism and the Lord's Supper. They are not sacraments but symbols of spiritual truths. Baptism is the immersion of a believer in water as a picture of the death burial and resur-

rection of our Lord. It is also a symbol of the candidate's death to sin and resurrection to a new life in Christ. The Lord's Supper points back to the coming of Christ to die for sinners, and forward to the coming of Christ to receive His Bride (1 Cor. 11:26).

In addition to two church ordinances, Baptists recognize only two church officers as being scriptural: pastors and deacons. Pastors are also called bishops and elders. They exercise no authority save that of leadership. Deacons are servants of the church, chosen by reason of their fitness to perform certain duties, and by virtue of their position, are recognized as leaders in the church. In the average church other officers and committees are chosen in the nature of helpers.

F. That there will be a resurrection of the dead (1 Cor. 15), that Heaven is a place prepared for God's people (Jn. 14:2-3), and that Hell is the eternal estate of the lost (Psa. 9:17; Mt. 13:42; Rev. 20:13-15).

III. What Have the Baptists Done?

There is little doubt that the Baptists have been the champions of religious freedom in this and other lands. The **Collier's Encyclopedia** says, "The ideals of the Republic were their

(See **WHALEY** on page 23)

WHALEY . . .

(Continued from page 22)

own, and they became the leading protagonists of separation of Church and State which, in the Bill of Rights, became a fundamental principle in the Constitution of the United States." Skeats, the English historian, declared, "It is the singular and distinguished honor of the Baptists to have repudiated from their earliest history all coercive power over the consciences and actions of men with reference to religion. They were the protoevangelists of the voluntary principle."

Thomas Carlyle asserted, "The history of the world is but the biography of great men," and when you study history of religious freedom you will discover that it is largely a biography of great Baptists. For this they have paid a great price. They were drowned, beheaded, burned at the stake, their eyes were gouged out, melted lead was poured over their bodies, and they were publicly whipped." **Collier's Encyclopedia** says, "They were the victims of determined persecution on all sides, and this persecution was carried on with more violence by Protestants than by Roman Catholics." Though this may be disputable, the fact remains, in Protestant as well as Catholic countries, the Baptists paid the price of freedom with their blood.

Though Luther, Zwingli

and Calvin appealed to the Scriptures as the final and supreme authority in matters of religion, not one of them advocated the freedom of the church from secular control. While Calvin believed in punishing dissenters with death and exile, Luther said of the Anabaptists, "Let the sword exercise its rights over them."

The champions of liberty in Germany were not the Lutherans, but Baptists such as Balthasar Hubmaier, a learned man with a doctor of theology degree from the University of Ingolstadt. This great Baptist was hounded from city to city, until he was banished to Moravia where he became the leader of thousands who fled from the Zwinglian persecution and thousands of Moravian converts to Anabaptist views. He was burned at the stake by order of the Emperor in 1528, and three days later his wife, with a stone tied to her neck was thrown into the Danube by the Roman Catholic authorities. Throughout his career as an Anabaptist leader, Hubmaier insisted upon the separation of the Church and State, the authority of the Bible and the baptism of believers.

In 1535 Charles V issued an edict ordering all rebaptizers in the Netherlands to be put to death by fire. During the next eleven years 30,000 Baptists were put to death.

Religious freedom in

England did not originate with the Episcopalians or Presbyterians but with Baptists, such as Thomas Helwy, John Murton and their followers who organized the first English Baptist church in 1612 and began to spread from there the principles of liberty.

Our own country is not exempt from the guilt of persecuting the Baptists. When nine of the thirteen colonies had state supported churches, hundreds of Baptists were jailed or beaten in the streets.

On June 4, 1768 the sheriff of Spotsylvania County, Virginia, arrested Lewis Craig, John Waller, James Childs, James Reed, and William Mash. The prosecutor charged them with being disturbers of the peace, alleging, "They cannot meet a man upon the road, but they must ram a text of scripture down his throat." They were kept in prison in Fredericksburg forty-three days for quoting the Word of God.

In 1773 Jeremiah Moore was arrested for preaching and was told by the judge, "You shall lie in jail until you rot." Patrick Henry was brought to Alexandria to defend Moore, and in a great impassioned speech, said "Great God, gentlemen, a man in prison for preaching the gospel of the Son of God." Moore was later released.

Many others like Obadiah Holmes were stripped to the waist and

beaten, it is said, "Until the blood ran down his body and then his legs until his shoes overflowed." For days Holmes could not rest except upon his knees and elbows, not able to let his body touch the bed.

Baptist John Leland became a friend of Thomas Jefferson and James Madison, enlisting their support in his fight for religious freedom and strengthened their own convictions. Leland determined to become a member of the Virginia Convention called to ratify the United States Constitution, to force the Baptist view of freedom into the document. He was opposed in the Orange County election by James Madison. He knew he had the election won, but recognized in Madison a more persuasive political votee. So the two met at a place that is now known as the Leland-Madison State Park. There, Madison agreed to introduce an amendment to the Constitution assuring separation of Church and State if Leland would withdraw. Leland withdrew. Today, the first amendment in the Bill of Rights guarantees the citizens of the United States freedom of religion.

Now you know why I am proud to be a Baptist. You should be proud to be a Baptist, and we must earnestly guard our principles which have been purchased by the blood of


(See **WHALEY** on page 24)

What the Reformers Called The Baptists

“The Baptists of the sixteenth century, generally, were a goodly, upright, honourable race. They hated no man. But all men hated them. ... Even the Reformers wrote and acted against them. The writers of that age searched out the most degrading and insulting epithets that the language afforded, and applied them with malignant gratification.

“Latimer speaks of the ‘pernicious’ and ‘devilish’ opinions of the Baptists. Hooper calls those opinions ‘damnable.’ Bacon inveighs against the ‘wicked, ‘apish Anabaptists,’ ‘foxish hypocrites,’ that ‘damnable sect,’ ‘liars,’ ‘bloody murderers both of soul and body., whose religious system he denounces as a ‘pestiferous plague,’ with many other foul-mouthed expressions.

“Bullinger designates them as ‘obstinate,’ ‘rebellious,’ ‘brain-sick,’ ‘frantic,’ ‘filthy knaves.’ Zwingli speaks of the ‘pestiferous seed of their doctrine,’ their ‘hypocritical humility,’ their speech, ‘more bitter than gall.’ “**(Baptist History, J. M. Cramp, pp. 129-130).**

What lovely dispositions Luther, Zwingli and other lesser lights must have had! 


DRESS . . .

(Continued from page 7)

considered racy — tight clothes, sheer clothes and underwear-looking clothes — now is viewed as the norm.

But just because fashion designers throw modesty to the wind where teen clothes are concerned, God doesn’t. And as Christians, we shouldn’t either.

Personally, I respect myself too much to wear certain things, but I respect God’s opinion most of all. So whether I am going to a Christian concert or to a baseball game, I ask myself the following question: If Christ returned today, would I want to meet Him dressed like this?

It is a question that I believe all Christian teenage girls should ask themselves before leaving home. — 2/14/02 Dallas Morning News 

BRONG . . .

(Continued from page 20)

But if he had considered baptism to be necessary to salvation, his language here would have been criminally misleading.

Again, to the household of Cornelius, Peter declared concerning Christ: “To him give all the prophets witness, that through his name *whosoever believeth in him shall receive remission of sins*” (Acts 10:43). Either Peter was a true apostle or he was not;

and if he told the truth to Cornelius, then his language in Acts 2:38 must not be misinterpreted so as to contradict his plain statement here.

With no reference to baptism, Peter affirms explicitly that the new birth is by virtue of “the resurrection of Jesus Christ from the dead,” and that it is “not of corruptible seed, but of incorruptible, by the word of God” (1 Pet. 1:3, 23).

Peter’s only mention of baptism in his two epistles is in 1 Peter 3:21, and there he is careful to declare that *baptism is NOT a “putting away of the filth of the flesh, but the answer” (or, asking) “of a good conscience toward God.”*


Common honesty demands that we let Peter interpret himself, and thus it becomes perfectly clear that *in Acts 2:38 he was commanding each of his hearers who repented, and no others, to be baptized, because of remission of sins — remission already obtained through repentance* (which in a scriptural sense includes faith). That this was his meaning, and that he was so understood, is obvious also in verse 41, where we read that only “they that gladly received his word were baptized.”

Christ’s Commission

Alexander Campbell

felt free to “restore” a “primitive Christianity” far removed from the faith once for all delivered to the saints — far removed from true New Testament Christianity. But true Christians must recognize Christ and Christ alone as our Lord, as the Author and Finisher of our faith (Heb. 12:2).

Never did the Lord Jesus condition His salvation upon the outward act of baptism. His commission to His church was first to make disciples, then to baptize them, and finally to teach them to observe all His commandments (Mt. 28:18-20). In Mark 16:16 He assumes that true believers will generally be baptized, but according to Jesus the damning failure of sinners is not failure to be baptized, but failure to believe the gospel. So He taught always.

“He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God” (Jn. 3:18). 

WHALEY . . .

(Continued from page 23)

martyrs. Evil efforts are being made to violate some of these principles today. You should have firm convictions concerning the things that have made Baptists great, and stand for those things, whatever the cost may be. 