

The Baptist CHALLENGE

a voice of independent Baptists

VOL. XLI, No. 8

August 2003

WHOLE NO. 466

Scofield's Untrue "Church"

By S. E. Anderson

The New Scofield Reference Bible speaks of a "true" church as distinguished from visible and local churches. It also insists that the Holy Spirit "formed" the church on the Day of Pentecost, fifty days after Christ's resurrection, but —

I. Christ Built His Church, as He said, "I will build my church"

(Mt. 16:18).

A church is an assembly, or congregation, of baptized believers who work and meet *together* in order to worship and obey the Father, Son, and Holy Spirit. She can exist without her own separate edifice, or building.

The church which Christ built was not built in a day. It was a process

rather than an event. It consisted of individuals who were saved, baptized, and taught to obey Christ who called them to Himself. She was a group of believers called out from the world and united with Christ as leader.

The church, as the body of Christ, would do the same kind of work that Christ did — teaching, preaching, and healing

(Mt. 4:23).

The twelve disciples, with Christ as their Head, Leader, and Shepherd (*poimen*, pastor Jn. 10:11, 14), did real church work in Judea, Galilee, and Samaria. They preached the gospel, baptized converts and taught them, and healed the sick. They cast out demons, comforted the

(See **CHURCH** on page 21)

Who Are The Greatest of the Church?

By Roy Mason

Truth is an important thing. Much is made of truth in the Bible, and untruth of any kind is a lie, and a lie is an abomination unto the Lord. He tells us that shut outside of the New Jerusalem shall be everything that "loveth and maketh a lie."

Note Some of the Things Said About Truth in the Bible

1. The truth makes free

(Jn. 8:32). Free from error, ignorance, falsehood, etc.

2. Sanctification in the Bible sense is through the truth (Jn. 17:19). This is, one is "set apart" unto God as they come to know His will through the reading of His Word. Little Bible reading and teaching and preaching — little sanctification.

3. The human race got into its present bad fix by

(See **FOES** on page 20)

Modernism Takes A New Form

By Victor E. Sears

The Battle In the Past Against Apostasy.

Forty years ago when I first entered the ministry, the word "modernism" was on the lips of every fundamentalist. The word had a connotation to such organizations as the Federal [National] Council of Churches and the World Council of Churches. Individual names such as Harry Emerson Fosdick, Harry Ward, E. Stanley Jones and others became

synonymous with our exposure of modernism or apostasy.

Many great pulpитеers and Bible expounders became well-known for their battle against modernism. Included among these were T.T. Shields, J. Frank Norris, Harvey Springer, Carl McIntyre, Bob Ketchum, Bob Jones, Art Wilson, Noel Smith, Archer Weniger, Henry

(See **SEARS** on page 2)

Quiz The Pastor -- #20

Who Are The 144,000 People In Revelation?

By the late Nick Michalinos

Question: Would you please tell me who the 144,000 people are that are mentioned in the book of Revelation?

Answer: The 144,000 you are asking about are mentioned twice in the book of Revelation, in chapters 7:3-8 and 14:1. Unless someone has been previously tampered with theologically, he can read these verses and easily come up with the obvious conclusion that these folks are all members of the tribes of Israel. They are Jews belonging to the nation of Israel. They are of the Jewish race. Listed in Revelation 7:4-8 are the 12 tribes of Israel. Dan is not mentioned in Revelation 7 because he was guilty of idolatry, and thus he was omitted and separated from the rest of the tribes,

according to God's warning (Dt. 29:21; see also Lev. 24:11; Judg. 18:1-2, 30-31; 1 Ki. 12:28-30. Levi has taken Dan's place.

In verse 4 we read: "And I heard the number of them that were sealed (God's servants, vs. 31): and there were sealed an hundred and forty and four thousand of *all the tribes of the children of Israel.*" And then the count begins in verse 5, "Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand," and then so on down through verse 8 with a complete total list of 12 tribes, each tribe having 12,000 sealed servants which brings to the total of 144,000.


This same group is mentioned in Revelation 14:1-5. There is no reason

to believe they are not one in the same. They are said to be "redeemed" ones, sealed with Christ's and the Father's names written in their foreheads, and "they are virgins," for they have not defiled themselves with "women."

Obviously, they are unmarried men, 12 thousand from each of the 12 tribes. They are *not Gentiles*, but Jews actually belonging to one of the tribes of Israel. They are not "spiritual" Israel, or the church, for they are named by *tribes* which is a frequent designation in the Bible referring to natural Israel after the flesh. They are direct descendants of Jacob, the father of the heads of the 12 tribes.

Remember that Jacob's name was changed to "Israel" (Gen. 32:27), thus the "children of Jacob" are said to be the "children of Israel." This group of 144,000 are converted Israelites chosen and sealed by God to serve Him during this brief and special time of the tribulation period.

Several cults have taken it upon themselves to teach that the 144,000 are not Jews at all, but are an elite, exalted, anointed number within their own cultic denomination. They claim the 144,000 are the only ones said to be "born again." To this kind of teaching, we ask the question: To what "tribe" of Israel do these Gentiles belong? Are they male "virgins?"

I personally have no problem with the right Biblical interpretation as to who these 144,000 are. They are saved Jews, clear and simple, sealed during the Tribulation time. 

SEARS . . .

(Continued from page 1)

Grubs and a host of others too numerous to list. All these men have been very close friends.

They fought seemingly insurmountable battles against apostasy and unbelief in denominations and councils. These men were giants in their day. They fought those who would bring false doctrine into our churches and those who would attempt inclusive policies of fellowship between fundamentalists and modernists. The lines were definitely drawn so that people knew unequivocally the difference between fundamentalists, neo-evangelicals, and modernists. Today these lines are fast becoming obliterated.

CCM Music — The New Form of Apostasy. Now there is a new form that modernism and apostasy has taken to creep surreptitiously into our churches and destroy their scriptural testimony. This time it does not come in the form of preaching or teaching, but rather in the carnal production of the musical program from

(See **SEARS** on page 19)

THE BAPTIST CHALLENGE

M. L. Moser, Editor

Pastor Emeritus
CENTRAL BAPTIST CHURCH

15601 Taylor Loop Rd.

Little Rock, Arkansas 72223

Email: mlmoser1@juno.com

Editor's Phone: (214) 755-7777

Articles carrying the author's byline do not necessarily reflect the Editorial policy of the paper.

Scientists Are Not Objective About Evolution

By Bolton Davidheiser, Ph.D.

Scientists are supposed to be objective seekers for truth. Their labors are expected to be free of personal bias in the interest of reality and facts. The typical scientist if asked what he is trying to prove should immediately become indignant and reply that he is seeking for truth and not trying to prove anything.

But there is an area where this scientific ideal is not maintained. In dealing with the matters of origins and evolution, scientists have a strong bias and become indignant and even sarcastic when they meet opposition to their views.

In books, news items, scientific articles, and personal correspondence it

is evident that the scientists have a desire to find evidence favorable to evolution. Some even go so far as to declare that evolution has been proven to be a fact because birds eat more dark moths from a light background and more light moths from a dark background because they can see more easily those which contrast with the background! They say this is evolution because where the birds eat more light moths there are more dark moths living, and where they eat more dark moths there are more light ones. The sending of men to the moon and probes to the planets is largely to obtain information which it is hoped will support theories of cosmic and organic evolution.

Although evolutionary views are traced back to ancient Greek philosophers and even modern evolutionary theory had its origin before Darwin, it was Charles Darwin and those he influenced directly who made evolutionary theory acceptable to the men of science. Darwin procrastinated many years and finally published when forced to do so because otherwise Alfred Russell Wallace would have gotten the credit for it. Fifteen years before he published he revealed his evolutionary views with great timidity to his friend Joseph Hooker, "At last gleams of light have

Have You Checked Out

"Great Bible Tracts"

A new section as been entered in the web site of the Central Baptist Church under **The Baptist Challenge**. In this section we will be listing articles and tracts on all subjects. Presently the following articles and tracts are available:

"Baptist Handbook for Church Members" by M.L. Moser, Jr.

"Creation Versus Evolution" by Kenneth Mathis

"Eternal Security of the Believer" by M. L. Moser, Sr.

"Eternal Security of the Believer" by M. L. Moser, Sr. **Spanish Version**

"Faithfulness of Deacons" by John W. Gillmore

"God's Way of Salvation" by Alexander Marshall

"Gospel of Your Salvation" by Norman H. Wells

"Old Testament Outlines and Summaries" by Kenneth Mathis

"Saint Patrick Was a Baptist" by John S. Wimbish

"Sinners In the Hand of An Angry God" by Jonathan Edwards

"The Gift" by Father Chiniquy

The Law of Entropy" by Phillip Marquart, M.D.

The Multiplicity of Denominations, An Evil by James B. Gambrell, D.D.

"Three Days and Three Nights" by L. F. Gill

"What Is An Indp. Fund. Baptist Church" by M. L. Moser, Jr.

"Why I Believe in the Virgin Birth" by Howard A. Kelly, M.D., F.A.C.I.

Other Articles and Tracts Will Be Added Nearly Daily

Check Them Out

(See **SCIENCE** on page 6)

God's Masterpiece — Man's Body #6

The Growing Body

By Arthur I. Brown

I am describing to you the altogether amazing development of the human body before birth, from its inception as a microscopic bit of living protoplasm to its infant maturity at nine months of growth. In the last article we left the little man as he was at the end of five months of life — now about a foot long and weighing about one pound. He is still not very handsome, with his wrinkled, wizened appearance, but he's coming on, and quite an improvement over the earlier months.

As we look at him now that the sixth month begins, our attention is attracted to his eyelids, and we might think there's a mistake somewhere. The eyelids are closed tightly across the eye-ball, — in a continuous sheet of thin skin. Is there a fault in the development here? Not at all. This lid, since the third month, has been fused into one piece, but now it would seem that an invisible blade cuts across this closed lid, exactly in the middle line transversely, and the lids are reopened. That seems to be miraculous, but of course every step seems like magic, and by this time we are not surprised at

anything. Behind the eyelids are completely formed eyes, which have been going through what must be a superlative process, as the millions of cells which make up cornea, lens, etc., fall into their proper positions with the precision of Infinity. During these sixth and seventh months eyelashes and eyebrows appear, at first barely visible and then lengthening as the days and weeks pass. Who is it that tells the builders when to cease work and who is it that gives all the other orders to the skilled workmen? Here is an eye made for refracting light — the most marvelous camera in the world, — constructed in total darkness without any experimentation possible. When light strikes this eye it is prepared to respond instantly and accurately. What is the explanation? It must be God.

Within the month, tiny taste buds are beginning to show on the surface, and rather strangely, they are to be found on the roof and walls of the mouth and throat. Some of these disappear before birth but the Architect is making sure there will be plenty of good tasting in this soon-to-be-born child and so creates

an excess of taste-buds.

This six-months fetus has considerable strength, and if born will breathe, cry, squirm, move hands and legs freely, and may live for a few hours, but the chances of survival are very slight. If protected in an incubator, this fetus may, with great care, live to become a citizen of the world.

As we approach the seventh month the fetus takes on comparative independence, and although normally this infant must spend two more months inside the safe haven provided by mother, if born, it is capable of living if given proper care. During these closing months, the Architect is paying special attention to the nervous system of the child — consisting of an amazingly complex system of nerves connecting all the organs of the body with the brain and spinal cord, which are to act as the central clearing-house, for all the messages to be brought by the sensory nerves from all parts of the body, and also the center from which originate all the commands or impulses which will be sent along another system of telegraph wires, the motor nerves.

As early as the third month, the brain has developed certain regions which are given special functions. The most distinctive features of this organ are two large outpocketings, like sacs,

called the cerebral hemispheres, occupying most of the skull. Then there is the little brain or cerebellum which will receive fibers coming chiefly from the ear. At seven months these two hemispheres just mentioned cover almost all the brain, and some mysterious change has taken place which will enable the various centers to perform their intricate operations, — controlling circulation, respiration, and many other features, which could not have operated before. What this change is, no one knows.

During this month the body has lengthened about four inches, and is now sixteen inches long — still red-skinned, wrinkled and old-looking, with a two pound increase in weight, making him all of three pounds. As I pointed out before, he now has a chance to survive if born prematurely.

The next two months are used to put the finishing touches on the infant's anatomy, giving him a more handsome appearance, rounding out the entire surface, and removing the wrinkles by laying down fat under the skin. The skin is not nearly so red, but more of a flesh pink color, because it has thickened and the surface is not so near the blood vessels.

He is now a very active creature, taking naps between times and consi-

(See **BODY** on page 5)

BODY . . .

(Continued from page 4)

derable enjoyment in thrashing out with arms and legs, changing position frequently within his crowded quarters. The date for leaving the nine months' abode is approaching. And now we are face to face with an unanswerable question. What hidden power leads to the sudden action of the muscular bag which for all these months has protected the precious contents, and causes it to contract forcibly and rhythmically in order to expel that body which has been so carefully nurtured? And again there is no solution to our query.

I have ushered many hundreds of babies into the world and have never ceased to view with awed wonder the actions of the newborn infant. The first thing is a gasp, then a big breath, followed by that first bleating cry, a most welcome sound to everyone. The first cry is a thrill; subsequent noises of the same kind are not quite so musical to the ears of patient or impatient listeners. He meets the world with a shout and perhaps a challenge, and if he does not cry, the doctor gets busy and slaps the little body gently in the properly appointed place, — just to make him mad. This usually works, but occasionally artificial respiration must be used, and as I look back across the years, I can

recall many anxious moments until my efforts were successful.

Many changes take place quickly at birth. The lungs before birth, are solid pieces of flesh, but as soon as filled with air by the lusty breathing of the babe, the air sacs expand and never again will be empty of air. The lungs become light and spongy in texture, and additional air-sacs are formed throughout early childhood.

The heart, about the size of the infant's fist, gradually slows down its beat to one hundred and forty to one hundred and fifty per minute, and will continue its pumping as long as life lasts. The newborn infant cries without tears because there are no completely developed tear glands at birth. So when you look at him making plenty of noise, you will see a dry-eyed baby.

There is another interesting feature out of very many to which I could draw attention, and it is this: without a sucking instinct given this child, as well as to all mammals, life would soon become extinct. I have often tried it out, and just for fun, have offered a few-minutes-old baby my clean finger. What does he do with it? You know. He takes it in his mouth and sucks for dear life! When his first meal is offered him, he knows exactly what to do. How does this happen? And again the answer is God.

Well, our baby is born and there are a host of puzzles connected with him and his body. Someone has written the following lines somewhat facetiously and called it "Problems of Anatomy." I pass it along to you:

Where can a man buy
a cap for his knee

Or a key to the lock of
his hair?

Can his eyes be called
an academy

Because there are
pupils there?

What gems are found
in the crown of his head?

Who crosses the bridge
of his nose?

Can he use when
shingling the roof of his
house

The nails on the ends
of his toes?

Can the crook of his
elbow be sent to jail?

If so, what can he do?

How does he sharpen
his shoulder-blades, —

I'm sure I don't know
— do you?

Can he sit in the shade
of the palms of his hands

Or beat on the drum of
his ear?

Does the calf of his leg
eat the corn on his toes?

If so, why not grow
corn on the ear?

You might try working
out some of these problems
of anatomy if you have
time on your hands! But —
a little more seriously for

these brief closing
moments. Do you not agree
with me that this is a real
miracle? Here is the
definition of a miracle: "An
event in the natural world
but out of its established
order, possible only by the
intervention of a divine
power." The formation of
a human body surely comes
under this head. Without a
Supreme Power, a Divine
Intelligence, an Omniscient
Heavenly Father, a Creator
behind all the wonders we
have glimpsed, none of
these things could happen.
Every cell of the countless
millions takes its appointed
place in the general
scheme, no question, no
hesitation, no mistakes.

I think often of the
thoughtfulness — His care
in little things — such as
planning nails for the ends
of our fingers. Without
these nails which, by the
way, have grown right to
the ends of the fingers
before birth, we would be
greatly at a loss to do many
things which they make
possible. I shall in future
articles point out many very
small details which were
worked into the plan, —
and according to the one
hundred and thirty-ninth
Psalm, were all written
down in His book —
"which in continuance were
fashioned, when as yet
there was none of them"
(Psa. 139:16). The Great
Architect drawing His
plans and entering them in
a Book! Wouldn't you like

(See **BODY** on page 6)

SCIENCE . . .

(Continued from page 3)

come, and I am almost convinced (quite contrary to the opinion started with) that species are not (it is like confessing a murder) immutable." But as his views came to be accepted by scientists of his day he became bolder and fought the battle for evolution all of his long life. A reading of his correspondence, edited and published by his son Francis, reveals how very emotional Darwin was about the matter of evolution. People who opposed his views he counted as enemies and those who went along with him were considered good men. He considered himself and the men who supported him as being evangelists winning converts to the evolutionary cause. His emotional bias and lack of objectivity may be illustrated by a sampling of quotations from his letters.

To his friend Hooker he wrote, "You will agree with me that sometimes one gets despondent — for instance when theory and facts will not harmonize ..."

"As far as my elastic theory goes, all I care about is that very ancient organisms ... should tend to resemble the larval or embryonic stages of the existing."

Concerning a lecture about the types of tails of fish, which had a bearing on his views about the evolution of these crea-

tures, he wrote that it "interested me very much, and rather grieved me, for I had hoped things had been a slight degree otherwise."

"We shall live to see all the young men converts [to the evolution theory]."

"Asa Gray is fighting admirably for evolution in the United States."

Concerning his work with orchids Darwin wrote to Asa Gray, "... no one else has perceived that my chief interest in my orchid book has been that it was a 'flank movement' on the enemy."

To Thomas Henry Huxley he wrote concerning Professor Owen, who was opposing his evolutionary ideas, "I believe I hate him more than you do."

There is a widely circulated story that late in life Darwin was converted. Unfortunately, all the evidence is against it and the story has the marks of a hoax. □

BODY . . .

(Continued from page 5)


to examine God's library? This is one book I shall want to see.

But more than seeing the book — I want to see the Author of the Book! And I *shall* see Him one day, and I will be like Him. I hope you will also. Job was sustained by this prospect of glory. Remember what he said in the 19th chapter: "Oh that my words were now written! oh that

they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I *know* that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: ...Whom I shall see for myself, and mine eyes shall behold and not another" (Job 19:23-27).

A great statement of faith that! Can you say as much? Only those who qualify by accepting the Lord Jesus Christ will ever

see God. Many are hoping there is some other way — but there is none — absolutely none. Good citizenship will not qualify you; living a moral helpful life is not enough. Only through trusting in the finished work of Christ on Calvary, can you and I be saved for eternity. I'm not taking any changes — and you need not. You may be sure at this moment, if you join hands with the Savior of the world. HE'S WONDERFUL!

[Next Month: "How long will you live?"] 

Hints On Entertaining A Preacher

By Paul Goodwin

"The preacher is going home with us today," she said; "won't you go along and help us entertain him?" What will he think? What will he say? It is tragic that many good Christian people, through misunderstanding, make the entertainment of a preacher a task accompanied with uneasiness and worry rather than the joyful occasion it should be.

Surely the preacher himself should be allowed to speak on the subject. In the following lines I purpose to set forth some suggestions that I sincerely hope will help those people who love the preacher but hate to entertain him.

First of all, he is a *man*

and should be treated as such. He is a member of Adam's fallen race — a sinner saved by the marvelous grace of God. Your minister is to be respected and honored but not worshiped. Keep in mind that he is only a man and will help you to feel at ease while he is in your home.

Second, since the preacher is a man he needs food. Therefore, buy and borrow all the food you can — load the table to capacity and insist that the preacher eat some of every dish you have fixed. Then if he does not readily respond to your every urge to "Have some

(See **HINTS** on page 11)

Have Ye Received the Holy Ghost Since Ye Believed?

By J. A. Hulse

There is a set of heretical doctrine being taught which is based upon a mis-application of the following question found in the Scriptures: "Have ye received the Holy Ghost since ye believed?" Certain groups have taken that quotation to try to prove that a saved person does not at once have, but may receive the Holy Ghost as a "Second Blessing," playing upon the word "since," and have led many unstable souls astray.

Let us look at the whole passage, and compare it with other Scripture, and see if we can understand the truth of the matter.

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which

should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus" (Acts 19:1-5).

These men had made professions, and no doubt, some one had immersed them in the same manner that John the Baptist had been baptizing, but I doubt that they had actually been baptized by John, since John had been be-headed about 22 years before this time. In fact they do not say that John baptized them, but that they were baptized "unto John's baptism," that is, it looks like John's baptism.

I think that Paul understood by their conduct and the fruit of their lives that, even though they had made professions, they really had not been saved, therefore he asked them the question: "Have ye received the Holy Ghost since ye believed?" Their answer was that they hadn't even heard of the Holy Ghost, which was proof that they had not been saved. How could men have been saved, and baptized "in the name of the Father, and of the Son, and of the Holy Ghost" (Mt. 28:19), when they had not even heard whether there be any Holy Ghost or not?

In verse four Paul

explains to them that John's baptism was because of repentance, and faith in One who would come after John came, that is, Jesus Christ. We don't have the record of all that Paul may have said to these men, but it must have been a gospel message, "How that Christ died for our sins, was buried, and rose again, according to the Scriptures" (1 Cor. 15:3-4); the Old Testament prophets; for true baptism is a picture of death, burial, and resurrection.

Paul told these men that John had told the people of the soon coming of the Messiah, who would die as the Lamb of God, taking away the sin of the world, be buried, and the third day, rise again. I think Paul also told them that the Messiah had come, and all these things which John had said about Him had been fulfilled, for the word says that "When they heard this," that Christ had already come, they were ready to be baptized — and were baptized in the name of the Lord Jesus — having repented toward God and believed (or trusted) in Jesus as the Christ.

Their former immersion was not Scriptural baptism. Not that John's baptism was not Scriptural, for it was, because he was sent from God, and there is not even a hint in the New Testament that John's baptism was ever done away, or would ever be

done away in this age. They didn't have John's baptism, they had something like it — it looked like it. After Paul had preached to them the true gospel of repentance and faith, they accepted baptism which was, and is yet, John's baptism, handed down from one true church to another, even until this present time. This baptism which they now received was Scriptural, for it was upon saved men — not to make them saved — but because they were saved.

Now I refer you to two passages of Scripture which I think is enough to prove that the Holy Ghost enters every believer at the time of believing. Certainly not before belief, but after — immediately after.

In the second chapter of Acts, after Peter had preached the gospel to that large crowd of Jews, and had convinced them that they were guilty of crucifying their Messiah, they asked: "Men and brethren, what shall we do?" Peter's reply was "Repent ... and ye shall receive the gift of the Holy Ghost" (or the Holy Ghost as a gift). Who would receive the Holy Ghost? Those who repented received remission of sins, and the Holy Ghost as a gift, and were baptized as a token of that saving grace which they had received. "They that gladly received his word (Repent) were

(See **HULSE** on page 20)



Canada To Legalize Same-sex Unions. — Canada will change its law to allow homosexual unions and thus join Belgium and The Netherlands as the only countries where same-sex couples can legally wed, Prime Minister Jean Cretien announced. Cretien said the new law would be drafted within weeks and submitted to the Supreme Court of Canada for review, then put to a vote in Parliament. His Liberal Party has a commanding majority in the legislature, but the issue has caused division in the Liberal caucus. The announcement means the government decided against appealing recent court rulings that declared the nation's definition of marriage unconstitutional because it specified the union of a man and a woman. An Ontario appeals court, declaring that wording invalid changed it to a "union between two people."

Canada Court Approves "Gay" Marriage. — In the same week that a Canadian court ruled in favor of legalizing homo-

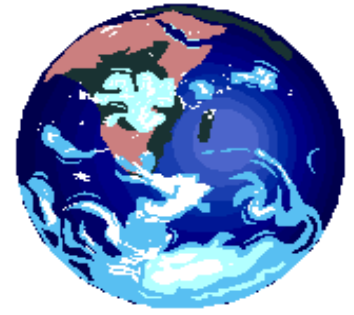
World News Roundup

sexual marriages, a government report shows a major decline in traditional families in that country. The latest government census has found that just 44% of Canadian families are composed of a dad, a mom, and kids. That is down from 55% in 1981. Couples with no children at home accounted for 41% of families — up from 34% in the same period. — CC

Scientists Hint at Flood. — Question: Secular scientists are now talking about massive catastrophes in regard to the formation of the fossil record. Isn't this what the creationists have been saying all along? Answer: Creationists have always insisted that the fossil record has to be interpreted on the basis of catastrophic events. Not long ago evolutionists taught that the fossil record formed slowly, over millions and millions of years. But now, evolutionary scientists suggest all sorts of global catastrophes to explain, for example, the extinction of dinosaurs. Even in a secular book published recently, leading evolutionists declare that the fossil record now must be understood in terms of catastrophic processes— not slow processes as they originally taught. Why won't they just accept the

answer from Genesis that there was a single global catastrophe — the Flood — just thousands of years ago? The real answer is because they don't want to acknowledge that there's a God who judged man's rebellion with a watery catastrophe. It stands as a warning that He will judge again — but next time by fire.

Ted Turner Is A Worried Man. — A 5/26 *Fortune* magazine lists some of the reasons for his worries. His media career is gone with the wind. His faith in the United Nations looks naive. (He still owes \$627 million on his \$1 billion pledge to the UN.) He thinks humanity's on the verge of extinction, and he's down to his last billion. He lists some of the reasons for being "tired, miserable, and worried." (Note the prideful use of the letter "I" which is reminiscent of Lucifer in Isa. 15:12-15, and Nebuchadnezzar in Dan. 4:30.) Turner says: "I built a multi-billion-dollar company, and I won the America's Cup. I was the greatest sailor in the world. I ran through three wives and numerous girlfriends, and I wore them all out! I smoked through life ..." He calls himself an agnostic and says: "If there is a God, he is not doing a good job



of protecting the earth. He's kind of checked out." — CC

YWCA Hires Lesbian Feminist As Leader. — The Young Women's Christian Association has hired Patricia Ireland to become its chief executive officer. She is the former leader of the National Organization for Women (NOW), a radical feminist group that is pro-abortion and pro-homosexual. She is also an admitted bisexual who has had a husband living in Florida and a female homosexual "partner" in Washington, D.C. (AFA 5/13). The focus may now be homosexual indoctrination of young girls, given her long history of promoting a radical agenda. She is a poor role model for Christian girls. — CC

Catholic Sex Scandal: Lawsuits Increase, Donations Decrease. — From coast to coast, lawsuits against the Roman Catholic Church are mul-

(See WNR on page 11)

La Voz Del Desierto

10 Errores Fundamentales de los Adventistas Del Séptimo Dia

Por Julio C. Morales H., Cárdenas, Tabasco, México

Antes de presentar este tratado apologético quiero hacer unos comentarios acerca de los motivos que me impulsaron a publicar este folleto.

1. Motivo número uno es que yo mismo anduve transitando por mucho tiempo en ese movimiento allá por los años 1937-1949 y fuí nacido de nuevo y convertido un sábado, 20 de noviembre del año 1949 (Juan 3:5-7; 2 Cor. 5:17; Tit. 3:3-7). Mi conversión al Señor fue incondicional para consagrar por completo mi vida al Señor. Pero cuando nos estaban doctrinando preparándonos así para recibir el bautismo surgieron algunas dudas y dificultades acerca de algunos puntos doctrinales, y que al fin fueron motivos suficientes para separarme de la secta.

2. Motivo número dos es que esta denominación tiene un espíritu fariséico pues la mayoría de sus miembros son extremadamente celosos y agresivos y esto les lleva al extremo de tener y practicar el pecado del orgullo y soberbia, pues

ellos se consideran los únicos que tienen el monopolio de la salvación y discriminan a todos los demás creyentes que no piensan como ellos y hasta se jactan en decir que nosotros los bautistas y todas las demás denominaciones no estamos haciendo nada porque no guardamos el sábado, y esto es exactamente lo que decían aquellos fariseos de antaño acerca del Señor Jesucristo (Juan 5:16-18; 9:14-16).

3. Motivo número tres. Esta secta o denominación desde su origen siempre se ha dedicado a campañas y propaganda de carácter proselitista, y hasta en lo personal sus miembros dedican más tiempo a persuadir a miembros de otras sectas o denominaciones en lugar de dedicar su tiempo a la predicación del evangelio para alcanzar convertir a los drogadictos, alcohólicos, idólatras e incrédulos para que se conviertan al Dios vivo y verdadero y reciban al Señor Jesucristo como su redentor y salvador personal (Juan 3:16-21; Rom. 3:23-

26; 1 Juan 5:9-12).

Después de hacer estos comentarios y dar los motivos que me impulsaron para escribir este folleto ahora procedo a presentar los diez errores fundamentales de la denominación de los Adventistas del Séptimo Dia.

1. Origen Humana de la Secta

Los fundadores del movimiento un grupo de norteamericanos: 6 hombres y una mujer, sin autoridad de Dios (Mt. 15:13).

- Guillermo Miller
- Josué S. Himes
- José Bates
- Jaime White
- Elena G. de White
- J. N. Toughborough
- Juan Nevins Andrews

Esto prueba que es una secta de origen humano y carnal (Gálatas 5:20; Judas 1:17-19), exactamente como las sectas de los falsos Testigos de Jehová y los Mormones y otros.

2. Guillero Miller y la

Segunda Venida de Cristo

a. Al principio él predicó que la segunda venida de Cristo sería aproximadamente para el mes de marzo de 1843.

b. Luego pospuso la fecha para el 22 de octubre de 1844.

El predicó que el Señor Jesucristo regresaría a la tierra con gran poder y gloria para el día 22 de octubre del año 1844. Pero este ángel se equivocó por dos veces por no haber leído cuidadosamente lo que el mismo Cristo nuestro Señor enseñó acerca de Su segunda venida (Mateo 24:36, 42-44; Marcos 13:31-37).

Y por lo mismo, la supuesta profetiza Elena G. de White está profundamente equivocada al aplicar Ap. 14:6-7 a Guillermo Miller por predicar una mentira. Jesucristo no vino para la fecha que él profetizó, 22 de octubre del año 1844 (Dt. 18:20-22).

3. Fecha de la Organización de la denominación: el mes de

(Vea SEPTIMO en la pág. 10)

SEPTIMO . . .

(Viene de la pág. 9)

mayo de 1863, por un grupo de norteamericanos sin autoridad divina lo que indica claramente que es una secta más de las cuales hay centenares y todas de origen humano y cuyo principio y origen está en las obras de la carne (Gál. 5:20, herejías: Judas 1:17-19, divisiones sensuales, no teniendo el Espíritu Santo).

Y por lo tanto es el cumplimiento de las palabras de Dios de que en los postreros días se levantarían falsos cristos y falsos profetas que fundarían sectas de perdición y que harían un comercio de toda la palabra de Dios (2 Pedro 2:1-3; Hch. 20:29-30; 1 Jn. 2:18-20; Mt. 24:23-27).

4. Forma de gobierno de la denominación. Los Adventistas del Séptimo Día adoptaron la forma del sistema del gobierno de los Presbiterianos, pero con una jerarquía más centralizada. Ellos tienen una super organización, bien establecida, lo que les permite tener un completo control sobre toda la feligresía en todo el mundo, lo que les ha permitido un desarrollo y crecimiento rápido, pues cada miembro es un fanático y procura someterse incondicionalmente a toda la férrea

disciplina de los líderes y fundadores de la secta, y en especial a lo que dicen y enseñan los libros de la sierva del Señor, como le llaman a la Sra. Elena G. de White.

Además les favorece más en todo esto la forma del gobierno de la denominación pues como ya se ha dicho, ellos tienen una super organización al modo de la jerarquía Católica Romana, con un líder mundial como presidente de la Asociación General al estilo papa de la iglesia Católica. Y al respecto dice la Señora de White “Se me ha mostrado que ningún hombre debe someterse al juicio de otro hombre. Pero cuando el juicio de la asociación General, que es la autoridad suprema que Dios tiene en la tierra, se manifiesta, la independencia y el juicio privado no deben mantenerse, sino que deben renunciarse a ellos” (Testimonios Selectos, Tomo 3, pág. 492). Lo cual esto constituye otro error y hasta una blasfemia de parte de la profetiza y madre cofundadora de la denominación. Pues todos los verdaderos creyentes creemos y aceptamos que el Espíritu Santo es el representante de Cristo en la Iglesia (Juan 14:16-18, 26; 15:26; 16:7-15).

5. Uno de los errores

más blasfemos de la denominación es la creencia en un supuesto espíritu de profecía lo cual ya se ha demostrado que es falso. Pues nosotros los Bautistas creemos y aceptamos la Biblia y nada más que la Biblia como la única regla de fe y práctica trazada e interpretada correctamente de una manera dispensacional como decía un gran erudito y consagrado cristiano “Distinguid las dispensaciones y las Escrituras armonizarán”. Pues bien, llamamos la atención al lector para que razonemos y lleguemos a un convencimiento de que estamos viviendo en la parte final del siglo XX y estamos a cinco años para el fin del segundo milenio y estamos al final de una dispensación y próximos a la segunda venida de nuestro Señor Jesucristo (Mateo 24:1-51; Marcos 13:1-37; Lucas 21:5-38; 1 Tesalonicenses 5:1-6; 2 Tesalonicenses 2:1-12).

Con todo esto quiero decirles que una de las señales de los últimos días es la proliferación de las sectas y los falsos profetas de los últimos días de esta dispensación. De hecho hay varios movimientos y sectas que pretenden cada uno tener el espíritu de profecía y lo acomodan a su modo de pensar.

A. Los Adventistas del Séptimo Día con la Sra. Elena G. de White y sus libros llamados el espíritu de profecía.

B. La iglesia de Jesucristo de los Santos de los Últimos Días con su profeta José Smith y su Libro de Mormón y otros escritos como los Convenios y las Doctrinas y la Perla de Gran Precio.

C. La Iglesia de la Ciencia Cristiana con la Sra. Eddy Baker con su libro la Ciencia y las Escrituras.

D. Y por último los de la Piedra Angular y su profeta William Santiago Soto — el ángel mensajero del Señor Jesucristo. Este último es el colmo de las herejías y blasfemias y tal vez sea el precursor del Anticristo.

¡Cuidado mis hermanos Adventistas con añadirle más a la Santa Biblia de Dios, pues hay un terrible anatema, una maldición para los que quitan o añaden más libros a la Palabra de Dios (Prov. 30:5-6; Apoc. 22:18-19).

[Más el mes próximo]

Salmo 8:3-6

Quando veo tus cielos, obra de tus dedos, La luna y las estrellas que tú formaste:

Digo: ¿Qué es el hombre, para que tengas de él memoria, Y el hijo del hombre, que lo visites?

Pues le has hecho poco menor que los ángeles, y coronástele de gloria y de lustre.

Hicístelo enseñorear de las obras de tus manos; Todo lo pusiste debajo de sus pies.”

Iglesia Bautista El Redentor
Central Lafayette #17, Arroyo, PR 00714
(787) 839-3669 y (787) 839-5792
Marcos A. Curet, Pastor

WNR . . .

(Continued from page 8)

tipling. About a thousand new claims were filed in the past year, and more are likely to come (6/16 *USN&WR*). A \$60 million clergy sex abuse lawsuit is pending in Oregon. The Archdiocese of Louisville (Ky.) last month agreed to pay \$25.7 million to 243 people who accused priests and employees of child sex abuse (6/1 *HT*). Meanwhile, polls show that confidence in the Catholic hierarchy has plummeted along with contributions. Nearly one quarter of Catholics have decreased their giving due to the sex scandal. In Boston, donations have dropped to nearly half. Some dioceses are shifting assets to local parishes beyond the reach of alleged sexual abuse victims. — CC

* * *

Here Comes Contemporary! — Below we excerpt in disjointed fashion from a good article in the May *Straightway*. Ministers of music are being taught that the contemporary is the only way to build a church in this generation. Although it has been part of the Neo-Evangelical and Charismatic scene since the late 1960s and early 1970s, recent years have revealed an increasingly aggressive move in the Fundamentalist camp toward the con-

temporary principle. Once it begins to creep within the house and begins to be tolerated, it is only a matter of time before the contemporary becomes the despot of the house. The music of Fundamentalism may not have a rock beat now, but it has entered the gray area. — CC

* * *

Sexploitation of Teens. — Young teens, girls especially, are living in an increasingly sexually charged atmosphere. The music industry has indoctrinated girls to become sensual and seductive in their thinking, dress, and behavior. — CC

* * *

Pentecostalism Growth. — Pentecostalism's fastest growth in the U.S. is among independent churches and black neo-Pentecostals. It is predicted that by 2050, only one in five of the world's Christians will be white non-Latino. — CC

HINTS . . .

(Continued from page 6)

of this," conclude that he is "finicky" and displeased with your cooking. No! A thousand times no! Prepare a meal of wholesome food and let him eat what he wants, no more. Under this plan if he eats too much you will in no wise be responsible for it.

Third, there is a limit to any physical endurance. He gets tired just like you do. Almost every preacher appreciates an opportunity to rest and relax a short while. Especially is this true when he is engaged in revivals. Give him a chance to rest and if he is tired he will take it.

Many times this writer has refused to lie down and rest because he wanted to do other things, but on the other hand, he has sat and talked for hours when he had much rather have a chance to rest and meditate upon his subject for the coming service.

Please do not mis-

understand. Every preacher likes to talk, but he will not feel neglected if the conversation lags as much as five seconds! Good entertainment does not require your talking every minute the preacher is in your home. Too much talk and too much attention is unnatural.

Be yourself. You can't fool the preacher. As a rule he is a good judge of human nature. You might as well relax and have a good visit with your pastor or evangelist, knowing that he is human like you — "a chip off the old block." Yes, he is *human*, but the God he represents is divine.

If Today Were Our Last

If we had but one day to live,
And if we knew 'twas so,
What would we do, what would we say,
And to what places would we go?

Would we continue living as
We'd always lived before,
Or seek with fear and fev'rish haste
To "even up the score?"

Would we with tears bewail our fate,
And spend the day in sorrow,
Or, glad, await, with joy and hope,
Eternity's tomorrow?

If we are Christ's and He is ours,
Time's end will bring no fear,
But be for us the gate to Heaven
That land without a tear!

The Ginsburg Doctrine

By Bradley R. Gitz

The biggest story from last week was a speech that didn't even make the back pages of most newspapers.

In an address before a liberal organization called (hopefully facetiously) the American Constitution Society, Supreme Court Justice Ruth Bader Ginsburg, noting the value of foreign jurisprudence in shaping the court's rulings, argued that it was acceptable to be influenced in decisions by international law and the provisions of the constitutions of other countries.

As she so earnestly put it, in reference to the apparently outmoded idea that American judges should apply American law and American law only to the cases before them, "Our island or Lone Ranger mentality is beginning to change" as justices become "more open to comparative and international law perspectives."

The mind reels from such assertions, and from efforts to grapple with the mindset that produced them.

Conservatives have long accused liberal jurists like Ginsburg of distorting the Constitution in order to legislate in a liberal direction from the bench. Up to now, liberals have

resisted such charges, always claiming to be equally rigorous in interpreting constitutional provisions, albeit with perhaps a bit more flexibility thrown in to reflect what they consider to be the contemporary social needs and changing societal values (the "living document" approach).

But what Ginsburg has done is let the cat all the way out of the bag, essentially endorsing the idea that it is acceptable to shape Supreme Court opinions using sources that have no relationship whatsoever to established American law or American legal precedent. She also has opened up a vast new vista of possibilities for liberal constitutional mischief by positing the subordination of the U.S. Constitution to foreign legal authorities.

The liberal legal motto used to be "If the Constitution doesn't say what you want it to, then find some way to pretend that it does." The new, Ginsburg-modified motto is, apparently, "If you can't distort the Constitution to make it say what you want, then use the one from Djibouti or Madagascar instead."

One can only speculate as to where Ginsburg and


her like-minded colleagues will discover their next set of politically expedient legal arguments. The 1978 Brezhnev Constitution of the now-defunct Soviet Union? The governmental documents undergirding Communist Party rule in the People's Republic of China?

Indeed, why not take the Ginsburg doctrine all the way to its logical conclusion and cite the collected works of I. Ron Hubbard, or perhaps a little something from "Zen and the Art of Motorcycle Maintenance"? International law is an occasionally useful mechanism with which to regulate the often difficult relations between sovereign nation-states. Americans can undoubtedly benefit by studying other political systems and their laws and constitutions. Such study might even reveal that some countries have more enlightened laws and public policies in some areas than we do.

But such observations are entirely beside the point when it comes to American constitutional law and Supreme Court rulings that are supposedly based on it.

Ginsburg did not swear to uphold the laws of France or Germany. She swore to uphold the laws of the United States, as

determined by the American people and their representatives and expressed most significantly by the U.S. Constitution. If her approach is embraced, we will have moved from the already considerable ambiguities of "penumbras, formed by emanations" to a legal world in which there are no boundaries or clearly defined bases of any kind from which to issue rulings on our highest court. The indispensable constitutional function of constraining power will have given way to the unconstrained power of judges operating on the basis of personal prejudice, reinforced for appearances sake by references to Article 7, Paragraph 3 of the Burmese Penal Code.

The liberal tendency to see law as fungible in meaning always carried with it the possibility of rendering law itself meaningless. Under the Ginsburg doctrine, the idea of the Constitution as the highest law of the land is effectively replaced by the idea of a land ruled by — well, whatever, from wherever. — Arkansas Democrat/Gazette, 8/10/03 

To look around is to be distressed. To look within is to be depressed. To look to Him (Jesus) is to be Blessed.

The Church Resigns

By Glenn H. Asquith

"It refuses to budge," complained Elder Smith, shaking the door of old First Church.

It was a beautiful Sunday morning, and the impatient knot of worshippers gathered about the front entrance had grown to what passed for a crowd in that congregation.

"But of course it will open," said Mr. Jones, strutting forward. "I don't come to church often, but when I do, I intend to get in."

"Really?" drawled a voice which seemed to come from the steeple. "Well, you are not going to get in today or ever again. I resign."

"Who—who said that?" stuttered a frightened voice.

"I did—Old First Church. I repeat, I resign."

"But what do you mean, you resign," questioned the president of the Ladies Aid.

"What did you mean when you resigned in a huff last year? What did Silas Chapman mean when he resigned from the Board because he had not the time to give to the work? What did Eliza Till mean when she resigned after the every-member canvass? They meant they were quitting. That's what I mean — I quit. One hundred

years is enough."

"But why do you want to quit? Who would take care of you in your old age?" asked the sexton.

"Oh, I'll just molder away in peace like my brother, Ebenezer, down the road. I've done my part; 100 years of service to God in this community. You taught me that, you know. 'I've done my part,' said Albert Perkins, "Five years I've been superintendent of the schools'!"

"But you are dedicated to God. You have to serve; that's what you are made for!"

"Look who's talking, Amos Carpenter. Weren't you dedicated to God when you were a baby, Amos? Weren't you made to serve God? What do you ever do?"

There was silence for awhile. This was serious. Finally, the people pushed kindly Judge Green forward. "You tell him, Judge!"

"Can't we arbitrate this, Old First?" inquired the Judge. "Won't you state your conditions and let us decide what we can do?"

"I ought not. None of you ever gives me a chance to reply to your criticisms when you are good and ready to find an excuse to stay home. But I will. Here are my terms, and I will not

compromise.

"1. You are not going to live in snug houses while I look like an orphan. I want a complete renovation and I want a better heating plant. If you cannot afford these improvements, then you cannot afford a church.

"2. I do not intend to go on in a lopsided manner. Either you come out regularly and fill all the pews or I refuse to open. You have time for everything else you want to do.

"3. I insist on better services. If I am to give myself, I expect to see you give yourselves. Sing in the choir, you who have the talent. Serve on the committees, you who have executive ability. Bring in new members to keep me happy, you who can't do anything else. There, those


are mild terms. What do you say?"

"My Sunday morning nap," wailed Mr. Jones.

"My new fur coat which I have been saving for when I should have kept my pledge!" moaned Sally Troy.

"And the time, oh, the time this is all going to take" complained the others.

"Well, answered the others, "what choice have we? We just have to have a church. But we shall never be able to call our souls our own again."

"Quite right," replied Old First. "You should never have said they were your own in any event. Have I not been teaching these hundred years that all life is a stewardship? Here goes the door, line up there?" 

What The Church Needs Today

More tithes and fewer drives.

More action and less faction.

More workers and fewer shirkers.

More backers and fewer slackers.

More praying and less straying.

More of God's plans and less of man's.

More divine power and less human "Pow Wow."

More burden bearers and fewer tale bearers.

More righting squads and fewer tight wads.

More tongues of fire and fewer fiery tongues.

More zealous effort, and less jealous thought.

More love for the Word and less love for the world.

More seeking for grace and less seeking for place.

More holiness of life and less bickering and strife.

More fasting and praying and less feasting and playing.

More religion in politics and less politics in religion.

Fundamental Baptist Information Service

By David W. Cloud
P. O. Box 610368, Port Huron, MI 48106
fbns@wayoflife.org

Rejecting God's Blueprint For the Family.

— Secular humanists also have rejected corporal punishment and the God-given male-female roles in the family and society. It is obvious that this, too, has resulted in great confusion. The woman has risen up to take the place of authority beside the man, creating a two-headed monster that is eating up marriages. Mom has entered the workplace, abandoning the children and placing herself in a position of sexual temptation. Parents have been told that spanking their children is child abuse and will damage their psychological well-being. The result is a generation of pleasure-loving, self-willed rebels. Secular humanists surveying this scene can't see that it is their policies that have created the problem. They condemn and mock every Dan Quayle who lifts even the smallest voice of reason.

* * *

No Censorship. — Secular humanists have fought against moral absolutes and have been at the forefront of destroying

anti-pornography laws. The result has been a radical increase in the moral pollution of society. "The direction of sexuality as seen in sex-oriented photos suggests the directions taken in modern times. In World War II, GI's pinned up photographs of famous actresses. These photos were shots showing mostly legs. By the mid-fifties complete nudity had emerged. With the acceptance by society of complete nudity, the next step was simulated sexual activity between male and female. In rapid succession came hard-core perversion and finally gay pornography and the use of children ages six, seven and eight featured in pornographic films. The films rapidly became a multibillion-dollar business. Kiddie porn is today the fastest growing income producer for the pornography trade" (Dr. Burt Bradley, clinical psychologist in Atlanta, reviewing *The Death of Innocence* by Dr. Sam Janus). Another result of the "sexual revolution" has been a dramatic increase in venereal disease. "The United States is currently in the grip of an STD

[sexually-transmitted disease] outbreak of unprecedented proportions. The statistics are awesome. One in four Americans between the ages of 15 and 55 will acquire STD at some point in his or her life. In 1990 alone more than 50,000 cases of syphilis were reported in the United States. New strains of venereal disease that are difficult or impossible to treat are appearing annually. The humanistic sexual revolution has given us the AIDS virus. Secular humanists refuse to see the connection. They continue to cry out against censorship of every form.

* * *

Liberalizing The Crime System.

— Secular humanists have fought against strong crime enforcement, which involves retribution and restitution rather than incarceration and "rehabilitation." They have focused on the so-called rights of the criminal rather than the rights of victims. The proper role of government is to punish the evildoer and to reward the law-abiding citizen, but secular humanists claim this is unkind. The result is a crime wave of fearful proportions. In the early 1980s Surgeon General C. Everett Koop said that violence is the nation's number one health problem. From 1960 to 1980 there were 366,000 murders and 189 million serious crimes

committed in America. Murder sprees involving four or more deaths, something as "rare as hen's teeth" only a few decades ago, now occur at the rate of 30 a year (*U.S. News & World Report*, July 30, 1984). The liberalized crime system simply does not work. "We either slap criminals on the wrist or toss them into overcrowded concrete nightmares filled with desperate men with nothing to do and nothing to lose. Five out of eight people released from prison will be rearrested within three years. Our system neither protects the public nor rehabilitates prisoners" (Steve Varnam, "Our Prisons Are A Crime," *Christianity Today*, June 21, 1993). Not only is the liberalized crime system a failure, it is an expensive failure. "It costs, on average, over \$20,000 to incarcerate someone for a year. It costs at least \$50,000 to construct one prison bed. Excluding Medicaid, corrections is the fastest-growing portion of state budgets." The effect of liberalized crime laws on the black community has been even more staggering than its effect on the general population. Thomas Sowell, respected black columnist, notes: "The continual undermining of law and order, by people who consider the very phrase itself as racist, has damaged the black com-

(See **FBIS** on page 15)

FBIS . . .

(Continued from page 14)

munity worse than any other. Is anyone aware that the murder rate among blacks was declining sharply for years before the new theories of crime began to be applied in the 1960s and new criminals' 'rights' were created out of thin air by liberal Supreme Court justices? After that, the murder rates skyrocketed for everyone, along with crime rates in general. . . . My generation had far more poverty and discrimination and far less crime" (*Dallas Morning News*, June 7, 1993). What does the secular humanist propose when he sees the increase in violent crime and when he sees that his liberalized crime system is not working? Does he say: "Wait a minute, fellows, something is seriously wrong. Maybe we need to go back to the old system of serious retribution and restitution because that system worked"? Not on your life. Instead he cries, "We need stricter gun control"! Oh? In America at the turn of the century the great majority of men owned guns, yet the murder rate was very low. In Switzerland today most men own guns and are part of the Swiss civilian militia. It is said that Switzerland doesn't have an army; it is an army! Yet the murder rate there is very low. Every decade gun control has become stricter in America,

yet the violent crime rate has continued to increase unabated. Guns aren't the problem; character and law enforcement is the problem. This type of analysis can be made for every other humanistic policy — sex education, feminism, pacifism, euthanasia, abortion, one worldism — they don't work! The fruit is always bitter. No man is blinder than the man who will not see. Such is the case with secular humanists. I would be discouraged except for one thing. This world is not my home! The wicked are going to continue to reject God, and mock righteousness, and spew forth their blasphemies and errors — but not for long. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure" (Psalm 2:4). We "look for a city which hath foundations, whose builder and maker is God" (Heb. 11:10). Keep on keeping on for Christ and the Great Commission, dear Christian friends, for your labor is not in vain in the Lord.

* * *

Beware Mr. President, God Gave That Land To Israel. — Under tremendous pressure from the Bush administration, Israel has agreed to accept the latest in a long string of "peace" plans. This one,

called the "road map for peace," calls for the creation of a Palestinian state that will occupy part of Israel's land. The plan was drawn up by the United States, the European Union, the United Nations, and Russia. Can Israel take comfort from the composition of that group? The European Union includes some of the most anti-Semitic nations on earth, nations that turned a blind eye to the destruction of millions of Jews. The United Nations is the happy madcap home of many of Israel's most avowed enemies, including Syria and other Islamic dictatorships of the Middle East. The bottom line to any peace plan that purports to solve the "Israel problem" is two fold: God gave that land to Israel in an eternal and irrevocable covenant, and the "Palestinians" will be satisfied ultimately with nothing less than Israel's destruction. They have said so many times. We who believe the Bible know how this will turn out, and until Jesus returns in power and glory, all of the world's peace plans will come to naught.

* * *

The Aussie Bible. — We have the Cockney Bible, the Rap Bible, the Surfer's Bible, the Positive Bible, the Alcoholic's Bible, and now we have an Aussie Bible. It was translated by Kel Richards and is due to

be published by the Bible Society of New South Wales in August (New Zealand Herald, May 27). Like its dynamic equivalency predecessors of the last 40 years, the Aussie Bible has no fear of changing God's words. The wise men that visited the child Jesus become the Wise Guys. Mary's husband Joseph is Joe. The inn that Joseph and Mary approached is the pub. The priest who passed by on the other side in Jesus' parable of the Good Samaritan is the "big wig from the Temple." The Samaritan in that story is the "ordinary bloke." The Aussie Bible has been given the official blessing of the Anglican Church and includes a foreword by the Archbishop of Sydney, Peter Jensen. A spokesman for the Australian Bible Society, Martin Johnson, said the version is not meant to be disrespectful and that it was "done with a large amount of care." Of course, we believe every word of that, Mr. Johnson. Do they really think that God does not care when His Word is changed and mutilated? If I were them, I would read Revelation 22:18-19 with fear and trembling and would refuse to put my hands to any project that modified God's words. It has been a long time since the Australian Bible Society had the fear of God, though. In the

(See **FBIS** on page 16)

FBIS . . .

(Continued from page 15)

1980s, they published a booklet blasphemously depicting Jesus Christ as "Action Man."

* * *

Presbyterians Select Most Liberal Candidate.

— On May 24 at its annual General Assembly the Presbyterian Church USA selected the most liberal candidate on the ballot as its new moderator. Winning with 53% of the votes was Susan Andrews, a "pastor" from Bethesda, Maryland. Andrews supports the ordination of practicing homosexuals, which the liberal denomination currently forbids, on paper at least.

* * *

Islamic Scholar Encourages Women To Blow Themselves Up For Allah.

— An internationally recognized Islamic scholar has given the green light for women to blow themselves up in terrorist attacks against Israel and other "enemies" of Islam. Of course they have been doing that all along. Sheikh Yusuf al-Qaradawi, dean of Islamic Studies at the University of Qatar, said, "Women's participation in the martyrdom operations carried out in Palestine ... is one of the most praised acts of worship" (*Jerusalem Post*, cited by

WorldNetDaily, May 25). He claims that it is a "form of martyrdom for the cause of Allah" and it entitles them to rewards in paradise. (Since the men allegedly get 72 virgins, I wonder what the women get?) He said, further, that wives could participate in suicide bombings even without the permission of their husbands and children without the consent of their parents. Thank you, Mr. al-Qaradawi, for making that matter clear. And do not forget, readers, that this man lives and teaches in Qatar, one of the milder and more pro-Western Islamic states.

* * *

Presbyterian Pastor Conducts Another Homosexual "Wedding."

— Pastor Stephen Van Kuiken of Mount Auburn Presbyterian Church in Cincinnati, Ohio, has performed another homosexual "wedding" in spite of being rebuked by his denomination. On April 21 a regional church court found him guilty of disobeying the denomination's laws for a previous same-sex "marriage," but the punishment was a mere public rebuke. The liberal Presbyterian Church USA (PC-USA) is trying to have it both ways with the issue of homosexual marriages. On the one hand, the denomination's court ruled in 2000 that its ministers are allowed to "bless"

same-sex unions, but on the other hand, they cannot "marry" them. Neither position is scriptural, of course, but this organization has never given more than lip service to the Bible. The PC-USA is playing politics with the truth, but the Bible warns that there is a day of accounting coming for those who play at church. See 2 Peter chapter two.

* * *

Judge Overturns Death Sentence Because Jurors Consulted The Bible.

— On May 23, Judge John Vigil of Adams County in Colorado overturned a death sentence because some of the jurors read the Bible during their deliberations. The case involved Robert Harlan, who was convicted in 1995 for "kidnapping, raping and murdering a 25-year-old woman and shooting another woman passer-by who tried to help, leaving her paralyzed" (*WorldNetDaily*, May 24). Judge Vigil claimed that it is not constitutional for the jurors to consult the Bible. We are wondering where the U.S. and Colorado state constitutions forbid jurors to consult their own moral standards, whether those are derived from the Bible or elsewhere?

* * *

Brazilian Christians Found Guilty of Hate Crime For Evangelizing.

— On April 16 two Christians were found guilty of violating Brazil's "hate crime" law by witnessing on the beaches of Sao Paulo state (Compass News Service, May 23). The charges were brought by Spiritist groups in connection with an annual evangelistic outreach. The Spiritists claim that the gospel tracts disparage their pagan goddess. Two leaders of the outreach were targeted: Baptist pastor Joaquim de Andrade and Aldo dos Santos Menezes, a deacon in an Anglican church. The judge fined them about \$300 each and warned that if they do not stop "proselytizing" Spiritists, they will face harsher consequences. "Hate crime" laws always have the potential to strip Bible-believing Christians of their liberty to practice their religion, because the laws are opposed to the trouble and schism that naturally arises from the preaching of God's Word. In reality, the real hate is on the part of those who would stop the preaching of the Gospel and thereby keep men from hearing the only message that can deliver their souls from eternal hell.

* * *

Dowry Deaths In India. — In Hindu cultures it is still common

(See **FBIS** on page 17)

FBIS . . .

(Continued from page 16)

for the parents of the groom to require a dowry of the bride's parents. In theory, this is supposed to be her dowry, but in reality it becomes the husband's property. An article in the *Kathmandu Post* for May 25 was titled "Dowry: Where Are We Heading?" The author noted that not only is the dowry common in South Asia in spite of laws against it, but it is also common for brides to be murdered because they do not bring sufficient dowry. In India there are from 6,000 to 7,000 dowry deaths per year, and that is counting only those that are reported as such and only those who are actually killed. Non-governmental agencies working against the system estimate that more than 25,000 brides are killed or maimed each year. The preferred method of murdering the bride is by burning. "A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel" (Prov. 12:10).

Uniting Church in Australia Supports Homosexual Ordinations. — Meeting in Melbourne for its annual national assembly, the liberal Uniting Church in Australia voted on July 17

to allow the ordination of homosexuals. The issue was approved by a whopping 75% of the delegates. Some "conservatives" (a term that I use very reluctantly in light of the incredible compromise one would have to make to be a member of this apostate denomination) within the group are threatening to leave, but that is usually all that comes of such matters. The leader of the "conservative" group is a woman, Mary Hawkes, and she has urged the group's members "not to rush into any decision about what steps to take." Ecumenists like this are in the habit of disobeying the Bible in so many areas; why not just continue to do so in this matter, too? If one does not care about one part of God's Word, why should he or she care about another? Is 1 Timothy 2:12 any less the Word of God than Romans 1:26-28, for example? The ecumenist's unscriptural "unity in diversity" philosophy paralyzes him so that he cannot quickly and simply obey the Scriptures. So far, according to media reports, only one UCA minister has resigned.

Alcoholics Suing Liquor Companies In Scotland. — Twelve

drunkards in Scotland, who claim that their lives have been destroyed by alcoholic beverages and that they were not warned of the risks, are suing the wealthy liquor and beer industry for reparations. Lawyers from the Ross Harper firm in Glasgow will use the same arguments that have been used against the tobacco companies in America. If these types of lawsuits would stop with the liquor industry, we would not be concerned, but they won't. Such lawsuits are all about money for lawyers and they will continue from industry to industry (gun makers, fast food, etc.) as long as there is money to be extorted through the "legal" process. Drinking alcoholic beverages is foolish, according to the Bible (Prov. 20:1; 23:29-35), and those who make and sell and distribute and legalize it will be held accountable by God (Hab. 2:15; Rom. 14:13; 1 Cor. 10:32). At the same time, those who drink it cannot say that they do not know there is a danger. There is a personal responsibility in these matters.

Beware of On Line Chat Rooms of a Sexual Nature. — A new U.S. study by a University of Florida researcher shows that growing numbers of married people are turning to Internet chat rooms for sexual pleasure (*BBC*

News, July 21, 2003). Following the completion of her research, Beatriz Mileham observed: "The internet will soon become the most common form of infidelity, if it isn't already." Al Cooper, author of "Sex and the Internet: A Guidebook for Clinicians", says: "We are hearing from therapists around the country reporting online sexual activity to be a major cause of marital problems." He warns about "the slippery slope that starts with online flirting and too often ends in divorce." A BBC News report for April 15, 2002, stated that "the Internet is playing a significant role in relationship break-ups in the U.K." The Bible instructs us that the thought life is the chief battleground for morality. The book of Romans describes the downward moral spiral and it begins with men becoming "vain in their imaginations" and foolish in "their hearts" (Rom. 1:21). Allowing the mind to dwell upon immoral things leads to every sort of moral perversion, including homosexuality (Rom. 1:26-28). Before God destroyed the world with the flood in Noah's day, the Bible says that man's thoughts had become so totally corrupt "that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). The Bible warns, "Keep thy heart with all

(See **FBIS** on page 18)

FBIS . . .

(Continued from page 17)

diligence; for out of it are the issues of life” (Prov. 4:23). Both Yahoo and Microsoft wickedly host chat rooms geared specifically to married people who “flirt.” Such activities are a sin against the God who made us and are also treachery against the person’s husband or wife to whom he or she has vowed to be faithful unto death.

* * *

Gospel Singer Performs For Homosexual.

— Famous gospel singer Cynthia Clawson (who has been awarded Grammys and performed at Graham meetings, SBC conferences, and a Gaither Homecoming special) is scheduled to sing at the Cathedral of Hope, a large congregation in Dallas, Texas, composed of practicing homosexuals and those sympathetic with them. These are not repentant homosexuals, such as we read about in 1 Corinthians 6:9-11, who have been converted and have disavowed their sinful way of life. These are men and women who glory in their homosexuality and who think that God is pleased with their moral perversion. This will be the fourth time that Clawson has sung for the homosexuals. The singer excuses herself in this matter by

saying that God called her to share her message wherever she is invited. Like Eve, this woman is deceived. God has already spoken about such a matter in the Scriptures. Those who name the name of Christ but who follow false doctrine and who disobey His Word and who are committed to end times apostasy are to be avoided (Rom. 16:17; 2 Cor. 6:14-18; 2 Tim. 3:5; etc.). By performing for such a group, Clawson is putting her stamp of approval upon their wickedness, and God warns that she thereby becomes a partaker of their evil deeds (2 John 10-11). Clawson is also a “co-pastor” with her husband of Tarrytown Baptist Church in Austin, Texas, contrary to God’s Word in 1 Timothy 2:11-15.

* * *

Evangelicals and Catholics Together Again.


— The following is from Calvary Contender, August 2003: “Beeson Divinity School of Samford University and Wycliffe Hall of Oxford are sponsoring an ecumenical conference in Oct. on GOD The Holy Trinity: A Conference on Faith & Christian Life, Birmingham, Ala. Beeson’s Dean, Timothy George, writes: ‘This conference brings together Roman Catholic, Orthodox, and Evangelical Christians to celebrate the most fundamental reality of

biblical faith, namely, the one God of holiness and love: the Father, the Son, and the Holy Spirit. In liberal theologies of the past, the Trinity was frequently regarded as an outmoded dogma with little relevance to spirituality or contemporary church life...’ Speakers include: George, Avery Cardinal Dulles (RC Jesuit), J.I. Packer, Cornelius Plantinga, Jr. (Calvin Seminary president), Alister McGrath, and Frederica Matthewes-Green (NPR). George hopes this conference will encourage the kind of ecumenical engagement that will be helpful. Beeson is a member of the NAE and is part of Samford Univ. (The latter was until recently an SBC school, may still be, or may be joining the moderate/liberal CBF breakaway faction from the SBC.)”

* * *

Country Music Continues To Get Filthier.

— Country Music is thought by some pro-fessing Christians to be a “safer” alternative to rock & roll and hip-hop, but for decades it has featured the same sensual rhythms as rock and the lyrics are often very unholy. Now we learn that the Country Music Television channel is playing a video that features nudity. The video is “I Melt” by the male trio Rascal Flatts. Video director George Flanigen

argues that it’s not a big deal because “any girl with a string bikini shows the same thing.” Probably so, but girls flaunting themselves in bikinis, string or otherwise, are contributing to immorality. The Lord Jesus Christ warned, “But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart” (Matt. 5:28). That is a divine warning that the “beach scene” and the fashion runway and the pop concert and the modern theaters, etc., with their near nudity, are adulterous places. It is also a warning to Bible believing churches not to allow mixed groups of girls and boys, men and women, in modern bathing suits. God created man and woman innocent in the Garden of Eden and they were naked, but when they sinned, their hearts became fallen; and since then God has commanded that we be properly clothed and has warned that nudity apart from the intimacy of holy matrimony is morally corrupting. Nakedness is mentioned almost 90 times in Scripture and always in a condemnatory way after Genesis 3. The modern pop music industry in all of its varied aspects is contributing mightily to the moral decay of society. 

Faith does not show you what a man you are, but what a God you have.

SEARS . . .

(Continued from page 2)

many church platforms. Much of the singing heard today by choirs and specials on the average church platform is what is known as contemporary or as soft rock and is often backed with the sound of canned music that could be produced by the average dance or disco band at the corner honky-tonk.

In my personal estimation, much noise or racket (certainly not music) is a polluting stench in the nostrils of a holy God. With its sensual tones, jungle beat, and nightclub presentation, it appeals to the flesh rather than to the spirit. It motivates the carnal interest instead of the new nature. The sad truth is that most of this new contemporary, soft rock, offbeat style of music was conceived in hell, hatched among the charismatic crowd, and printed in their publishing houses.

Beware: Charismatic Music Is Taking Over Our Churches! Good fundamental Baptists and others that refuse the teachings of the charismatic crowd concerning tongues, signs, miracles, etc., are now singing their music in our churches and preparing our people for the world, the flesh and the devil. It is the new Trojan Horse move of modernism to deaden our churches to spiritual truth. Icabod can be written

over most of its lyrics and notes. The sad part of this is that many of our pastors are now aware of what is taking place. A lot of these musical arrangements (arranged by the charismatics) comes in the form of "canned music" with the sound of drums, amplified guitars, plus other instruments with the offbeat of the jungle just like you would expect to hear in the honky-tonk saloon.

Music That Sounds Like The World. I have heard several people say that it carries the same beat and swing that they used to dance with before they were saved. There is a sort of hippy-oriented "pop" flavor that is disgusting to any consecrated Christian and must be repulsive to Almighty God.

Too many soloists and groups singing such music put on the poise and style of Hollywood entertainers. Many of these "entertainers" wear clothing (or lack of it) that is the same as worn in nightclubs. Often men have long hippy-type hair arrangements that speak of the rebellion of this age and are a contradiction of 1 Corinthians 11:14 where it states: "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" Many of these "entertainers" would not go across the street to win a soul to Christ or attend a Bible study or prayer meeting.


The average musical

group turns up the public address system so high that it destroys all hearing of the words and receiving of a message. I heard B.R. Lakin say in Orlando, Florida, that the "average quartet, if they sang in an auditorium the size of a telephone booth, would want a public address system." This blatant, senseless roaring of a P.A. system is ridiculous beyond words. Its only ministry is *noise*, not even good sounding noise.

Shallow Heretical Lyrics. The words of most of this contemporary music used in our churches are shallow, unscriptural, and even heretical. Someone recently said, "Weak preaching always goes along with worldly music." That, I believe, is the truth. Just as years ago we preachers lifted up our voices against modernism as depicted by the National Council and World Council of Churches, so today we preachers need to "rise up like a tomcat spitting tobacco juice in a bull dog's eye" and start preaching against the modernistic evil

of most contemporary and all rock music in our churches.

The Responsibility of Pastors To Oversee The Church's Music Program. We used to say that the musical program of the church prepared the way for the pastor's sermon. I believe God holds the preacher responsible for what goes on the platform of his church. Possibly we need to tie a knot in the tail of some of our song leaders. Some of them have gone far too worldly in their musical programs. Let's get back to the old time gospel hymns and singing that stirs the heart, brings glory to God, and draws us closer to Him. The old-time hymns like "Rock of Ages," "The Old Rugged Cross," "Throw Out the Lifeline" and "When the Roll is Called Up Yonder" are still relevant in this dark Laodicean age.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for yours souls." (Jer. 6:16). 

Four Square

Four things a man must do,
If we would make his record true:
To think without confusion clearly;
To love his fellow man sincerely;
To act from honest motives purely,
'And trust in God and heaven sincerely.

HULSE . . .

(Continued from page 7)

baptized" (Acts 2:41).

The second Scripture reference (Ephesians 1:7-14), was written by the hand of the same Apostle Paul about ten years after he had talked with these twelve men at Ephesus as recorded in Acts 19:1-5, and is addressed to "the saints which are at Ephesus." Speaking of Jesus Christ, Paul, inspired by the Holy Spirit, says: "In whom ye have redemption through his blood, the forgiveness of sins, according to the riches of his grace ... In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation, in whom also after that ye believed, ye were sealed with the Holy Spirit of promise, which is the

earnest (or assurance) of our inheritance until the redemption of the purchased possession (our bodies), unto the praise of his glory." You will notice that this is the order: first, they heard the word of truth, the gospel of salvation; second, they believed, not just about Him, but in Him; and third, they were sealed (made sure; a finished transaction), with the Holy Spirit, which is the assurance of our salvation while we wait for the redeemer to come back for us.

Friend reader, have you received the Holy Spirit? "He that believeth on the Son of God hath the witness in himself ... He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 Jn. 5:10-12). □

FOES . . .

(Continued from page 1)

turning God's truth into a lie (Rom. 1:25). That was the genesis of idolatry.

4. Many regard the preacher who tells them the truth as an enemy, when he is not. Paul had such an experience (Gal. 4:16).

5. The truth is to be taught and spoken in love always (Eph. 4:15). To merely "bawl somebody out" does little good.

6. It is through the Word of Truth that one is begotten unto God — therefore there is not salvation apart from the preaching of the essential truths concerning salvation (Jas. 1:18).

The Greatest Foes To the Truth

1. TRADITION. Many are what they are religiously because of tradition. If mom and pop or grandma were, settles it for them. They inherit their religion, like they inherit a big nose or flat feet. But every individual is personally responsible, and inherited religion is not worth a five cent piece. Many feel that it would be an awful thing to break the tradition of the family when all the rest belong to a certain denomination.

2. SENTIMENT. Others are a bundle of sentiment. We think of the young man, whose answer to all arguments for becoming a Methodist, was

the fact that his Methodist father and mother prayed for him as a boy. What had that to do with it? A person who settles everything according to their sentimental feelings, is a dangerous person so far as the truth is concerned. "It's so beautiful;" that is the only argument of many a person for all of the ritual and tomfoolery that is put on in the ritualistic churches. The right question is this: "Where is the scripture for it?"

3. IGNORANCE. Ignorance is a hard thing to combat. Some fellow who doesn't know any more about the truth of God than a moron, can come along with a big voice and a lot of ballyhoo, and people will sit entranced. It's the greatest they have heard! Yet if they were asked just what he said, they couldn't tell. They merely got excited over the "rousements."

4. LAZINESS. Many are too mentally lazy to study and learn the truth. Plenty of preachers are in that class. Plenty of preachers who are too lazy to study. Some throw down their books and go off fishing. Doctors as lazy and poorly prepared as thousands of preachers, would poison and kill a good portion of the human race. The law won't let a doctor practice without study — but a preacher without any knowledge and too lazy to

(See **FOES** on page 24)

Prayer Answered

I asked for strength that I might achieve;

He made me weak that I might obey.

I asked for health that I might do
greater things.

I asked for riches that I might be happy;

I was given poverty that I might be wise.

I asked for power that I might have
the praise of men;

I was given weakness that I might
feel the need of God.

I asked for all things that I might enjoy life;

I was given life that I might enjoy all things.

I received nothing that I asked for,

All that I hoped for,

My prayer was answered.

CHURCH . . .

(Continued from page 1)

sorrowing, and ministered to people's needs, even as true and real churches do now.

The membership list of the first church Christ built is emphasized by being recorded four times: Matthew 10:2-4; Mark 3:14-19; Luke 6:13-16; Acts 1:13. The Twelve were the foundation of the first church (1 Cor. 12:28; Eph. 2:20), placed in the church by Christ, the chief cornerstone (Jn. 15:16).

"I will build (*oikodomeso*) is future tense. Christ is still building His churches. Acts 9:31 tells of churches in Judea, Galilee, and Samaria which were still being built, or edified (*oikodomoumene*). The same word for "building" is used of the church at Corinth (1 Cor. 14:3, 5, 12, 26). The Corinthian church needed *continuous* building, as all churches do. The church at Ephesus likewise was continually being built (Eph. 4:12, 16, 29). Those churches had started long before, but their building continued.

Parents say, "We are going to build Johnnie's health." A pastor says of his new charge, "I am going to build a mission-giving church." A lawyer says, "I will build a good case." All those mean that they will continue to build *what they had previously started*. So with Christ in Matthew 16:18.

The four Gospels reveal

that Christian believers, before Pentecost, had the soul-saving gospel; converts were baptized and had the Lord's Supper; they were instructed in church truths, obeying Christ, being ordained by Him, and were organized enough for their needs. They had programs for evangelism, missions, teaching, healing, and counseling; they had divine power to heal the sick and to raise the dead; they had the Holy Spirit; they had prayer and business meetings; they were "*added unto*," and they had Christ as their Head. The first New Testament church was very much alive.

An amateur taxidermist saw an owl in a barber shop. "Look at that owl," he said; "its eyes are off color; its neck is too short; its feet are crooked; whoever stuffed ..." Then the owl turned its head and winked at the barber!

Even so today, many are parroting Scofield's mistake by saying, "The church could not begin until Pentecost." It did and it started well.

No verse says the church began at Pentecost. No verse says the Holy Spirit "formed" her. Was Scofield *evasive*, or naive, or what, in substituting "formed" for "built"? Christ said that He Himself would build the church. Why not believe *Him*? Who would trust a physician, druggist, or banker who juggled words to support a pet

theory? (I have used Scofield Bibles nearly fifty years and plan to continue. Most of the notes are good, but not all.)

When Christ said, "I will build my church," He did not say it had not then been started.

II. Christ Was the Head of His Church, as He Said.

He told His disciples, "One is your Master, even Christ, and all ye are brethren ... for one is your Master, even Christ" (Mt. 23:8, 10). So, already in the Gospels, He was "head over all things to the church" (Eph. 1:22), and He was already "head of the body, the church" (Col. 1:18).

Surely the church could be as real a church with Christ, the Head physically present, as with Him absent and the Holy Spirit invisibly present.

The word, "shepherd," means pastor, and Christ was the only perfect pastor any church ever had. Why refuse the best example of *church* our world has ever known? Why ignore the church in the four Gospels as our model? Why not believe *what Christ said and did*?

III. Christ Was in the New Testament, as He said.

"This is my blood of the new testament," He said, in Matthew 26:28.

The four Gospels are *not* in the Old Testament as Scofield intimated in his notes on Exodus 19:1 and Acts 2:1. Not one verse says that Pentecost began a new era or dispensation, or any change in church activities. In fact the Greek New Testament does not mention "church" in Acts until 5:11.

Scofield has far too many dubious "pivotal" passages — Matthew 11:28; 13:3; 16:20-21; Acts 2:1 — all in questionable places. Far better are these: "The *beginning* of the gospel of Jesus Christ, the Son of God" (Mk. 1:1; "For all the prophets and the law prophesied until John: (Mt. 11:13); "The law and the prophets were until John ..." (Jn. 1:17); "The law was given by Moses, but grace and truth came by Jesus Christ" (Jn. 1:17); "That word (gospel) ... after the baptism which John preached" (Acts 10:37); "When John had first preached, before his (Christ's) coming ..." (Acts 13:24).

Notice that John the Baptist *did* preach the New Testament, saving gospel (Lk. 1:69, 77; 3:18). The "kingdom" John preached was the same from Matthew 3:2 to Acts 28:31. Of the multitudes who received that spiritual kingdom, nearly all were Jews; yet John's gospel included Gentiles also (Jn. 1:29).

(See **CHURCH** on page 21)

CHURCH . . .

(Continued from page 21)

John the Baptist was filled with the Holy Spirit (Lk. 1:15); he saw multitudes converted and baptized (Mt. 3:5-6); he was 100% *Christian* (Jn. 1:15; 3:30); he was fully endorsed by Christ (Lk. 7:24-30) and by the apostles (Acts 1:21); he was as much a Christian as Stephen. All that makes him the first Christian martyr. He was *in* the New Testament dispensation. So was Christ in the days of His flesh whatever some dispensationalists may say.

Those who argue endlessly that the Christian era did not begin until Pentecost thereby rob us of precious Christian church truth in four of the most important books in the Bible. What a loss — a needless tragedy.

IV. Christ Saved Sinners In the Four Gospels, as He said.

Scofield's note on page 987 suggests that the four Gospels had only a group of "Jewish disciples" but that the Epistles have the "regenerate" — as though no one was regenerated in the Gospels, with the Savior there!!!

One dispensationalist wrote, "If the church was started prior to the cross, it has no Savior." Incredible! Christ came to save people from their sins (Mt. 1:21). He *did* save multitudes (Lk. 7:47-50; 19:9-10; 23:43; Jn.

3:16-17; 4:1-2; 12:47; 1 Tim. 1:15).

Nearly every man buys his first car, and his first house, "on time" or with a contract for future payments. The first New Testament converts, manifested by their immersion, trusted in Christ's future death and resurrection for the full payment of their salvation. Proof texts are abundant.

Some dispensationalists spake of "The rapture of the church," meaning all those saved since Pentecost. What about those saved — and who died — before Pentecost? And does any verse mention "church" in connection with the Second Coming of Christ? All *believers*, including all those in the kingdom will be caught up with Christ, even though they have failed to join a real church.

V. Christ Endorsed John the Baptist, as He said.

John was the greatest (Mt. 11:11-14; Lk. 7:24-30; 20:4-6).

John baptized Christ, witnessed by the Father and Holy Spirit (Mt. 3:13-17). What greater honor could any Christian have?

John prepared people, as the Twelve, for Christ (Jn. 1:35-45; Acts 1:21).

Scofield erred on page 1009 in saying it is the "Messiah's earthly kingdom" that the Baptist came to announce (Mt. 3:2;

11:11). Not so; he proclaimed a spiritual kingdom — the same kingdom mentioned twenty-six times after the resurrection of Christ. Why should one repent for a kingdom 2000 years away? Jesus said about the poor in spirit, "Theirs *is* the kingdom of heaven" (Mt. 5:3). He also told us to seek the kingdom *now* (Mt. 6:33). He said the kingdom had already come (Mt. 12:28), and that it should be preached in all the world (Mt. 24:14). Paul preached it everywhere (Acts 19:8; 28:31).

Christ refused an earthly kingdom offered to Him by "a great multitude" of about 5,000 men (Jn. 6:1-15). He said His kingdom was "not of this world" (Jn. 18:36). From the first, He came to die for sins and to rise again. That act of redemption He portrayed and promised in His baptism (Mt. 3:13-17; 1 Cor. 15:1-4; 1 Pet. 3:21). He never shifted from a kingdom to a cross, as Scofield indicated (pg. 1021).

The kingdom preached from Matthew 3:2 to Acts 28:31 was the spiritual realm with Christ as King. Every saved person, obeying Christ, is in that kingdom. The repentant thief on the cross entered it then and there. The Ethiopian entered it the moment he believed, before his baptism.

That kingdom is similar to the so-called "true,

invisible, universal" church of Scofield. If he had stayed with his definition of "church" on page 1021 (*assembly ... gathering of people*), if he had let the church *be* the church, if he had defined the kingdom correctly — then less confusion would follow. Christ did not say, "I will build two churches."

Every saved person is in the kingdom, before and without joining a church — which he ought to join. The smaller church(es) and the larger kingdom are like concentric circles, with Christ at the center of each. The New Testament age has only one kingdom but many churches (tools of the kingdom).

Since the churches are "built upon the foundation of the apostles and prophets" (1 Cor. 12:28; Eph. 2:20; 3:5), then John the Baptist as a prophet (Lk. 7:28; 20:6) was part of the foundation of the church(es).

It seems that the antipathy of European theologians toward Baptists has resulted in downgrading John the Baptist. Whatever the cause, it is time we learned and followed Christ's high respect for the first Christian.

VI. Christ Baptizes Believers in the Holy Spirit, as He said.

"For John truly baptized *in* water; but ye shall be

(See **CHURCH** on page 23)

CHURCH . . .

(Continued from page 22)

baptized *in* the Holy Spirit not many days from now," said Jesus in Acts 1:5.

The King James translators were anti-immersionists which explains their use of "*with* water" and "*with* the Holy Spirit" instead of *in* as in the Greek.

Six places identify Christ as our baptizer *in* the Spirit (Mt. 3:11; Mk. 1:8; Lk. 3:16; Jn. 1:33; Acts 1:5; 11:16). In *no* verse is it said that the Holy Spirit baptizes anyone.

In ten places Scofield said the Holy Spirit baptizes each believer into "the body of Christ" (Pgs. 157, 987, 1016, 1162, 1163, 1174, 1244, 1272, 1275, 1324). In each case, Scofieldians are confused by the King James version of 1 Corinthians 12:13, "For by one Spirit are we all baptized into one body ..." A better version is "For indeed *we were all brought into one body by baptism*, in the one spirit, whether we are Jews or Greeks ..."

The latter version fits the facts well. It was by immersion that 3,000 converts were "added unto" the church in Acts 2:41-47. The same baptism initiated the Corinthian Christians into their church (Acts 18:8). A convert cannot rightly join a church before, or without, baptism. Baptism, with its required evidences of conversion, is

the last thing one needs to do in order to become a member of a church.

In New Testament times, before the sprinkling heresy began, baptism was the pivotal step whereby converts left their old lives and entered the new fellowship of churches. *Then* it was not disputed, denied, or delayed; it was obeyed promptly after conversion (Acts 2:41; 8:12, 38; 9:18; 10:48; 16:15, 33; 18:8). An unbaptized convert was disobedient; baptism was and is the *first* obligation of a new believer.

Anti-immersionists minimize baptism, contrary to Scripture. The one word, "baptized," describes the *entire work of Christ* and of John the Baptist in many places (Jn. 1:25-27, 31, 33; 3:22-23, 26; 4:1, 2; 10:40; Acts 10:37; 13:24). Why? Because *baptism portrays the gospel*, the death, burial, and resurrection of Christ (1 Cor. 15:1-4; Rom. 6:4; Col. 2:12). In the light of the above sixteen clear verses, it is easy to see water baptism in 1 Corinthians 12:13, Galatians 3:27, Romans 6:3, and Ephesians 4:5.

Those who reject immersion place themselves with the Pharisees and lawyers who "rejected the counsel of God against themselves, being not baptized by him" (Lk. 7:30). John's baptism was equated with the counsel of God which means His purpose, or will. Yet some dis-

pensationalists dare to downgrade baptism to a mere optional ritual. No wonder they refuse to recognize it in 1 Corinthians 12:13.

The one body (1 Cor. 12:13) is the one church at Corinth, *for it was a body*. The "body" metaphor is used for the Corinthian church eighteen times from verses 12 to 27. As a body it met regularly "on the first day of the week" (1 Cor. 5:4; 10:16-17; 11:17-18, 20, 33; 14:23, 26; 16:1-2). An imaginary, invisible, universal church *cannot meet*, and never will meet. Therefore, Scofield's "true" church *cannot be a body*, any more than bricks scattered all over a city can be a building.

The abuse and misuse of 1 Corinthians 12:13, is too much like the Mormons' use of 15:29 in baptizing for the dead. In each case, confusing doctrine, like an inverted pyramid, is built on one obscure or difficult verse.

1 Corinthians 12:13 cannot refer to Pentecost, for neither Paul nor the Corinthians were there (4:15). Never is it said the Holy Spirit baptizes anyone. It is Christ who built His church. He baptizes believers *in* the Spirit.

Some dispensationalists downgrade Christ (pg. 1162) by denying Him as Builder and Baptizer. They wrongly emphasize the Holy Spirit above Christ in Acts, but the names of the Father (with pronouns) in

Acts number 275, of Christ 248, and of the Holy Spirit 57. The Holy Spirit inspired it that way.

VII. Christ Built Real Churches, as He said.

The only adjective used for a New Testament church in this age is the one Christ used "I will build *my* church." That makes it a new, true church. The one He led, doing real church work in Palestine, was a true church. So was each of the churches in "all Judea and Galilee and Samaria" (Acts 9:31), many of which could well have been started when Christ's first church won converts in many localities, baptized them and taught them, *all before Pentecost*. Why not? Would a missionary now leave his converts without organizing them for continued work and worship? No, nor would Christ — or Paul.

Scofield imagined an invisible, universal, non-assembling, and hence non-functioning, non-company of believers to be "the true church" (pgs. 1162, 1299, 1324). Then, are visible churches not true churches? (We know that a church may have unsaved members in her — look at Judas — but she can still be a real church. Scofield referred to his "true church" in thirty-eight New Testament passages).

(See **CHURCH** on page 24)

FOES . . .

(Continued from page 21)


get any, can broadcast his heresies and no one is able to stop him.

5. THE SYSTEM.

The ecclesiastical and denominational systems keep multitudes in ignorance. How?

(1) By a nonsensical scheme of Bible study in which people have little chance to really learn what it says.

(2) By educating preachers such that they don't know how to do expository preaching, but preach the "Program."

(3) By substituting amusement for the truth. When they need a Bible diet, they are on a diet of wienies? 

CHURCH . . .

(Continued from page 23)

The emphasis on an imaginary "church" gives comfort to irresponsible, lazy and useless Christians who refuse to join and support real churches. Their excuse: "we belong to the true church." Such a foggy "church" is poor defense against heresies and cults; it is poor help to underpaid pastors and missionaries; it pays no utility or janitor bills; it builds no churches or parsonages; it supports no hospitals or orphanages. What does it do?

Scofield's "true" church has no meeting place, meeting, pastor, deacon, treasurer, clerk,

discipline, baptism, Lord's Supper, choir, commission, responsibility, Sunday School or conference. So, is it true?

Why should anyone disembodify the church(es) Christ built? Is that treating Him fairly? Christ loved the church — of visible, imperfect people like us. He wants us to have vigorous churches. But some dispensationalists emphasize an imaginary church, though some of them may belong to real churches.

Real, visible churches are the only organizations Christ left to do *all* His work, in *all* the world, in *all* the centuries. Why, then, weaken His ministry by exalting an imaginary, helpless thing over real churches? When we cheapen the real bodies of Christ, we cheapen the Head of those bodies.

The word "church" is sometimes used in a generic, or institutional sense, meaning all real churches. Christ used the word "church" twenty-three times, of which twenty-two meant local, visible, real churches. In Matthew 16:18 His use of "church" can mean all real churches. In Ephesians and Colossians the singular form stands for all real churches, just as a dozen other singular nouns in those books stand for all separate items so named.

Utterly impossible and meaningless, with Scofield's misuse of "true," are the metaphors for "church,"

such as, body, building, candlestick, flock, pillar, and house. Each one has to be local, visible, tangible, and real to make sense. As for "bride," one that is visible is preferred by most men! When we all get to heaven all real churches will be one bride — and visible. In the meantime, Christ can be the Head of each church, as He is of each man (1 Cor. 11:3).

Is the church an organism? No, for an organism is a single living thing such as a bug, a bird, or a beast. An organization is a systemized group of organisms; so a church is an organized group of Christians. A dictionary

should settle the matter, but the word, "church" has been mangled so badly by heresies that a dictionary offers sixteen different definitions!

Let us show proper respect to vital membership in real gospel churches. That is Christ's plan. We have no obligation to an "invisible" church.

In spite of some foggy dispensational distortions of New Testament church truth, each Christian is duty bound to support his nearby gospel church, trying always to build her up in faith and works. That is the New Testament plan. There is no plan to build an imaginary invisible phantom.

If Today Were Our Last

If we had but one day to live,
And if we knew 'twas so,
What would we do, what would we say,
And to what places would we go?

Would we continue living as
We'd always lived before,
Or seek with fear and fev'rish haste
To "even up the score?"

Would we with tears bewail our fate,
And spend the day in sorrow,
Or, glad, await, with joy and hope,
Eternity's tomorrow?

If we are Christ's and He is ours,
Time's end will bring no fear,
But be for us the gate to Heaven
That land without a tear!