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The Perils Of Pentecostalism

By Ray Waugh

There are those called Pentecostals today who talk and write much about the Spirit of God. But they are generally devoid of His true presence because of their blasphemy of the Son of God. The distinction which so many are failing to make today is that the present "tongues" or "wild gibberish" have no relationship with the known

tongues which were being spoken in the early church.

Pentecostals and Tongues

When we study the experiences of the Apostles and Disciples at Jerusalem and Caesarea, we learn that the people were amazed and that they wondered because they understood

these Palestine Jews; that is, the people were amazed that the Disciples could speak in tongues of other people. Likewise, when we read the 14th chapter of First Corinthians, we learn that there is absolutely no reference to the "wild gibberish:" which is passing for "tongues" today. Rather, we discover that the tongues spoken of were

known tongues and subject to exact translation and interpretation by those who were acquainted with the language.

Further, we learn that those who spoke in *known tongues* which were subject to exact translation were to do that one at a time. Paul emphasizes this

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Not So Funny

A pastor entered a class as the lesson was in progress and asked, "Who broke down the walls of Jericho?" A lad answered, "Not me, sir." The pastor turned to the teacher and asked, "Is this the usual behavior in this class?" The teacher replied, "I believe this boy is an honest boy, and I really don't think he did it."

Leaving the room, the pastor sought out a deacon and explained what had

(See **FUNNY** on page 11)

Hindrances To Real Revival

By Roy Mason

There is great need for a nationwide revival. No one can doubt that, if they have any power of observation whatsoever. Narrowing it down further we can say that individual churches need revival. Narrowing it still further, we can say that most of *us* need a revival. We live in a world that lieth "in the evil one" and with all sorts of worldly things about us, the tendency is for us to grow cold. Jesus predicted

such for the last days when he said, "Because iniquity shall abound the love of (the) many shall wax cold" (Mt. 24:12). Both churches and individuals become "lukewarm." The Laodicean church reached this state (Rev. 3:15-16).

Most people will admit the need of revival, and most will admit that God is willing and ready to give one. Why then don't

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A Sensible Letter

A father once wrote a letter to his son that makes sense:

"Dear Son: As long as you live in this house you will follow the rules. When you have your own house, you can make your own rules.

In this house we do not have a democracy. I did not campaign to be your father. You did not vote for me. We are father and son by the grace of God, and I accept that privilege and

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Quiz The Pastor -- #12

Why Did God Create The Devil?

By the late Nick Michalinos

Question: If the devil causes so much trouble in the world, why then did God create the devil?

Answer: Yes, the devil has always caused problems in heaven as well as on earth, and I assure you, he's far from through. To be as simplistic as possible in answering your question, the truth is, God did not create the devil.

The word "devil" means "accuser" or "slanderer," but this does not by any means completely describe this malignant personality. His vile character is described by the various names given to him in the Bible. To name a few, he is called "Satan" 54 times, which means adversary or opponent. He is called "Beelzebub," the prince of evil spirits. He is called a "liar," a "murderer" (Jn. 8:44), "Apollyon" (destroyer), "Dragon" (monstrous), "Serpent" (subtle, clever, sly), "roaring lion" (animal of prey), "angel of light" (thing of beauty in

order to deceive), etc. Is it no wonder that he is so capable of causing so much trouble in the world?

Permit me to give you more details about the "prince of darkness." He is a created spirit that had the name Lucifer. He is a cherub that is said to be anointed. His original position was near the very throne of God (see Ezk. 28:13-17). Being a free moral agent, he exercised a rebellious will against God his creator by desiring to take over the throne of God, and by so doing, he fell and became the immediate adversary (Satan) of God, and then in time, of man (See Isa. 14:14-16).

He wants to take God's place, he desires to be worshiped, honored, adored and glorified. His exact words are, "I will be like the Most High" (Isa. 14:14). He tempted Eve with the same principle of attaining god-hood by declaring, "Ye shall be as gods" (Gen.

3:5). He boldly stated to our Lord that he would give Him the kingdoms of this world if He (Christ) would only "bow down and worship me (Satan)," (Mt. 4:9). As you can see, he desires creature worship.

During the tribulation period, Satan's "man" known as the antichrist will exhibit Satan's god-seeking desires by setting himself up "as God" (2 Thess. 2:4). Through the permissive will of God, he is presently in charge of this world's system (Kosmos), a civilization without the true and living God. To show his authority over the world, he is called "the god of this world" (2 Cor. 4:4), the "prince of this world" (Jn. 12:31), and the "prince of the air" (Eph. 5:8).

The foolish notion that he is penned-up in "hell" is quickly done away with when we read scriptures like Job 1:7 where we are told he goes "to and fro in the earth ... walking up and down in it" and "he goeth about as a roaring lion" (1 Pet. 5:8).

We need to know how to "resist the devil" (Jas. 4:7). To "resist" successfully, we must not be "ignorant of his devices (purposes, thoughts) (2 Cor. 2:11). We must be aware of his intentions. He hates God, and therefore, to get to God, he persecutes and seeks to corrupt the lives of God's people (2 Tim. 3:12; Jn. 17:14). Our real enemy is not "flesh and blood," but spiritual in nature (Eph. 6:10-17). We can "stand against the wiles

(trickery, craftiness, cunning) of the devil" (Eph. 6:11), if we depend upon the power of God's might (Eph. 6:10).

Satan "deceiveth the whole world" (Rev. 12:9). He blinds the eyes of unbelievers to the truth of salvation (2 Cor. 4:3-4), by taking the Word of God out of their hearts (Mt. 13:19), and skillfully attacks the Bible full time in various ways through the agency of his ministers (2 Cor. 11:13-15). He is the enemy of our souls. The lost will spend eternity with him in the lake of fire (Rev. 20:10, 15)[]

MASON . . .

(Continued from page 1)

churches experience such? What are the hindrances that serve to prevent? We suggest a few:

1. The Conception that "The Other Fellow" Needs A Revival. People are by this as they are by preaching. Often the preacher is met with this comment, "Pastor you sure hit 'em today" The " 'em" refers to others, with no thought of self. To have a revival, we need to ask as did the disciples "Lord is it I?" Some one has recommended that we go into a room, draw a circle around ourself, and ask the Lord to start a revival within that circle. A whole church membership that would do that, would certainly be visited with a revival.

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THE BAPTIST CHALLENGE

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Getting To Know Your Pastor

By Joe C. Hocking

Reprinted from

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Scripture: “*And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work’s sake. And be at peace among yourselves*” (1 Thess. 5:12-13).

INTRODUCTION

1. This is the first letter Paul wrote to the church of the Thessalonians, and these words are part of the final admonition to that church. In the larger sense, it is the will of God for all church members in any age. These words express what God would have all members of His churches to do concerning their attitude and behavior toward the man of God.

This study was given to me by the Lord while on my knees in prayer and in preparation to present to the men of the church and in defense of my office, the week prior to the meeting.

The Lord has used this study among several of my pastor brethren across the land, and it became a chapter in the book **The Pastor**, published by the Challenge Press of Little Rock, Arkansas.

I have used it in my

church because of the need that exists in our church for a good understanding regarding the office of pastor and that each member may know what the Bible says regarding the pastoral office and the member’s responsibility toward him. (Satan will do his best to create misunderstanding about your pastor, and will seek to mislead you if you allow him to do so.)

2. I have asked the Lord to help me present this study in love while at the same time, to help me not to shun my responsibility to preach what God says about the sacred office of the pastor. I ask your prayers and your most earnest attention and consideration of what thus saith the Lord.

I. The Office of Pastor.

1. The pastor of the church must be God-called. A man does not decide to become a preacher; rather, he is chosen by the Lord to preach the gospel. As Paul wrote to Timothy these words: “And I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry” (1 Tim. 1:12). Note the word, “*putting*.” God *puts* men

into the ministry. Also, Paul shared his call with the Ephesian church: “Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power” (Eph. 3:7). Preachers are anointed of God.

2. The pastor of the church is placed over the church as the earthly shepherd of the flock by the Holy Spirit. The church, also led by the Holy Spirit, extends a call, asking the preacher to consider serving as their pastor and leader. The preacher then either accepts or rejects the church’s call to be their pastor. The church at Antioch is an example: “As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.” Notice who does the calling.

II. Responsibilities of the Pastor to the Church.

1. The pastor is honored by his divine calling and anointing to preach the Word of God; the whole counsel of God. The charge to the pastor is recorded in the following scriptures: “All scripture is given by inspiration of God, and is

profitable for doctrine, for reproof, for correction, for instruction in righteousness ...” (2 Tim. 3:16). Notice the purpose of preaching is for “doctrine,” “reproof,” “correction,” and “instruction.” From time to time, we *all* need these four kinds of preaching. “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (2 Tim. 4:12). Notice that the pastor is *charged* with this three-fold responsibility of preaching: to “reprove,” “rebuke,” and “exhort.”

In fulfilling his responsibility, the pastor will be honored by those members who have “ears to hear,” and will be scorned by those who cannot accept the Word of God.

There will always be those in the church who will seek to silence the preacher, or to attack his ministry because they don’t like what he preached.

2. The pastor is to *oversee the ministries of the church*. He is to *feed the flock of God*, including

(See **PASTOR** on page 20)

Questions Raised About Rights of Christian Students

An Atlanta, GA high school has become the latest focus of an ongoing nationwide controversy related to protecting the civil rights of students while maintaining separation of church and state in public schools.

A 17-year-old senior at DeKalb County's Henderson High School was suspended just before the Thanksgiving holidays on charges of disobeying orders from school officials. He had been caught passing a handwritten note to a fellow student in the school hallway, informing sophomore Matt Hinton of the time and place for their next Fellowship of Christian Athletes meeting.

School officials later said a mistake had been made and agreed to rescind the suspension of the senior. He and his family have requested that his name be kept out of the press at this time.

But the issue is not settled, since Henderson High Principal Bobby Jordan reportedly told a parent that students could not bring Bibles to school or wear religious T-shirts, buttons, or other symbols of their faith.

The conflict at Henderson High has been developing. The Fellowship of Christian Athletes has been barred from meeting after school on the campus

and was told it must drop the word "Christian" from its name to participate in any school activities.

In October, FCA members, including the student who later was suspended, distributed flyers at school advertising an FCA meeting. They were told that was in violation of school rules and warned not to do it again.

Bill Hinton, Matt's father, reported that Jordan had disallowed possession of religious materials. But Andy Olson, a spokesperson for DeKalb County schools, said that was not the policy of the DeKalb County School Board.

"There is absolutely no basis for preventing any student from possessing and reading religious literature on his own time," Olson said. The apparent discrepancy between board policy and the principal's directive demonstrates the confusion of the case.

A lawyer for the DeKalb County School Board stated in writing that when the note addressed to Hinton was intercepted by the school's assistant principal, he thought it "was an attempt to repeat activity which (the student) had already been told was inappropriate during school hours."

Hinton received a written reprimand that said, "Any further occurrence of possession of Christian material could lead to a suspension of some type."

Hinton's father reported he had been to see Jordan

"Good Morning America" Practices Censorship

By Cal Thomas

Some word manipulators and media managers are trying to redefine the word "censor." When the word is used, the image they want you to see is of a "backwoods" minister objecting to the content of *The Wizard of Oz*, or of an uneducated homemaker and asked for clarification of what was meant by "possession of Christian material."

"Would he get in trouble for bringing his Bible to school?" the father asked. "That's right," the principal responded.

The DeKalb County School Board has no written policy regarding the possession of religious materials or student religious groups meeting on school campuses. Individual principals have the authority to set policies within their own schools and some may be under pressure from parents opposed to any form of religious expression within the schools.

Several families in Briarlake Baptist Church, where both students involved in the incident are members, are working through attorney Jay Sekulow to pressure the DeKalb County School Board to draft a fair policy that spells out the rights of students regarding their religious faith. □

an uneducated homemaker writing letters complaining that certain programming is hazardous to her children's health.

But censorship is not a one-way street. The networks practice it, too, if you define "censor" as the dictionary does: "An official who examines materials for objectionable matter." What the networks consider objectionable is not the sex and violence they constantly pump into our homes. What they object to, and therefore censor, is something that is anything but objectionable to millions of Americans: the Bible.

I was recently given a rare and, I'm sure, unintended peek into the network mindset in an incident involving ABC's morning TV program "Good Morning America."

A GMA producer called me after reading a column I had written on the "domestic partnership" law passed by the San Francisco Board of Supervisors, which allows unmarried homosexual and heterosexual couples to receive many of the benefits married people enjoy. In that column I had quoted several Supreme Court

(See GMA on page 5)

10 Scriptural Convictions To Build Into the Lives of Every Church Member

By Jack H. Collier

1. The Bible is the inspired Word of God and the final authority for my life (Psa. 138:2; Mt. 4:4; 2 Tim. 3:16).

2. My purpose in life is to seek God with my whole heart and to build my goals around His priorities (Psa. 119:2; Mt. 6:33; Phil. 3:9).

3. My body is the living temple of God and must not be defiled by the lust of the world (Dan. 1:8; 1 Cor. 3:16-17; 1 Pet. 4:17).

4. My church must teach the foundational truths of the Bible and reinforce my basic convictions (Psa. 29:2; Mt. 7:15-16; 1 Pet. 4:17).

5. My children and grandchildren belong to God, and it is my responsibility to teach them scriptural principles, godly character, and basic convictions (Dt. 6:6-7; Psa. 127:3; Eph. 6:4).

6. My activities must never weaken the scriptural convictions of another Christian (Prov. 28:10; Mt. 18:6; Rom. 14:13).

7. My marriage is a life-long commitment to God and to my marriage partner (Gen. 2:24; Prov. 6:32; Mt. 18:6; Rom. 7:2-3).

8. My money is a trust from God and must be earned and managed according to scriptural principles (Dt. 8:18; Mal.

4:8; Lk. 16:11; 1 Tim. 6:10).

9. My words must be in harmony with God's Word, especially when reproving and restoring a Christian brother (Prov. 15:28; 18:21; 25:9; Mt. 12:37; 18:15; Gal. 6:1).

10. My affections must be set on things above, not on things of the earth (Job 1:21; Mt. 6:20-21; Col. 3:2; 1 Jn. 2:15-16). □ □

GMA . . .

(Continued from page 4)

cases affirming the traditional male-female marriage as the norm. I also said that the relationship was not a recent invention but had biblical roots, and I quoted a verse from Genesis, Chapter 2: "A man shall leave his mother and father and cleave unto his wife."

The GMA producer, Sue Hester, asked me to be on the show the following morning. I agreed. Another ABC staff person called to conduct a "pre-interview" in which my views on the subject were noted so that the GMA co-hosts, Charlie Gibson and Joan Lunden, would know what to expect.

As I was preparing to leave for New York, Hester called to say that I

had been canceled and someone else chosen.

"Why? I asked.

In what must have been an unguarded moment, Hester gave me this response: "The producer wasn't comfortable with your quotation from the Bible (in the newspaper column). She was concerned that you might quote some Bible verses."

Outraged, and aware that GMA has no problem with "comedians" like Howie Mandell using sexual double entendres on the air, I asked for the name of the producer who made the decision.

"Rickie Gaffney," said Hester.

After I tried repeatedly to reach Gaffney, she finally called me.

"Before I tell you what you were quoted as saying, I would like you to tell me why I was yanked from the program," I questioned.

"We were looking for a certain kind of mix," said Gaffney. Asked to explain, she responded, "I don't think that's worth elaborating on, quite frankly."

I then asked her whether she had any concern over my quoting Bible verses on the air, as Hester had indicated.

"That was her interpretation," she said.

"You mean you never expressed any concern about me quoting from the Bible?"

In an answer reminiscent of those given by defendants at trials and congressional hearings, Gaffney said, "I don't recall."

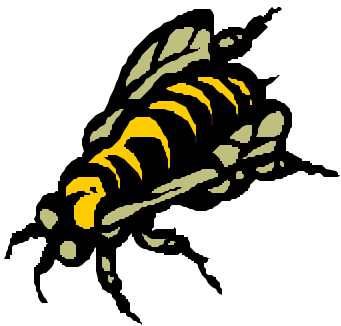
If this were an isolated incident, it might be dismissed as an aberration, but it wasn't.

Last year, five minutes before I appeared as a guest on ABC's Nightline, executive producer Rick Kaplan said to me, "Nice to have you on the show again, Cal. By the way, please don't use any Bible verses tonight." The show was on the scandals in TV evangelism, and a more appropriate forum for quoting the Bible as proof that some had strayed from its standards could hardly be found.

It is disturbing that the Bible, which is read by the president and vice president of the United States and millions of other Americans, is considered taboo on the ABC network, or at least is perceived as taboo by some network executives.

Maybe they should be reminded that, the last time I looked, the airwaves still belonged to the public. □ □

It seems that our modern churches are full of willing people; some are willing to work, and others are willing to let them.



Bees For Believers

BE KIND -- “Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you” (Eph. 4:32).

BE THANKFUL — “Enter into his gates with thanksgiving and into his court with praise; Be Thankful unto him and bless his name” (Psa. 100:4).

BE DOERS — “But be ye doers of the word, and not hearers only (Jas. 1:22).

BE MERCIFUL — Be ye therefore merciful, as your father also is merciful” (Lk. 6:36).

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

BE STRONG — “Be strong in the Lord and in the power of his might” (Eph. 6:10).

BE FRUITFUL — “That ye might walk worthy

of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God” (Col. 1:10).

BE TRANSFORMED — Be not to this world, but be ye transformed by the renewing of your mind” (Rom. 12:2).

BE AN EXAMPLE — Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity (1 Tim. 4:12).

BE HOLY — “But as he which called you is holy, so be ye holy” (1 Pet. 1:15).

BE STEADFAST — Be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord (1 Cor. 15:58).

BE READY — Be ye also ready: for in such an hour as ye think not the Son of man cometh (Mt. 24:44). □ □

Origin of Life



Today, as in former times, people are asking a most important question, “What is life? How did life originate?” Our own nation spends a considerable amount of money in order to study this question. Nearly all of our space probes are concerned with the question, “Does life exist out there?” During our Apollo flights, science was interested in looking at the Moon to determine if it might contain some form of life. Even now, as further Mars investigation is being planned, the question is still being asked, “Will they find life there?” Yet all of the evidence that science has received to the present time would indicate that no life is present anywhere in the universe except here on Earth.

One might ask the question, “What is life? Is it possible to define life?” Many have attempted such a definition, only to find the task impossible. Though we can list some of life’s characteristics, and science has learned much about the laws by which life is governed, life itself remains the unexplained mystery that it has always been. Even the scientist is baffled concerning life and its

origins. He says that he cannot believe in miracles, but he asks us to believe that all life on Earth developed by some form of chemical evolution. Having studied many works concerning what might be called the problem of problems, I have come to the conclusion that science confesses no real knowledge, nor does science afford any definite theory as to how the first forms of life were produced on Earth.

At the present time, we are told that the answer concerning the origin of life is not available; yet most scientists still emphatically deny that life came to Earth through some miracle. Instead, they declare that natural law produced the first life. To believe this, one would have to admit that spontaneous generation produced the first life, whereas the great principle of biology teaches that life comes only from life. That natural law could produce life is a violation of all the known facts of biology today. Many indications today point to a time when life was not present on Earth — when the Earth

(See **ORIGIN** on page 7)

The Bible Says

“Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Isa. 1:18)

ORIGIN . . .

(Continued from page 6)

was probably a mass of approximately 90 elements. According to some scientists, certain combinations of these elements had to be quickened in order for life to become present on the Earth. But if one begins with dead matter, life must appear by quickening of dead matter, whereas biology postulates that life had to come from some source and by some process. We know that life is not now being originated on Earth and that all life today comes from pre-existing life.

The question is then asked, "From what source and by what process did the first life appear on the Earth?" Thus far only two theories have been seriously advanced in order to answer this question: creation by miracle and evolution by natural law. The entire structure of evolution is based upon the concept that natural law can quicken dead matter into life. To admit divine intervention by a miracle in any aspect would destroy much of the theory of evolution. That God, by miracle, breathed life into the first life forms and endowed each form with the power to transmit that life to offspring is the foundation of the creation theory.

It is only fair to state that neither theory can be proven by actual demonstration, but their accep-

tance must by faith be founded on logical reasoning and existing fact. Which of the two theories is supported by the stronger evidence must be left to the individual to decide, for both cannot be true. Those that accept the view that God is the originator of life do so as a matter of faith, but a faith based upon more reasonable grounds than is the evolutionary theory of the origin of life. Those who reject the Biblical account of the origin of life do so because of its miraculous nature. However, if the theory of creation by miracle be rejected, the only alternative is spontaneous generation of life, which, if possible, would be a greater miracle than the Genesis account of origins. Spontaneous generation has never been demonstrated in the laboratory; on the contrary, it has been disproved. All evidence seems to declare that spontaneous generation has not occurred in the past and cannot now occur.

As we look at human life with its spiritual attributes, we might recognize that this does not come from dead matter. A spiritual attribute is something that can only come from a spiritual source. Life, mind, and spirit are in God and can originate from no other source. Belief that God is the source of life is based first upon faith, then upon the total lack of evidence that natural law could ever have produced life, and

finally upon the realization that such a belief harmonizes with all of the discovered facts which relate to life itself. I firmly believe that the first chapter of Genesis contains the real story of the origin of life upon the Earth. Its essence has not been changed by knowledge acquired by man since Genesis was written, revealing that God formed man of the dust of the Earth and breathed into him the breath of life, whereupon man became a living soul. Thus we have the origin of man's life upon the Earth.

Contrary to popular belief, life has never been created in a test tube. Various news media may have reported that certain scientists have produced life, but it is also interesting to note that these scientists have emphatically denied that they created life. Some parts of living cells have been produced, but only after enzymes that came from living organisms were introduced. When these cell-derived enzymes were placed in the test tube, it was possible to duplicate certain functions or parts of living cells. But again we find life functions coming from pre-existing life. It has only been possible to duplicate life processes in a test tube when an enzyme which comes from some

other living organism is introduced into that test tube. Thus, in reality, the scientist has not produced life. He has merely imitated cell functions using cell parts from some other source of life.

Again it is important to know what science has done and what it has failed to accomplish. When the announcement came from Berkeley, California, many people were convinced that life had been created in a test tube. Yet when all the facts were in, it became evident that life had not been created. Man today is ready to accept any statements and discoveries which deny the hand of God. He seems eager to dispose of God and to serve the creature rather than the Creator.

When the scientist seeks the origin of life, he can only determine that every living organism comes from living organisms.

The Bible is very explicit concerning the origin of life. All life created was to produce after its kind, and every living organism which produces life came from the hand of a living God.

God is the originator of life. There is no other alternative.

-- By Dr. H.
Douglas Dean

See "Creation vs. Evolution"

By Kenneth Mathis

The Baptist Challenge, March 1998



Bush Calls The Koran God's Word — President George W. Bush said: "... it is my honor to visit the Islamic Center of Washington once again ... I am pleased to join you today in the celebration of Eid, the culmination of the Holy Month of Ramadan. ... Islam traces its origins back to God's call on Abraham. And Ramadan commemorates the revelation of God's word in the Holy Koran to the prophet Mohammad — a word that is read and recited with special attention and reverence by Muslims during this season."

Religious-Themed Candy Dispute Resolved in Nevada. — A student Bible club at a Nevada high school will be able to distribute candy canes with the message "Jesus Loves You," following the intervention of a religious civil-liberties group. The California-based Pacific Justice Institute (PJI) touted the incident as censorship of student speech and threatened to sue the school district involved. The matter was quickly resolved, however, and described by

World News Roundup

the school attorney as merely a misunderstanding.

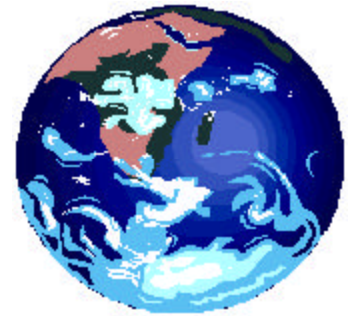
U. S. Called "Heroic" For Opposing Abortion At Population Summit. — The United States has faced a steady stream of opposition for its stance against abortion at a population conference in Bangkok, Thailand, but several pro-life groups are applauding the Bush administration for its courage. As the Fifth Asian and Pacific Population Conference winds down, the U.S. delegation continues to oppose language like "reproductive health services," which is viewed as encouraging abortion. Similar terms were included in the 1994 International Conference on Population and Development agreement.

Pro-Lifers' Free Speech Rights Affirmed By Court. — When two Minnesota women were prohibited by the City of St. Paul from offering their "prayer" and "counsel" to women entering a local abortion clinic last August, they sued the city for violating their First Amendment rights. Their case, which recently was settled outside of federal court, forced local officials

to review the city code for additional free speech violations. According to Bonnie Holliday, a pro-life activist who brought the joint suit against the city, police threatened to fine her for offering prayer and counsel to women entering a St. Paul Planned Parenthood clinic. Co-plaintiff, Sally Kolb, said she was also told by police to leave the public sidewalk in front of the abortion clinic.

Abortion Decline Seen Through 1999. — The number of reported abortions fell to fewer than 862,000 in 1999, continuing a steady decline that started in 1991, the federal government said in a recent surveillance report. The abortion ratio — the number of abortions per 1,000 live births — fell to the lowest recorded level since 1975, the Centers for Disease Control and Prevention (CDC) said. The 1999 ratio was 256 abortions per 1,000 live births, a 3.2 percent decline from 1998.

New Belarus Religion Law "Repressive" Watchdog Group Says. — A religious freedom watchdog group is calling on the Bush administration



to speak out against religious persecution in Belarus, and to condemn a new law the group says codifies the persecution of a wide variety of faiths in the former Soviet republic. "It is certainly Europe's worst religious repressor, and now it has Europe's most repressive religious law," said Nina Shea, director of the Center for Religious Freedom at Freedom House in Washington. Under the law, all unregistered religious activities by organized groups and all religious communities with fewer than 20 members will become illegal, Shea charged. Religious activity in private homes will be sharply curtailed, and religious communities that do not have a registered umbrella body will no longer be able to invite foreign citizens for religious work or to teach religion in the country, she said. In addition to these sweeping new restrictions, all religious organizations will have to undergo compulsory re-registration within the next two years, and some face the threat of not being renewed.

(See WNR on page 11)

La Voz Del Desierto

El Misterio de la Santísima Trinidad

Por Félix M. González Bulgalá, Redactor

La doctrina de la Trinidad no es fácil de comprender, pero es un tema apasionante. Ha fascinado a sabios y a santos a través de los siglos, ha sido un tema de estudio y debate en concilios históricos y sigue siendo discutida en todo el mundo. Muchos han afirmado que es una doctrina absurda-irreverente e ilógica y que como dogma humano es piedra de tropiezo a la razón; otros la defiende con fervor. Al acercarnos a la doctrina de la Trinidad reconocemos que es un misterio. Pero un misterio no es un absurdo. Es una verdad que está más allá del alcance de nuestra razón, mientras que un absurdo está en pugna con la razón (1 Tim. 3:16; Col. 2:2).

El término "Trinidad" proviene de la palabra latina *trinitas* o de la palabra *trinitus*, que significa "tres en uno" o "triple." Esta palabra expresa la clara enseñanza de la Iglesia cristiana desde los primeros tiempos en la siguiente forma: Dios es uno en esencia, pero subsiste en tres personas: el Padre, el Hijo y el Espíritu Santo. Algunos críticos y teólogos han sostenido que la

doctrina de la Trinidad era desconocida hasta el Concilio de Nicea en el año 325 D.C., en el que argumentan fue inventada por los padres de la Iglesia Católica como Tertuliano y Teófilo. Pero los escritos históricos de la Iglesia primitiva revelan que esta doctrina de la Trinidad fue enseñada por Jesucristo, sus discípulos y los apóstoles (como el de Justino Mártir (150 D.C.) y Luciano Philopatris (160 D.C.)).

Consideremos ahora el Universo físico que debería reflejar a su Creador, como es lógico, de una manera muy íntima, y descubriremos que toda la naturaleza parece haber sido diseñada para revelarnos la Trinidad (Rom. 1:20). Notemos que no todo lo que llamamos UNO en número, es estrictamente singular en su naturaleza: **1.** Un triángulo tiene tres lados y tres ángulos; si se le quita un lado, deja de ser triángulo. **2.** El agua es uno, pero a la vez se le conoce en tres formas o estados: líquida, sólida y evaporada. **3.** El universo consiste de masa, espacio y tiempo. **4.** El tiempo se divide así:

pasado, presente y futuro. **5.** El espacio tiene altura, anchura y longitud. La mente humana dice que matemáticamente esta doctrina es irreconciliable y que no puede ser verdad: $1+1+1=3$. Pero si multiplicamos en vez de sumar es fácil obtener el resultado que buscamos: $1 \times 1 \times 1 = 1$. Se ha señalado que todo haz de luz tiene tres rayos: el actínico o químico, el luminoso y el calorífico. Donde están estos tres, hay luz; donde hay luz, tenemos estos tres. Recordemos que "*Dios es luz*" (1 Juan 1:5).

El hombre es uno, no obstante lo cual posee naturaleza triple, pues consiste en cuerpo, alma y espíritu (1 Tes. 5:23). El gobierno es uno, y sin embargo está compuesto de tres poderes: ejecutivo, legislativo y judicial. La Biblia nos enseña que Dios es amor (1 Juan 4:8). Siempre ha existido y siempre ha tenido esta naturaleza. Es invariable. Ahora bien, el amor no puede existir sin que haya alguien o algo a quien amar. Tiene que haber algún objeto del amor de Dios que haya sido

coexistente y coeterno con Él, es decir, su Hijo. El eterno Amante y el eterno Amado. Y el eterno Vínculo y expresión de ese amor es el Espíritu Santo. Por lo tanto, Dios nunca estuvo solo.

Es cierto que la palabra "Trinidad" no aparece en los textos sagrados. Pero usaremos la palabra para referirnos a una doctrina que sí está en la Biblia. Las palabras omnisciente y omnipotente tampoco se hallan en la Biblia, sin embargo nadie se incomoda al usarlas o duda que la Biblia enseña que son atributos de Dios.

Veamos lo que dice Génesis 1:26-27: "... *Hagamos al hombre a nuestra imagen.*" ¿A quién se dirigía Dios al decir "hagamos"? ¿A quién si no a su Hijo y al Espíritu Santo, iguales a Él en sustancia, podría Dios hablar en términos tan familiares (Juan 1:1-3, 10; Gén. 1:2; Job 33:4; 26:13)? Sin embargo, la Biblia no habla de tres Creadores, sino de un solo Creador, lo que prueba que el Padre, el Hijo y el Espíritu Santo son el

(Vea **TRIN** en la pág 10)

TRIN...

(Viene de la pág. 9)

mismo y único Jehová Dios y Creador (Isa. 44:24).

Un texto favorito de los que rechazan la doctrina de la Trinidad es *Deuteronomio 6:4*: “Oye Israel: Jehová nuestro Dios, Jehová uno es.” Sin embargo, la enseñanza cristiana de la Trinidad no contradice en ninguna manera este texto. Nosotros no creemos en “tres dioses en uno,” sino en tres personas en un solo Dios. Y estas mismas palabras, leídas en hebreo, constituyen toda una revelación a favor de la doctrina cristiana de la Trinidad. La palabra “uno” puede tener dos significados en el hebreo. Por ejemplo la palabra hebrea que se usa en Génesis 11:6: “He aquí el pueblo es uno” es el término “*ehad*” que significa una unidad compuesta como también sucede en (Gén. 2:24; 2 Sam. 2:25; Jueces 20:8). En el hebreo hay otra palabra que significa uno solo “*yahid*” (Jueces 11:34), que se emplea para designar una unidad absoluta, sin embargo el Espíritu Santo no la utilizó en Deuteronomio 6:4, sino que la palabra hebrea que se usa para “*Jehová uno es*” es el té “*ehad*” que significa una unidad compuesta; lo cual es un argumento a

favor de la Deidad trina. Como bien escribió el apóstol Juan: “*Porque tres son los que dan testimonio en el cielo: el Padre, el Verbo y Espíritu Santo; y estos tres son uno ... Este es el verdadero Dios*” (1 Juan 5:7, 20).

Además los cristianos tenemos un Padre que es llamado Dios (Rom. 1:7; Ef. 4:6). Un Hijo que es llamado Dios (Isaías 9:6; Juan 1:1, 14; Rom. 9:5). Un Espíritu Santo que es llamado Dios (Hechos 5:3-4; 28:25-27 comparado con Isaías 6:8-10). Pero no hay tres Dioses sino que las Escrituras enseñan que Dios es uno, y que fuero de Él no hay Dios (Deut. 32:39; Isaías 44:6, 8; Gál. 3:20) por tanto, si “el Padre, el Hijo y el Espíritu Santo” son llamados Dios, es porque los tres son el mismo y único Dios verdadero (Mat. 28:19; 2 Cor. 13:14).

Sin duda, quienes amamos a Dios con todo nuestro corazón y hemos dedicado nuestra vida a su servicio, debemos llegar a tener una comprensión cabal y madura de las grandes verdades referentes a la naturaleza de Dios. Pero si queremos conocer a Dios debemos acercarnos a Él con humildad, reconociendo nuestra incapacidad de comprender lo infinito, y

Las Bendiciones

Cuida de tu salvación con temor y temblor y serás bendecido (Salmo 128:4). Las bendiciones son para que podamos servir mejor y crecer espiritualmente. Nos sustentan, nos animan a continuar trabajando y esforzándonos, por hacer lo mejor, día a día, para el Señor. La bendición de Dios es la que enriquece (Prov. 10:22).

Todo el que acepta al Señor como su Salvador personal, trabaja para Su obra, es obediente a Su mandato, y cuida con celo su salvación, alcanza bendiciones (Deut. 28:2). Todas estas bendiciones sólo las alcanzamos, aquellos que hemos sido fieles, obedientes a su obra y a su mandato, aquellos que hemos sido fieles,

obedientes a su obra y a su mandato; aquellos que hemos aceptado al Señor como nuestro Salvador personal, que hemos cumplido y guardado Sus mandamientos, para aplicarlos conforme a Su voluntad (Deut. 30:16).

No envidiemos a nadie y esperemos con paciencia hasta el momento que el Señor nos envíe las bendiciones. Entre tanto, exhortémonos con amor los unos a los otros, fervientes en un espíritu de oración, unánimes en la fe, gozosos, con amor puro, con ese mismo amor que nos ha dado el Señor. Si somos imitadores genuinos de Dios, alcanzaremos todas estas bendiciones y Satanás no tendrá por donde colarse. □ □

buscando ser enseñados por Él. Sólo podremos aprender lo que Él nos quiera enseñar, pues no podemos analizar a Dios en un laboratorio, ni reducir lo infinito a una fórmula. El intelecto no puede descubrir a Dios ya que “*Dios es un Espíritu*” y por lo tanto, sólo puede ser conocido espiritualmente (1 Cor. 2:14).

En conclusión, la Santísima Trinidad es más que un dogma teológico, es parte vital de la vida nueva que Dios nos ha dado y tal vez, sólo el estudio de esta doctrina, nos ayudará a comprender las riquezas de nuestra experiencia cris-

tiana. Decimos con Pablo: “¡Oh profundidad de las riquezas de la sabiduría y de la ciencia de Dios! ¡Cuán insondables son sus juicios, y inescrutables sus caminos! ... A él sea la gloria por los siglos. Amén” (Rom. 11:33-36). □ □

“Porque por él fueron criadas todas las cosas que están en los cielos, y que están en la tierra, visibles e invisibles; sean tronos, sean dominios, sean principados, sean potestades; todo fué criado por él y para él”

— Col. 1:16

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Marcos A. Curet, Pastor

No Room For Broad-mindedness

The preacher is sometimes accused of being narrow-minded because he insists upon the Christian's forsaking all to follow Christ.

But all of life is narrow, and success is to be found only by passing through the narrow gate and down the straight way.

There is no room for broad-mindedness in the chemical laboratory. Water is composed of two parts hydrogen and one part oxygen. The slightest deviation from that formula is forbidden.

There is no room for broad-mindedness in music. There can be only eight notes in an octave. The skilled director will not permit his first violin to play even so much as one-half of a note off the written note, chord, and key.

There is no room for broad-mindedness in the mathematics classroom. Neither geometry, calculus, nor trigonometry allows any variation from exact accuracy, even for old times sake. The solution of the problem is either right or it is wrong — no tolerance there.

There is no room for broad-mindedness in biology. One varying result out of a thousand experiments will invalidate an entire theory.

There is no room for broad-mindedness on the athletic field. The game is played according to the

rules, with no favors shown for charity's sake.

There is no room for broad-mindedness in the garage. The mechanic there says that the piston rings must fit the cylinder walls with one-thousandth

(See **BROAD** on page 14)

WNR . . .

(Continued from page 8)

Under the new law, the Orthodox Church has a "determining role" in belarus. Catholicism, Protestantism, Judaism, and Islam, however, are noted as "traditional" faiths. . . Baptists have been fined for singing hymns, Protestants are prohibited from purchasing property.

* * *

Disney World Cancels Christian Services.

— The late Walt Disney once cited church and prayer as inspirations for his professional success. Today, some conservatives believe Disney is "crying from his grave" because Walt Disney World in Florida has eliminated its 28-year tradition of offering on-site religious services to Christian guests. The Orlando-based Disney resort and theme park began offering regular, weekend church services in 1975, but corporate officials claim the 35,000-acre facility can no longer

accommodate 1,500 Catholic and Protestant families who want to go to those Sunday services. Disney is now advising Christian guests to find other places of worship, some of which are miles outside of the Magic Kingdom's boundaries. "I'm sure Walt Disney is crying from his grave when he sees what the current owners are doing to his basic belief system by saying, 'the inn is full. There's no more room for the baby Jesus,'" said Rev. Lou Sheldon, chairman and founder of the Traditional Values Coalition. In an insert accompanying a 1978 record anthology entitled the "Magical Music of Walt Disney," the famed animator and theme park founder stated that, "Whatever success I have had in bringing clean, informative entertainment to people of all ages, I attribute in part to my Congregational upbringing and lifelong habit of prayer." Sheldon believes the Walt Disney Company's decision to suspend its Christian church services is an attempt to appease its diverse clientele, which includes homosexuals. "I see this as a very clear, clear way of becoming more politically correct," Sheldon said. "They do not want to have to deal with the fact that they are accommodating Christianity or any other group that has a strong religious faith as their basis." Sheldon said Disney has made a high-profile

attempt to accommodate the homosexual community by playing host to "Gay Day," an annual event billed by its sponsor as "America's Biggest Gay and Lesbian Vacation Experience." — CNS

* * *

Abortion Language: U.S. Outvoted At Asian Population Conference.

— U.S. delegates challenging language in U.N.-sponsored international documents, which they said could promote abortion, were outvoted at an Asia-Pacific population conference in Bangkok, Thailand. In an unusual move at such gatherings, two chapters of a proposed "plan of action" — one on reproductive health and rights, the other on adolescent reproductive health — were put to a vote. The Americans lost both votes 31-1 and 32-1. — CNS

FUNNY . . .

(Continued from page 1)

happened. The deacon said, "I have known both the boy and the teacher for several years, and neither of them would do such a thing."

By this time the pastor was heartsick and reported the incident to the Christian Education Committee. They said, "We see no point in making an issue out of this thing. Let's pay the bill for the damage to the walls and charge it to upkeep. Anyway, our insurance may even cover it." □ □ □

What The Church Has the Right To Expect of Her Members

By Jeff Swart

The Scriptures teach that a local church has the right to expect certain things from her members. Some of those expectations that are spelled out in the Scriptures include:

Love one another (Jn. 13:34-35; Rom. 12:10; 13:8; Eph. 4:2, 32; 1 Thess. 3:12; 1 Pet. 1:22; 1 Jn. 3:11, 23; 4:7, 11-12; 2 Jn. 5).

Honor one another (Rom. 12:10; Phil. 2:3).

Live in harmony with one another (Rom. 12:16; 15:5; 1 Pet. 3:8).

Do not judge one another (Rom. 14:13).

Accept one another (Rom. 15:7).

Admonish one another (Rom. 15:14; Col. 3:16).

Agree with one another (1 Cor. 1:10).

Greet one another (Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Pet. 5:14).

Care for one another (1 Cor. 12:25).

Serve one another (Gal. 5:13; 1 Pet. 4:10).

Do not provoke one another (Gal. 5:26).

Bear one another's burdens (Gal. 6:2).

Show forbearance to one another (Eph. 4:2; Col. 3:13).

Do not lie to one another (Eph. 4:25; Col. 3:9).

Be compassionate to one another (Eph. 4:32).

Forgive one another

(Eph. 4:32; Col. 3:13).

Speak to one another in psalms, hymns and spiritual songs (Eph. 5:19; Col. 3:16).

Teach one another (Col. 3:16).

Comfort one another (1 Thess. 4:18).

Encourage one another (Rom. 14:19; Eph. 5:18-21; 1 Thess. 5:11; Heb. 3:13; 10:25).

Consider how we may spur one another on toward love and good deeds (Heb. 10:24).

Do not speak evil of one another (Gal. 5:15; Jas. 4:11).

Do not grumble against one another (Jas. 4:11; 5:9).

Confess your faults to one another (Jas. 5:16).

Pray for one another (Jas. 5:16).

Extend hospitality one to another (1 Pet. 4:9).

Minister to one another using your spiritual gifts (1 Cor. 12:7, 25, 31; 1 Pet. 4:10).

Act with humility toward one another (1 Pet. 5:5; Jn. 13:4).

Help the weak (1 Thess. 5:14).

Engage in evangelism (Acts 2:47; 2 Cor. 5:18-19; Jn. 17:18).

Submit to the leaders of the church (Heb. 13:17; 1 Thess. 5:12-13; 1 Tim. 5:17; 1 Pet. 5:2, 5; Eph.

5:21).

Be subject to church discipline (Mt. 18:15-19; 1 Cor. 5:5, 7, 13).

Fellowship with other believers (Acts 2:42, 46; 1 Cor. 15:3-13; Psa. 1:1-2).

Pursue righteousness in your Christian walk (1 Tim. 2:22).

Give your tithes and offerings (1 Cor. 16:1-2; 2 Cor. 9:6-11).

Faithfully attend the public worship services (Heb. 10:25).

Conclusion

Richard Jackson, formerly the pastor of North Phoenix Baptist church in Phoenix, Ariz., wisely observed that: "Absence from God's house does not make the heart grow fonder. It causes it to grow colder. The church services provide an opportunity to hear God's Word preached, to feel it manifested. To neglect regular times of worship is to grieve the Spirit of God and to discourage the people of God and to chill your own soul."

You do need to "Show Up To Grow Up." Perhaps, every person who goes to church is not a great Christian, but every great Christian goes to church. If students went to school like some people go to church, they would fail. If a person ate meals like some partake of the Lord's Supper, they would starve. If one paid bills like some support the church, they would have no

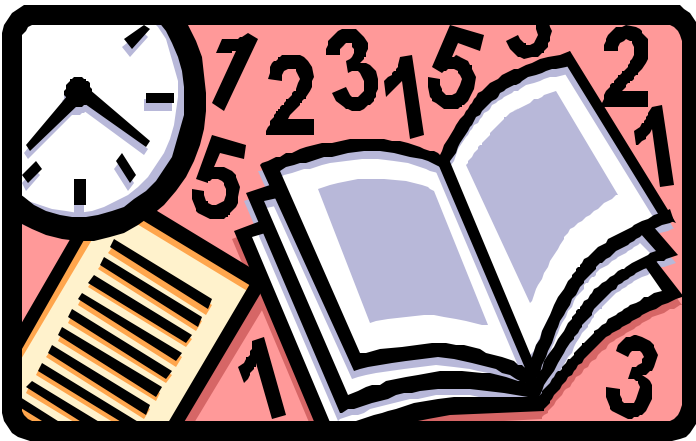
credit. If one neglected his family like some do the Lord, they would be charged with desertion. If one spoke to others as seldom as they pray to God, they would be branded as antisocial.

When a member refuses to attend Bible study and worship services something is wrong with his health. If he thinks he does not need to go, something is wrong with his attitude. If he is too busy to go, something is wrong with his schedule. If his business keeps him away, something is wrong with his business. If his friends keep him away, something is wrong with his friends.

In the book *Come, Let Us Worship*, Robert G. Rayburn wrote: "We can worship alone but we can never know the fullness and richness of worship unless we unite with other believers. When in the presence of other believers our worship is more intense. There are deeper delights and more intense inspiration in a worshiping congregation."

We close with the words of the late Curtis Carroll: "With its privileges (the privileges of church membership) comes the great responsibility of giving the church complete pre-eminence in your life, to continually increase your knowledge of it and use your very all in its promotion and support. Churches cannot be stronger

(See **EXPECT** on page 18)



God's Eternity: Timeless, Yet Timely

By Wayne Grudem

Does God experience time as we experience it — or is God somehow “outside of time?” Did God create time or has time always existed? Does God think of future things that have already happened? Will there be time in our existence in heaven? Can God’s lordship over time help us get control of our use of time?

These are the kinds of questions that come up when we consider God’s *eternity*.

We can define God’s eternity in this way: God has no beginning, end, or succession of moments, and sees all time equally vividly; yet God sees events in time and acts in time.

Sometimes this is called God’s infinity with respect to time. To be infinite is to

be unlimited, and this doctrine teaches that time does not limit God.

This doctrine also relates to God’s unchangeableness, or immutability. If it is true that God does not change, then we must say that time does not change God: It has no effect on His being, perfections, purposes, or promises.

But that also means, for instance, that time has no effect on God’s knowledge. God never learns new things or forgets things, for that would mean a change in His perfect knowledge. He knows all things past, present, and future — and knows them all equally vividly.

No Beginning, No End

We see in Psalm 90:2 that God has no beginning

or end. “Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.” Similarly, in Job 36:26, Elihu says of God, “Behold, God is great, and we know him not, neither can the number of his years be searched out.”

Other passages talk about the fact that God always is, or always exists. “I am Alpha and Omega” says the Lord God, “which was, and is, and is to come” (Rev. 1:8; 4:8).

Jesus’ bold use of a present tense verb, “Before Abraham was, I am” (Jn. 8:58), also implies continuing present existence. He explicitly claimed the name of God, “I AM THAT I AM” (Ex. 3:14) — a name that also

suggests a continual present existence. God is the eternal “I am,” the one who eternally exists.

We can also conclude that God never began to exist from the fact that God created all things and that He is an immaterial spirit. Before God made the universe, there was no matter, but then He created all things (Gen. 1:1; Jn. 1:3; 1 Cor. 8:6; Col. 1:16; Heb. 1:2).

The study of physics tells us that matter, time, and space must all occur together: If there is no matter, there can be no space or time either. Thus, before God created the universe, there was no “time,” at least not in the sense of a succession of moments one after another. □ □

Pithy Paragraphs

Church life centers in the word “assembly.” Nothing can hinder a church like absence from its services: nothing can help it like being there.

—
We are not surprised that preaching has such

little affect upon the lost of this day when we consider how little it has upon those who claim to be saved.

—
We do not believe in the psychology that never brings out the bad side

of things; neither does the Bible. The Bible tells the whole truth: that is why it never deceives anyone.

—
It is utterly impossible to get the true import of what someone tells you that

another has said about you. Inaccurate words, tone of voice, viewpoint, and personal motive so cover the report that it cannot be true to the original statement. Withhold judgment until you hear from the speaker.

Are “Baptists” Ordinations Really Baptist?

By Chster E. Tulga

We are reminded when ordinations are questioned among Baptists, that it is the local church that ordains, not the association nor convention. This is true, but it is not that simple.

Certain questions must be raised. Is it a Baptist church or an interdenominational church under a Baptist name? Is it a church which can be depended upon to ordain only real New Testament Baptists, or a church which requires only adherence to the fundamentals held by fundamentalists, with the addition of immersion (most any kind of baptism will do). Will it recommend to the convened council young men well grounded in Baptist doctrine and Baptist history, or graduates of interdenominational schools with little knowledge of either?

Is this church maintaining fellowship with and supporting modernistic organizations which deny the truths Baptists hold dear? If so, can it be depended upon to ordain candidates which will refuse to support the modernism it supports, and refuse to fellowship the questional groups which the church fellowships? Will it convene a council interested only in New Testament truth, or will it pick and choose a council which

will advise the church as it wants to be advised? We have known fundamental Baptist churches which refused to invite strong Baptists, preferring interdenominational “Baptists” instead. It is the local church that ordains, but does it require loyalty to the denominational program? Is it then, *only* the local church that ordains?

A local church generally convenes a council to advise it concerning the advisability of ordaining the proposed candidate. What kind of a council does it convene? Ordinarily it convenes a council composed of churches of its own denomination, sometimes exclusively. Woe be to the candidate who isn't loyal to the program of that denomination. Is it *only* the local church which ordains or does the ordination have denominational overtones and convention or association undertones?

A council is convened, composed many times of historic Baptists and interdenominationalists (but under one denominational label); separatists and those who cooperate with modernists; informed Baptist preachers and preachers who have never read a Baptist history or studied Baptist doctrine, with the

whole proceedings sanctified by the common denominational label: the bond of unity. Will such a council recommend that only a sound New Testament Baptist be ordained?

We have known such councils to vote against strong Baptists and vote for interdenominationalists who knew little Baptist doctrine. Is it the local church that ordains? What kind of a local church? Is the council only advisory? What kind of advice? It is the local church that ordains. What kind of loyalties will it require: loyalty to the great Baptist truths or loyalty to a denominational program? These are proper questions.

It is the local church that ordains. What kind of a candidate will it ordain: a man well versed in Baptist doctrine, with a working knowledge of Baptist history? Frequently not. We heard of a fundamental Baptist church which, by the advice of its council, ordained a man to the Baptist ministry who had no knowledge of Baptist doctrine, no knowledge of Baptist history. He believed in immersion (any kind). He believed in the independence of the local church, for he liked independence. He was a graduate of an interdenominational school, who in his school days attended an interdenominational church rather than a Baptist church. He was ordained, for he would make a good denominationalist.

We heard of another

“fundamental Baptist” ordination where the candidate was not even a pastor of a Baptist church, but of another brand entirely.

Are “Baptist” ordinations really Baptist? It is the local church that ordains. What kind of a church? What kind of a council? What kind of a candidate? Do Baptists have any ordination standards? Not very often. What is a Baptist ordination? □ □ □

BROAD . . .

(Continued from page 11)

part of an inch. Even between friends there cannot be any variation if the motor is to run smoothly.

How then shall we expect that broad-mindedness shall rule in the realm of religion and morals? □ □

Sex By Radio

A new and potentially very dangerous fad is beginning to appear across the country. A number of radio stations are broadcasting sick sex programs.

These programs invite listeners to call in and describe their personal and intimate sex experiences ... “Smut talk” shows are now in lots of major cities, and their ratings are running high, according to some of the stations airing them.



Buddhism In America

By Louis Cassels,
United Press International

“Creeping Buddhism in American churches.”

That arresting title appears over an article published by the Overseas Mission Review, an Episcopal magazine.

It was written by Rev. Robert H. Grant, an American missionary to Japan. Having spent many years teaching Christianity to people of Buddhist background, Mr. Grant is thoroughly aware of the basic differences in viewpoint between the two religions.

He was surprised to discover, when he came home on furlough, that many American church members “have quietly substituted Buddhist values for Christian.”

They have done so, he noted, quite unwittingly. In fact, several church members were “outraged” when he suggested to them that the attitudes they expressed were Buddhist rather than Christian.

One Buddhist attitude which Mr. Grant found widespread in America was that all religions were merely different pathways to the same goal. The

American translation is that “one religion is as good as another.”

The presence of this distinctly Buddhist view is reflected in the fact that the average American Christian gives less than a nickel a week to foreign missions. And many give that nickel reluctantly, Mr. Grant observed, because they feel that it smacks of arrogance for Christians to try to convert people who “already have a religion of their own.”

Some believe that this view, because it sounds humble and tolerant, is therefore Christian. But it directly contradicts the basic tenet of the Christian faith, which is that God has revealed Himself supremely through Jesus Christ.

The real question for a church member, Mr. Grant suggested, is not whether he believes in missions, but whether he believes that God has acted uniquely through Christ to open the door of life to all men everywhere. If he does believe that, he is impelled by love of his brother to share the good news as widely as possible. If he

doesn't believe it, he shouldn't get angry when someone tells him that he's something other than a Christian.

Mr. Grant's article offers an explanation for the fact that fundamentalist denominations have by far the best record in giving to missions. The same denominations also put the greatest emphasis on personal evangelism. Their sense of urgency about spreading the Christian gospel, abroad and at home, stems from a simple, forthright belief that no one can go to heaven unless he accepts Jesus as his savior

before he dies.

Other Christians may feel that this doctrine of salvation is too narrow and that it does not do justice to the love of God, which was made manifest in Christ. They may prefer to think of Christianity as the fulfillment and completion, rather than the radical supplanter, of non-Christian religions.

But if their sophistication reaches the point of thinking that it doesn't really matter whether they bring their brothers to Christ, they will have succumbed to what Mr. Grant aptly terms “creeping Buddhism.”

The New Testament A Missionary Book

Every book in the New Testament was written by a foreign missionary.

Every epistle in the New Testament that was written to the church was written to a foreign missionary church.

Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.

The one book of prophecy in the New Testament was written to seven foreign missionary churches.

A map of the early Christian world is the tracing of the missionary journeys of the apostles.

Of the twelve apostles chosen by the Lord Jesus, every apostle except one became a missionary.

Biblical Authority and Gospel Exclusivity Defended On 'Donahue'

By Michael Foust

LOUISVILLE, Ky. (BP)—A lively televised debate about gospel exclusivity Dec. 17 resulted in a sharp contrast between traditional Christianity and liberal Protestantism.

Southern Baptist Theological Seminary President R. Albert Mohler Jr. appeared in studio on MSNBC's "Donahue," defending the orthodox Christian belief that Jesus Christ is the only way to salvation. The program was broadcast live from the cable network's New York City studio.

Although Mohler was called a "spiritual racist" by a Jewish rabbi in the opening segment, it was a debate with a self-professed Christian later in the show that resulted in the most spirited exchange.

Mohler made it clear he believed "Jesus is the only way" and on several occasions quoted John 14:6.

But another guest, Union Theological Seminary (N.Y.) President Joseph Hough, took exception to evangelicals' beliefs, even saying that God could possibly be a "she."

"The basic problem I think here is that their God is too small," Hough said of evangelicals. "For me, I'm passionately Christian. I am a Christian. I believe in Jesus as the one who showed me the way. But I

would be the last person to be so arrogant as to assert that my God has so little imagination that she or he could not reach out to other people in other cultures and other ways."

Host Phil Donahue followed by telling Hough, "You speak for me." Hough also said that "those who claim that they know who is going to be saved" have scandalized Christ's name. "I think God knows who is going to be saved. I'm happy to leave it in God's hands," he said.

Mohler, trying to put the entire panel's debate in perspective a few segments later, said his views parallel the beliefs of the church since its inception.

"This is what Christianity has represented throughout the centuries," Mohler said. "That's just an historical fact. Liberal Protestants, like Dr. Hough, have moved away from a doctrine of biblical authority."

With Hough responding, "That's not true," Mohler posed a question: "Do you believe that Jesus said, 'I am the Way, the Truth and the Life, no man comes to the Father but by me?'"

"I don't know whether Jesus said that or whether John wrote it," Hough responded.

Said Mohler: "[But] it was written in the Word."

"Don't you know about

historical criticism?" Hough asked Mohler. "... Then you should read a little bit of that. If you did, then you would know that that book was written in the second century." Comments such as Hough's reflect historical critics' suspicion of the Bible's truthfulness by insisting it includes historical inaccuracies.

Mohler responded, "You take the Jesus of your scholarly imagination, and I'll take the Jesus of the gospel."

Hough, pointing to a Bible Mohler had brought, asked, "Do you believe that Bible literally?"

"Yes, I do," Mohler answered.

The entire program had similar clear divisions between panelists. Joining Mohler in representing traditional Christianity were Michael Brown, a Messianic Jew who is president of the Pensacola, Fla.-based ICN (Israel, the Church and the Nation) Ministries. Flip Benham, president of the pro-life Operation Rescue, joined the discussion by remote.

Hough, Donahue and Rabbi Shmuley Boteach argued against Christianity's exclusive claims, saying such beliefs were dangerous and resulted in the Crusades and the Holocaust.

Panelists fielded questions from Donahue, au-

dience members and viewers.

Donahue opened the show by asking, "Why do evangelicals — particularly Southern Baptists — target Jews for conversion?" He then asked Mohler, "How do we get into heaven?"

"Only by faith in the Lord Jesus Christ," Mohler said.

But Boteach, author of "Judaism for Everyone," strongly disagreed with Mohler's comments.

"Sadly, Reverend Mohler is a spiritual racist," he said, adding that Ku Klux Klan members once killed minorities in the name of Christ.

Mohler responded by saying that such a person was not a Christian in the first place.

"The Lord himself said we shall know them by their fruits," Mohler said.

"Therefore, the authenticity of one who claims the name of the Lord Jesus Christ is demonstrated by ... his love for all persons — including the Jews — and his desire that they will come to Christ."

A discussion on judgment, heaven and hell dominated the program. At one point an audience member asked Boteach what he believed about

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TV...

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Old Testament verses describing “sin and judgment.”

“Did you realize that I don’t give a darn if I’m going to heaven or hell?” Boteach responded. “I didn’t have children so that they look after me when I’m an old fool with drool coming out of my mouth. I had them because I love them. I serve God because I love him. ... Why are you so fixated with heaven and hell, punishment and sin?”

Speaking to Boteach, Brown said, “We’re saying there is judgment. Everybody’s sinned. Everybody’s fallen short. It’s true.”

“What is this judgment thing?” Boteach asked, laughing. “[It’s] all we hear.”

Hough said he was “not interested in where we’re going when we die. I’m much more interested in what our religion teaches how to live.”

While some audience members supported traditional Christian beliefs, several expressed outrage at its claim of uniqueness. One said the panel’s evangelicals “are more fanatical than half of the people who are causing problems in Israel and around the Arab world.”

Another audience member said the “saddest part of this entire discussion is that these young children of these bigots are being brought up to mimic and memorize and read

[and] not to think for themselves.”

Benham disagreed with the description. “We don’t force a dogma like the Ayatollah does, or like the Orthodox Jew does,” he said. “Jesus says, ‘Come unto me, all ye that labor and are heavy laden, and I will give you rest.’ It’s an invitation to the whole world.”

An audience member asked Mohler if a serial killer who believed in Jesus could get into heaven.

“If we take the gospel seriously, it’s impossible to imagine that one who knows the Lord Jesus Christ as Savior and as his disciple could be a serial killer,” Mohler said. “Then you have another question. After committing that sin, is it possible even for someone who has been a serial killer to come to faith in the Lord Jesus Christ? Yes. We are all sinners, and grace is to those who trust the Lord Jesus Christ — serial killer, serial liar, serial sinner.”

After fielding another hypothetical question about who gets into heaven, Mohler addressed the problem of man’s sinfulness.

“The audience assumes what most people these days assume, and that is that the default position is [that people are] going to heaven,” he said. “[However,] we are born sinners destined for hell. The miracle is that God loved us so much that he sent his Son so that all who believe

in him might have life and life everlasting. That’s the good news of the gospel.”

Brown agreed, and spoke to the assertion that exclusive views are the cause of wars.

“There’s been bloodshed under atheists, bloodshed under communists, Nazis,” he said. “That’s because human beings are fundamentally flawed — created in God’s image but fallen. We need help. ... Jesus in his extraordinary love died for our sins and says everybody can have a chance.”

Pointing to a past comment by Mohler — in which he said “the biggest problem with Islamic theology is that it kills the soul” — Donahue challenged the Southern Seminary president to lose some of his “devotion” and work to harvest “love and understanding.”

But Mohler said he was doing just that — loving others.

“The most important thing we can do if we love persons is to tell them the truth, and I believe this is the truth based on God’s Word,” he said in a comment that elicited applause. □ □

MASON...

(Continued from page 2)

2. Another Thing That Hinders God From Giving A Revival. He sees that a church doesn’t want it badly enough. Oh, if it can be had without any inconvenience, or without

interfering with one’s business or pleasure in anyway all right. But revival just doesn’t come in that way.

3. Another Thing That Hinders Is Lack Of Consistent Attendance.

Often members fail to show up during all the first part of the meeting. “Oh, there won’t be much doing for the first few nights,” they say. What are such persons looking for? They are looking for entertainment. They will be amused and interested if they find a big crowd, and witness some unusual happenings. The interest is not in the salvation of souls and the good of the Cause of Christ.

4. Another Hindrance Is Unwillingness To Make Some Real Sacrifices In Order To Back A Revival. Church members should plan weeks ahead to lay aside every hindrance possible, that they might be in every service. Usually one can clear the field of engagements, and can have the time open, if he works hard enough and makes enough effort.

5. Failure To Personally Deal With Human Souls Is Another Hindrance. Church members ought to invite people ahead, and ought to plan to personally bring unsaved friends as guests to a meeting. Nearly always this can be done. We read of one in the New Testament,

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Thomas Edison On Alcohol

Thomas Alva Edison, 1837-1931, might well be called the "Founding Father" of most of our modern electrical conveniences.

One of the most interesting and instructive things about Edison is what he said about beverage alcohol: "To put alcohol into the human body is like putting sand in the bearings of an engine."

"I am a total abstainer from alcoholic liquor. I always thought I had a better use for my head."

We are glad he did — otherwise, we might still be using coal oil lamps! ☐ ☐

Newborns Addicted To Drugs

As more women use cocaine regularly, hospitals are reporting more and more sickly newborns.

The number of cocaine babies born to drug-addicted mothers is becoming a crisis said Dr. Brian Udell, Chief Neonatologist at Florida's largest neonatal unit at Broward General Medical Center in Fort Lauderdale.

Often, as many as 20 percent of the newborns at the Medical Center are being treated for drug related problems.

Not many realize that saving the life of just one cocaine baby can cost as

much as \$135,000 and this must be paid by the taxpayers. The taxpayer faces paying for decades of care for children who face life marred by medical problems brought on by the mother's use of drugs.

Cocaine affects nerves and constricts blood vessels. It slows the flow of blood and drug-addicted mothers may actually smother their fetuses, said Dr. Laura Finnegan of Philadelphia's Thomas Jefferson University Hospital — Pulpit Helps

EXPECT . . .

(Continued from page 13)

than their membership, and a membership of careless, negligent, non-growing Christians would naturally keep a church from doing as it should for the Lord. You are under obligation to follow the leadership of God in being the best possible member of the church."

The Scriptures clearly teach that a Spirit-filled Christian will be a member and active participant in a local church. — Baptist Trumpet. ☐ ☐ ☐

LETTER . . .

(Continued from page 1)

awesome responsibility. In accepting it I have an obligation to perform the role of a father.

I am not your pal. Our ages are too different. We can share many things, but we are not pals. I am your father. This is 100 times more than what a pal is.

I am also your friend, but we are on entirely different levels. You will do, in this house, as I say, and you cannot question me because whatever I ask you to do is motivated by love. This will be hard for you to understand until you have a son of your own. Until then, trust me.

Your Father.

Cirrhosis of the Giver

This disease was discovered in 34 A.D. by the husband and wife team of Ananias and Sapphira. It is an acute condition that renders the patient's hands immobile when he or she is called upon to move them in the direction of billfold or purse, and from thence to the offering plate. This strange malady is clinically unobservable in such places as the shopping mall, supermarket, clothing store, golf course or restaurant. Some try to use a false remedy, pointing out to patients how income tax deductions can be claimed for giving. The best therapy that leads to a sure and lasting cure is to get the individual's heart right with God! This affliction is really a symptom of a more basic need of the soul. ☐ ☐

MASON . . .

(Continued from page 17)

who "first brought his own brother to Jesus" (Jn. 1:41).

6. The Bearing Of Grudges Among Church Members Is A Tremendous Hindrance.

Some members sitting around like buzzards, their hearts filled with dislike toward others, nursing their feelings, are a curse and a hindrance. Members of that kind ought to get out of a church, or ought to get right with others, one or the other. One of the greatest things that church members can do to bring revival, is to clear all of the old dislikes and grudges and peevishness out of their system. Some have so much of that sort of thing that if they were put in a sweat bath, the perspiration would be green!

7. Another Hindrance Is Prayerlessness. We are reminded of the statement of Scripture, "As soon as Zion travailed, she brought forth her children" (Isa. 66:8). Where there is prevailing and travailed prayer, there will be children born into the kingdom. Let a meeting become a prayer burden to a people in their homes, at their work, and when they meet together, and God will honor it with blessing.

There is no harm in giving a revival meeting adequate advertising. No human effort should be spared to take care of every detail in the proper management of it, but we may well remember that none of those things will bring a revival. God must be in it — His power must be exerted, or else nothing lasting will be accomplished. "Not by might, nor by power (human power) but by my Spirit, saith the Lord." ☐ ☐



Billy Graham, Robert Schuller, and other renowned radio and television preachers often advise their listeners and viewers to “attend the church of your choice this Sunday.” On the surface, this sounds like good and helpful advice, but is it really? Should not Messrs. Graham, Schuller, and other mass media preachers instead advise their listeners and viewers to “attend a church of God’s choice every Sunday” (and, for that matter, every time the doors are open)? Should they not warn their listeners and viewers that “the church of your choice” may not be “a church of God’s choice?” Such a warning is vital in this Laodicean age of apostasy, as “the church of your choice” may well turn out to be one that stands in direct opposition to “a church of God’s choice.” The following guidelines should prove helpful in finding “a church of God’s choice.”

1. “A church of God’s choice” is one that believes that the Bible is the verbally-inspired, infallible, inerrant Word of God. “The church of your choice” may not hold Scripture in such high regard.

2. “A church of God’s

choice” is one that believes that the Bible is the one, objective, final authority for determining what to believe, what not to believe, how to live, and how not to live. “The church of your choice” may not be willing to submit to the authority of God’s Word in this way.

3. “A church of God’s choice” is one that consistently interprets the Bible according to literal, grammatical, historical hermeneutical principles. “The church of your choice” may not be one that interprets the Bible correctly.

4. “A church of God’s choice” is one that believes in the Jesus of the Bible, completely accepting what the Bible teaches about His eternal deity, virgin birth, sinless life, substitutionary blood atonement, bodily resurrection, and visible, personal second coming. “The church of your choice” may not believe in the true Jesus.

5. “A church of God’s choice” is one that teaches the true way of salvation and practices the true way of baptism. It is one that teaches salvation by grace alone through repentance and faith alone in the Lord Jesus Christ alone and practices believer’s baptism

by immersion. “The church of your choice” may be in error on these two key points.

6. “A church of God’s choice” is one that “earnestly contends for the faith which was once delivered unto the saints” while maintaining ecclesiastical separation from such apostate ecumenical organizations as the Baptist World Alliance, the National Council of Churches, and the World Council of Churches. “The church of your choice” may not hold to the historic Christian faith and may be involved in compromise and liberalism.

7. “A church of God’s choice” is one that seeks genuine Christian unity with other Christians and churches on the basis of a return to all of the truths of God’s Word. It is one that emphasizes unity based on truth rather than unity at the expense of truth. “The church of your choice” may not care about truth at all.

In short, “a church of God’s choice” is one that believes God’s every word and seeks to obey God’s every command.

Attend a church of God’s choice this Sunday and every time the doors are open! □ □

What I Owe My Pastor

RESPECT — As an ambassador of God sent to teach me a better way of living than the selfish, sordid existence.

AFFECTION — That he may be strengthened by the knowledge that I am sympathetic with him.

TRUST — That he may be free to serve the church unhampered by criticism and fault-finding.

GENEROSITY — That, if his methods seem a little sensational to my conservative nature, I may not be narrow enough to insist that he shall change them, but instead rejoice in the good that he is doing.

TIME — To help him in his work when and where he needs me.

PRAYER — To pray for him each day, that God may bless him and make his service a blessing.

ENCOURAGEMENT — When vexation and annoyances make his work difficult or when he feels his work is not progressing.

APPRECIATION — A word of appreciation of his help to me.

CONSIDERATION — Not to interrupt or hinder his work with petty and unnecessary calls upon his time and sympathy.

ATTENTION — That he may not be annoyed and troubled by seeing from my careless, inattentive actions that I am listless. □ □

PASTOR . . .

(Continued from page 3)

all age-groups in the membership, and to *guard and protect* God's sheep and lambs from the wolves. Paul tearfully reminded the preachers about what they could expect to encounter in their ministries, when he said these words: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after themselves. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears? (Acts 20:28-31). "Overseer" is defined in the Webster's Collegiate Dictionary as, "*Superintendent, supervisor.*" This responsibility of oversight cannot be delegated to any other member of the church — it is solely the pastor's job, given to him by the Lord.

The members of the church are under the *oversight* (supervision) of the pastor.

The apostle Peter reminded pastors of the responsibility of *oversight* when he wrote the following: "the elders which

are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock" (1 Pet. 5:1-3). Peter went on to encourage these *undershepherds* that their faithfulness to honor their calling will be rewarded by the *Chief Shepherd* at His appearance: "And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5:4). Note that this crown is reserved only for faithful pastors.

When the pastor obeys this scripture and "takes the oversight" over the flock, he will meet with resistance. Some members have a problem in respecting *authority*.

Those who cannot accept pastoral authority over them sometimes go about trying to *create suspicion* about the pastor; questioning his leadership and spreading tales and half-truths about him.

Those who reject the God-given authority of the pastor, may seek to spread rumors and even lies about the pastor in an effort to destroy the pastor's *credibility*. Credibility is the most important asset a pastor has; the most

valuable reputation in the ministry.

It is vital for the members of the church to remember the words of Paul to the church of the Thessalonians: "... and are over you in the Lord" (1 Thess. 5:12), to remind them of who is "over" them, or to submit themselves to the pastor's oversight.

3. The pastor is to care for the *spiritual needs* of the flock (the church). This pastoral care includes counseling, hospital and sick calls, ministry to the dying and at funerals, pre-marital and marital counseling, family counseling, and weddings.

4. The pastor is to continuously *seek God's will* for the direction for the church; to prayerfully consider the needs of the church; to guide the church in the direction the Lord tells him to go; and to lead the church as a faithful *undershepherd*.

He is to *formulate plans* for various needed ministries in the church. The pastor is usually months and sometimes years ahead in the planning phase of the ministry.

When the time is right, the pastor *makes recommendations* to the church to set forth and *implement the plans* God has given him.

4. The pastor is to oversee the *administration* of the church; to preside over all business meetings; to call special business meetings as he deems necessary for the efficient

operations of the church; to make pastoral recommendations to the church and to guide the affairs of the church. He is also responsible to see that the will of the church is carried out as voted on by the majority.

5. The pastor is *accountable to God* for how he assumes his responsibilities, as found in the following scripture: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you" (Heb. 13:17).

Pastors will some day give account to God for their pastoral ministry. Church members must give *careful consideration* to the fact that their pastor is accountable to God, and understand that he is responsible above all, to God and God alone for his pastoral ministry.

III. Responsibilities of the Church Members to the Pastor.

1. Church members are to *pray for their pastor*, asking God to give him wisdom and strength to lead them and to give them the willingness to *follow his leadership*. Again, the apostle Paul taught this important lesson in his letter to the Hebrews: "Remember them which have the

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PASTOR...

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rule over you, who have spoken unto you the word of God: Whose faith follow, considering the end of their conversation" (Heb. 13:7).

A church member who prays for their pastor is usually willing to *follow his leadership*. Members who *fail to pray for their pastor* will usually neither submit to his authority over them, nor heed his spoken word, nor follow wholeheartedly his leadership.

2. Church members are to have special regard for their pastor, recognizing him as a man of God and as their shepherd. This is taught in the scripture thusly, referring again to Paul's words: "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake" (1 Thess. 5:12-13). Note the key words in these verses, showing the church member's responsibility to their pastor: "*know them,*" "*over you in the Lord,*" "*admonish you,*" "*esteem them very highly,*" "*in love,*" "*for their work's sake.*"

"*Know them ...*" Knowing your pastor takes some effort on the part of the church member. Though his life is an open book, and his family lives in the proverbial "fish-bowl," usually to know your pastor is to *love and respect*

your pastor. Beware of judging your pastor on *what others say about him!* Consider your pastor in light of *what you know; how he has ministered to you; his ministry as it is, in fact, not what it is reported to you via hearsay.*

"*Over you in the Lord.*" Church members who fulfill their responsibility will accept the pastoral *oversight, gladly and willingly*. Remembering that God *has placed the pastor over them, and that he is only doing his job when he "takes the oversight."*

"*Admonish you ...*" Paul admonished the member to "*esteem them very highly.*" A church member who has high estimation of their pastor will have a tendency to pray for him; hear his preaching; and follow his leadership. Members who fail to esteem their pastor as the Bible teaches will always have a problem with their pastor.

"*In love ... for their work's sake.*" A high estimation and regard for the pastor is based upon the appeal for members to love their pastor ... and based upon the fact that the pastor's work is the work of God.

3. Church members are responsible to assure themselves a "*profitable membership*" by doing all within their power to help their pastor have a "*joyful*" ministry, as recorded in Paul's letter to

the Hebrews: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17).

"*With joy ...*" Pastors will be able to do a better job for the Lord when church members help make their ministry a *joyful* one. Respect for his office and submission to his authority will go a long way in helping the pastor to enjoy his ministry to you.

"*Not with grief ...*" Members of the church should resist the satanic temptation to cause their pastor any grief. Satan is the author of some ungodly tactics, designed to cause the pastor grief. Any member who takes it upon himself/herself to cause the pastor hurt or grief is asking for God's hand of judgment, for as the scriptures teach ... "*touch not mine anointed.*"

4. Church members, especially the *men* of the church are to help their pastor in whatever ways they can, and to be *supportive* of his pastoral ministry. Read Exodus 17:8-13 and note how two men who held up Moses' hands when he grew tired were the reason God's people won the victory on the battlefield.

Church members who are faithful to "*hold up their pastor's hands*" will *be honored by God and by the citizens of the*

Kingdom. Church members who fail to help the pastor in the battle for the Lord should be ashamed for not helping their pastor when he is engaged in warfare against the enemies of God.

5. Church members are responsible to see to it that their *pastor's needs, both his family needs and the expenses of his pastoral ministry* are adequately cared for. As found in the following scriptures: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn ... he that ploweth should plow in hope ... even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:7-14). Concerning *how much support* to give the pastor, Paul wrote that he is worthy of *double support*. "Let the elders that rule well be counted worthy of *double honour*, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the labourer is worthy of his reward" (1 Tim. 5:17-18).

6. Church members are to *protect their pastor and his family* from any member or non-member who would go about sowing seeds of *doubt and discord* among the membership of the church, thus, casting a shadow upon his ministry by accusing him of misdeeds. *It is a serious sin and extremely dan-*

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PASTOR . . .

(Continued from page 21)

gerous when anyone takes it upon themselves to attack the man who holds this sacred office, and equally as dangerous to remain in silence when others attempt to do so. The scriptures are very clear as to the sin of attacking the pastor of one of God's flock: "Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear." And again, the scriptures teach with this one found in 1 Timothy 5:19-20, that the one single sin that goes as an abomination before God is: "A false witness that speaketh lies, and he that soweth discord among the brethren" (Prov. 6:16-19).

7. Church members who refuse to live in harmony with the pastor, or who go about in efforts to hinder or destroy his ministry or his reputation should be *subject to the firm discipline of the church*, as taught by our Lord Jesus in this scripture: "But if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Mt. 18:15-19).

Church members should never allow "leaven" to remain in the body — the church membership.

The church cannot continue to enjoy the blessing of God which allows members to cause

trouble and who openly and publicly defame the pastor. As the Bible says, there will always be those who despise government over them, particularly pastoral governing or pastoral authority: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they selfwilled, they are not afraid to speak evil of dignities" (2 Pet. 2:9-10).

8. Church members are to consider the office of the pastor and always consult with the pastor first on any matter concerning the church.

Church members who resort to *church politics* in order to get "*their way*," are guilty of self-serving interests and are not putting the cause of Christ first.

On any matter involving the church, the pastor should always be consulted, remembering it is his responsibility to oversee the work of the church. The pastor cannot oversee things he knows nothing about.

When any member does not agree with the way the pastor is pastoring, he or she should *go to the pastor, and not to other members of the church to voice their displeasure or disagreement with the pastor's actions or leadership*. Much heartache and pain could be

avoided if church members will always practice discussing what is on their heart with the pastor, instead of discussing it with everyone but the pastor.

9. Church members are to accept the fact that there can be only *one leader* in the church, and that the *pastor is that leader*. A church cannot go forward for Christ which has a divided allegiance between two leaders in the church.

From time to time, members will *rise up in the church to wrest the leadership away from the pastor*. Every member should beware of any other member who seeks to gather a following after themselves.

It is wise to be on guard and *mark the person* who seeks to gain control over the membership, and who usually does so *deceitfully* and in the name of "*protecting the church from the pastor*."

When God is finished with a pastor in any given church, He will lead him to another church or into some other ministry. *Unless the pastor is found guilty of sin or to be unfit for the gospel ministry*, he deserves to have the respect and loyalty of every member.

If any church member, after serious counsel with the pastor, still cannot follow his leadership, that member should, in the spirit of Christian love, and for the cause of Christ and His church, quietly leave the church and seek another

church where he or she can serve the Lord and follow the pastor of that church. If that same member persists in trying to destroy or disrupt the pastor's ministry and seeks to damage his integrity, that member should be dealt with in accordance with the Covenant of the church and church discipline as found in Matthew 18:15-19.

CONCLUSION

1 The pastor of the church should humbly serve the membership; assuming the oversight willingly and lovingly, while always keeping sight of the fact that he is God's servant, first and foremost, and that he will someday give account to God for his pastoral ministry.

2. Church members should make diligent effort to know their pastor, and do their best to help him carry out his duties to them and his work for the Lord, that he may have a joyful ministry and that the church may go forward for the Lord.

3. Above all: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:21). □ □

Sign in a supermarket in Springfield, Illinois: "Wanted—clerk to work eight hours a day to replace one who didn't.

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Ambition never gets anywhere until it forms a partnership with work.

WAUGH...

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truth as he calls for only decency and order in the churches. But today, those of the so-called “tongues” churches are institutions of wild abandon.

In fact, the Scriptural requirements of decency and order are so violently abrogated in the Pentecostal meetings that the one who is designated “preacher at the moment” can declare truth or blasphemous error and no one is the wiser, for those in attendance are totally incapable of hearing the speaker above the raucous crying, shouting, singing, and screaming of the assembled religious masses. The occasional lost ones who attend such religious fiascoes may be caught up in the “emotion” of the moment, but they leave just as lost as they came; totally uninformed regarding the gospel of Jesus Christ which alone “is the power of God unto salvation to everyone who believes.”

Pentecostals and Feeling

In the last 5 or 6 decades of the world’s history, the emotions of men and women have been running rampant; primarily, psychiatrists tell us, because of the need for release of the tensions which have been built up within the individuals by speed and uncertain world conditions. We can see this especially in the world’s night life; the

dances have been getting wilder and wilder and sexier and sexier. In the Pentecostal “tongues movement” we have the religious counterpart of these wild, uninhibited, physical gyrations. Too, when we listen to the world’s verbal nonsense and “slanguage” in the songs, we find a wild disharmony and musical disarray. And in the religious counterpart — the “tongues movement” — there is complete verbal dissonance unholily present in the religious element’s “temple exhibitions.”

Even some of the most sincere of the Pentecostals are being — unconsciously perhaps in many instances — physically and sexually excited by what they see, hear, and do. In their wild abandon and their sowing to the flesh, they are reaping fleshly corruption and spiritual uncertainty, but the subsequent generation will reap the full result of their deviltries!

All who would call such activities and lustful gyrations Holy Spirit inspired religious practices are certainly blasphemers of a most violent sort perhaps, in many instances actual blasphemers of the Holy Spirit of God. These — as the “whited sepulchres” of Scriptural fame — may be taking the paint, powder, and lipstick off their faces, but their lustful, bodily manipulative and uninhibited gyrations lend a crimson sinfulness to their lives for exceeding that which could be imposed by outward

adornment of any sort.

Pentecostals and Denominations

When we check most carefully and sincerely into the lives and ministries of those who professedly “switch” from their particular religious denominations to Pentecostalism, we surprisingly discover that those who find their “momentary release” in Pentecostalism are those poor, deluded, lost souls who sought salvation in church membership, baptism, labors for the Lord, a religious pseudo-piety, or some form of legalism. We discover also that practically all of those who have been deluded by the leaders of Pentecostalism have been of that great host which denies or questions the final infallibility of the Word of God, the God-given security of the believer (Rom. 8:35-39), and the assurance which can be known by all who think with the Apostle Paul in Second Timothy 1:12.

But the ultimate and most tragic characteristic of all the ones who join the Pentecostal movement and who seek for “satisfactions” in the “tongues movement” is that they have never been satisfied with Jesus. As the Scriptures so clearly state, “They went out from us, but they were not of us ...” (1 Jn. 2:19).

Through a church membership these poor, satanically deluded, lost souls experienced a mo-

mentary glee and a temporary reformation. But the disciplines and joys of a church-related fellowship became respectively onerous and unsatisfactory. Thus, the “reformed” but unregenerated souls sought further “fleshly release” among the Pentecostals. And Satan, being one to retain his own deluded hosts at whatever cost, provided these with their “compensatory emotional jugs,” unscriptural “tongues”, and fleshly recompenses.

Pentecostals and Confusion

Though God proclaims in His Holy Word, “For God is not the author of confusion ...” almost-wild confusion begins in the lives of all who join the Pentecostals. First, there is the conflict between “feeling” and the future; that is, they “get it,” but they are not real certain they can “keep it.” Secondly, they claim that “it” gives them the power to live above sin before God and men, but they must awaken each morning to the realization that even the profession of sinlessness is a blasphemous lie in view of the necessity of Jesus’ present Advocacy. Third, they claim before men to rejoice in their salvation, but live in mortal dread — 24 hours of every day — of losing it. Though the angels in heaven can

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rejoice when a lost soul comes to repentance, the Pentecostals and their sensually-deluded, emotion-ridden friends must tremble in fear since they cannot be sure the "saved ones" will "make it in."

Some of the saddest, most confused, most mixed-up people on earth today are the Pentecostals. Poor, deluded souls who claim to have had the "baptism" or second blessing and to speak in "the heavenly language" are caught in the middle of confusions which are beyond them; that is, they don't know for sure whether they are saved or lost, going or coming, or right or wrong. In fact, most Pentecostals are so confused that they readily claim the Apostle Paul's teachings must be taken with "a grain of Pentecostal-good-seasoning," since he was just "a prejudiced, old woman-hating bachelor when he wrote against women preachers."

Pentecostals and the Gospel

If it were possible, the present "tongues movement" would deceive the very elect of God! For, though there is absolutely nothing Scriptural in the movement, it is made to appear Christian by holding its activities in buildings which have been called churches or by the

designation of its various meetings as religious revivals. Though God has most specifically emphasized the inviolable importance of the *Great Commission* and the preaching of the *Gospel* of the death, burial, and resurrection of His Son, the Pentecostals are busy only in proselyting.

When we take a long and serious look at the Pentecostals, we discover that their leaders boldly come as angels of light, but that their works are satanic deceptions. We hear them talking glibly about the gospel, but subsequently learn they are interested only in informing those who have been "saved by grace through faith in Christ Jesus" that they "have not gone far enough." Such an unscriptural emphasis was spawned in the mind of the arch-deceiver and is satanic to the core.

The Pentecostal leaders are doing a lot of what they call "preaching," but they stay clear of the simple gospel of the death, burial and resurrection of Jesus Christ as the *Way* of salvation. These Pentecostal leaders are further disparaging the gospel of Jesus Christ by their unscriptural and blasphemous claim that "Pentecostalism is an experience and not a denomination;" yet, they are building one of the most massive organizations on earth with the "churches" which they have taken out of the recognized denomi-

nations. And not only is the true gospel of Jesus Christ unknown among these Pentecostals who have forsaken the Scriptural ministrations of the Spirit of God, but practically every doctrine of the Word of God which is deemed by them to be valid is distorted so as to be almost unrecognizable by God's truly born-again believers.

Pentecostals and Conclusions

Though the Pentecostals may be informing their peoples by subtle implications that God is an unholy ogre who is playing hide and seek with their mentality and their salvation, God's own, born-again ones should know by the Word of God that He is not some devilish giant at the end of some monstrous "bean stalk" on whose door they must pound, whose presence they must fear, and whose wrath they must salve with crocodile tears of worked-up, fleshly emotions. God's own born-again ones should read the Word of God until they are able to know and believe that God is not some dictatorial Roman Pope who has to be sought with much waiting, crying, agonizing, and genuflecting.

Every born-again man, woman, and young person on the face of the earth should be able to realize that the Pentecostal opinion of God and His Christ is tragic almost beyond repair. Like the Pharisees of old

and the Romans of today, the Pentecostals talk about Jesus but they are fully dissatisfied with the salvation which He offers and provides to everyone who believes. Thus, they reject this "so-great salvation" which is by faith and seek something else to satisfy their fleshly lusts.

Though we may grieve for our friends and neighbors who have become entangled within the meshes of the ungodly, unscriptural, and satanically designed Pentecostalism of our day, we may know without any fear of contradiction that God will not hold us responsible for those who have put His Son to an open shame and crucified Him afresh (Heb. 6:4-6). But we may be assured that God will hold us responsible for the "Pentecostals" who have never heard the gospel of Christ "which is the power of God unto salvation to everyone that believeth." We may know assuredly that the little and unlearned ones in the midst of Pentecostalism will continue in the darkness of unbelief until Jesus becomes their all-sufficient Savior and only satisfaction. And perhaps our prayer should be that God, in this hour, will provide us the love, compassion, devotion, wisdom, and understanding sufficient to the task of giving the gospel to these little and unlearned "Pentecostals." □ □