

The Baptist CHALLENGE

a voice of independent Baptists

VOL. XLIX, No. 12

December 2008

WHOLE NO. 529

Scofield's Untrue "Church"

By S. E. Anderson

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

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

(Mt. 16:18).

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

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

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

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

(Mt. 4:23).

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

(See **CHURCH** on page 21)

Who Are The Greatest of the Church?

By Roy Mason

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

Note Some of the Things Said About Truth in the Bible

1. The truth makes free

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

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

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

(See **FOES** on page 20)

Modernism Takes A New Form

By Victor E. Sears

The Battle In the Past Against Apostasy.

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

synonymous with our exposure of modernism or apostasy.

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

(See **SEARS** on page 2)

Quiz The Pastor

Who Are The 144,000 People In Revelation?

By the late Nick Michalinos

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

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

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

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

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

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

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

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

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

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

SEARS . . .

(Continued from page 1)

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

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

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

(See **SEARS** on page 19)

THE BAPTIST CHALLENGE

M. L. Moser, Editor

Pastor Emeritus
CENTRAL BAPTIST CHURCH
15601 Taylor Loop Rd.
Little Rock, Arkansas 72223
Email: mlmoser1@juno.com
Editor's Phone: (501) 248-3221

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

Scientists Are Not Objective About Evolution

By Bolton Davidheiser, Ph.D.

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

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

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

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

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

Have You Checked Out

“Great Bible Tracts”

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

“**Baptist Handbook for Church Members**” by M.L. Moser, Jr.

“**Creation Versus Evolution**” by Kenneth Mathis

“**Eternal Security of the Believer**” by M. L. Moser, Sr.

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

“**Faithfulness of Deacons**” by John W. Gillmore

“**God’s Way of Salvation**” by Alexander Marshall

“**Gospel of Your Salvation**” by Norman H. Wells

“**Old Testament Outlines and Summaries**” by Kenneth Mathis

“**Saint Patrick Was a Baptist**” by John S. Wimbish

“**Sinners In the Hand of An Angry God**” by Jonathan Edwards

“**The Gift**” by Father Chiniquy

“**The Law of Entropy**” by Phillip Marquart, M.D.

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

“**Three Days and Three Nights**” by L. F. Gill

“**What Is An Indp. Fund. Baptist Church**” by M. L. Moser, Jr.

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

Other Articles and Tracts Will Be Added Nearly Daily

Check Them Out

(See **SCIENCE** on page 6)

God's Masterpiece — Man's Body

The Growing Body

By Arthur I. Brown

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

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

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

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

an excess of taste-buds.

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

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

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

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

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

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

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

(See **BODY** on page 5)

BODY . . .

(Continued from page 4)

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

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

recall many anxious moments until my efforts were successful.

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

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

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

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

Where can a man buy
a cap for his knee

Or a key to the lock of
his hair?

Can his eyes be called
an academy

Because there are
pupils there?

What gems are found
in the crown of his head?

Who crosses the bridge
of his nose?

Can he use when
shingling the roof of his
house

The nails on the ends
of his toes?

Can the crook of his
elbow be sent to jail?

If so, what can he do?

How does he sharpen
his shoulder-blades, —

I'm sure I don't know
— do you?

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

Or beat on the drum of
his ear?

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

If so, why not grow
corn on the ear?

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

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

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

(See **BODY** on page 6)

SCIENCE . . .

(Continued from page 3)

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

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

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

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

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

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

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

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

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

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

BODY . . .

(Continued from page 5)

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

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

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

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

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

Hints On Entertaining A Preacher

By Paul Goodwin

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

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

First of all, he is a *man*

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

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

(See **HINTS** on page 11)

Have Ye Received the Holy Ghost Since Ye Believed?

By J. A. Hulse

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

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

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

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

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

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

In verse four Paul

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

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

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

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

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

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

(See **HULSE** on page 20)



More Persecution In India. – A militant Hindu priest and 4 of his attendants, who were going around the villages and “recovering” people back to Hinduism, were gunned down by unknown assailants in Orissa last weekend. Immediately the Christians were blamed. The cry rose up ... “Kill the Christians.” And the horror began ... In the past 4 days, we have first-hand witness to hundreds of churches blown up or burned and many, many dozens of Christians tribals have been slaughtered. For no reason than they bear the name of Christ. Night and day I have been in touch with our Good Name. India Directors spread across 14 Dream Centers in Orissa ... they are right in the middle of all the chaos. In Tihidi, just after the police came to offer protection, a group of 70 bloodthirsty military came to kill our staff and destroy the home. They were not allowed to get in, but they did a lot of damage to our Dream Center by throwing rocks and bricks and smashing our gate, etc. They promised to come back and “finish the job.”

World News Roundup

For the 4th time the motherboard on my computer crashed. I bought a new Gateway computer and it worked for about a year, but since then I have had nothing but trouble with it. The last time, time number four, it came back from being “fixed” and it worked for 10 minutes, and then crashed again. It presently is back at Best Buy where I bought it, and I don’t know when I will get it back. They told me today that they have decided to give me a new computer. The problem is that the programs I use will

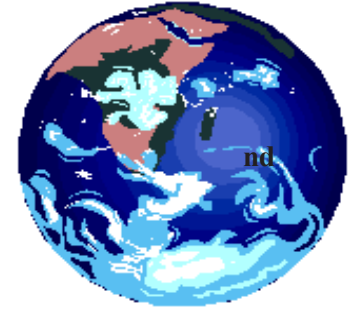
not be compatible on the new computers which use *vista*. Until then, I am using a borrowed laptop, but it doesn’t have the same programs as my computer so it is difficult to produce **The Baptist Challenge**, so it is late this month, and I am not sure just when I will be able to put out the January issue. I hope each of our readers will bear with me until I am able to get my computer problems worked out, but I hope to get back on regular schedule soon. -- The Editor

Our kids and staff are locked inside and have stayed away with doors and windows shut for the past three days. It has been a time of desperately calling on the Lord in prayer. More police have come to offer protection. Kalahandi, the police and some local sympathizers got to our dream center and gave our staff and kids about three minutes notice to vacate. No one had time to even grab a change of clothing or any personal belongings. As they fled, the bloodthirsty mob came to kill everyone in the building. It would have been a mass funeral there, but for His

grace.

* * *

Gestapo Tactics Used Against Christian Ministry In Alabama. – The Reclamation Ranch in Alabama, a ministry to troubled men, boys, and girls, was treated to American justice 21st century style on the early morning of November 22. The following is an excerpt from the report posted at the ministry’s website: “One of the boys who convinced his parent that he had been abused, went on to start a major ‘shake-up’ of Lighthouse Academy in pro-



ducing false and misleading accusations upon which resulted in the police department from Blount County on Saturday, November 22, 2008, coming to our Lighthouse Academy dorm in true ‘swat’ style’, breaking down the door with a battering ram, and entering with pistols and guns drawn! The Parkinson’s and their children were awakened with pistols drawn in their bedroom. They forced Bro. Parkinson onto the floor and cuffed him and then kept the guns on him and his family. ... After getting everyone out of bed, they would not let the staff see the boys nor the boys the staff. They then proceeded to interview the boys. After a search of the facilities they proceeded to take out miscellaneous items and then took all of the boys that are in the program and placed them in ‘state’ custody. ... Our homes take many young people off of the streets, out of abusive situations, out of gangs and away from video games, promiscuous activities, and quite often away from friends who are leading

(See **WNR** on page 11)

La Voz Del Desierto

10 Errores Fundamentales de los Adventistas Del Séptimo Dia

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

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

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

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

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

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

26; 1 Juan 5:9-12).

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

1. Origen Humana de la Secta

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

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

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

2. Guillero Miller y la

Segunda Venida de Cristo

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

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

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

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

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

(Vea SEPTIMO en la pág. 10)

SEPTIMO . . .

(Viene de la pág. 9)

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

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

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

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

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

5. Uno de los errores

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

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

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

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

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

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

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

Salmo 8:3-6

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

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

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

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

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

WNR . . .

(Continued from page 8)

them in the wrong direction. ...Needless to say, if these children were not known for their lying, manipulations, etc., they would not have been in a situation where they had to come to one of our homes. We do not nor will we ever condone abuse to any young person whether it is in a Christian based facility such as ours or in a parent's home. ... We are losing our freedoms when a police force can come into a home with guns and battering rams, handcuffing the superintendent, and scaring everyone. Please keep us in your fervent prayers. -- FBIS

* * *

More Homosexual Bullying. -- Due to civil rights complaints and lawsuit brought by homosexuals, the eHarmony online dating service has been forced to establish a same-sex division and pay heavy financial penalties. A settlement with the New Jersey Division on Civil Rights requires the company to establish a matching service for homosexuals, give the first 10,000 registrants a free six-month subscription, advertise the new service, and pay \$5,000 to the intolerant homosexual who brought the complaint and \$50,000 to the state for legal expenses. This does not

include the hundreds of dollars that the company has spent to defend itself against the unjust charges over a three-year period. You would think that the homosexuals would be satisfied, but that is far from the case. They want to bleed the company even more, and the judges in the state of California are their abettors. The Los Angeles Superior Court ruled on November 20 that a class action lawsuit against eHarmony can go forward. Thus, every "gay, lesbian, and bisexual individual" that has attempted to use eHarmony since May 2004 can seek damages, and Judge Victoria Chaney said they do not need to demonstrate actual injury. They only "have to assert that they visited the company's web site to seek a same-sex match and were turned away." ["But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed" (Lk. 17:29-30)] -- FBIS

HINTS . . .

(Continued from page 6)

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

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

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

Please do not mis-

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

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

If Today Were Our Last

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

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

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

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

The Ginsburg Doctrine

By Bradley R. Gitz

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

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

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

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

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

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

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

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

One can only speculate as to where Ginsburg and

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

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

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

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

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

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

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

The Church Resigns

By Glenn H. Asquith

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

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

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

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

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

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

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

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

years is enough."

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

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

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

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

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

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

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

compromise.

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

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

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

are mild terms. What do you say?"

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

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

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

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

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

What The Church Needs Today

More tithes and fewer drives.
 More action and less faction.
 More workers and fewer shirkers.
 More backers and fewer slackers.
 More praying and less straying.
 More of God's plans and less of man's.
 More divine power and less human "Pow Wow."
 More burden bearers and fewer tale bearers.
 More righting squads and fewer tight wads.
 More tongues of fire and fewer fiery tongues.
 More zealous effort, and less jealous thought.
 More love for the Word and less love for the world.
 More seeking for grace and less seeking for place.
 More holiness of life and less bickering and strife.
 More fasting and praying and less feasting and playing.
 More religion in politics and less politics in religion.

Daily Bible Reading – 2009

JANUARY

1 Genesis	1-3	13 Numbers	3-4	28 Ruth	1-4	9 1 Chronicles	2-4
2 Genesis	4-7	14 Numbers	5-6	29 1 Samuel	1-3	10 1 Chronicles	5-6
3 Genesis	8-11	15 Numbers	7	30 1 Samuel	4-7	11 1 Chronicles	7-9
4 Genesis	12-15	16 Numbers	8-10	31 1 Samuel	8-10	12 1 Chronicles	10-12
5 Genesis	16-18	17 Numbers	11-13	APRIL			
6 Genesis	19-20	18 Numbers	14-15	1 1 Samuel	11-13	14 1 Chronicles	17-19
7 Genesis	21-23	19 Numbers	16-18	2 1 Samuel	14-15	15 1 Chronicles	20-23
8 Genesis	24-25	20 Numbers	19-21	3 1 Samuel	16-17	16 1 Chronicles	24-26
9 Genesis	26-28	21 Numbers	22-24	4 1 Samuel	18-20	17 1 Chronicles	27-29
10 Genesis	29-30	22 Numbers	25-26	5 1 Samuel	21-24	18 2 Chronicles	1-4
11 Genesis	31-32	23 Numbers	27-29	6 1 Samuel	25-27	19 2 Chronicles	5-7
12 Genesis	33-35	24 Numbers	30-31	7 1 Samuel	28-31	20 2 Chronicles	8-10
13 Genesis	36-38	25 Numbers	32-33	8 2 Samuel	1-3	21 2 Chronicles	11-14
14 Genesis	39-41	26 Numbers	34-36	9 2 Samuel	4-7	22 2 Chronicles	15-18
15 Genesis	42-44	27 Deuteronomy	1-2	10 2 Samuel	8-11	23 2 Chronicles	19-22
16 Genesis	45-47	28 Deuteronomy	3	11 2 Samuel	12-13	24 2 Chronicles	23-25
17 Genesis	48-50	29 Deuteronomy	4	12 2 Samuel	14-15	25 2 Chronicles	26-28
18 Exodus	1-3	MARCH		13 2 Samuel	16-17	26 2 Chronicles	29-30
19 Exodus	4-6	1 Deuteronomy	5-7	14 2 Samuel	18-19	27 2 Chronicles	31-33
20 Exodus	7-9	2 Deuteronomy	8-10	15 2 Samuel	20-22	28 2 Chronicles	34-35
21 Exodus	10-12	3 Deuteronomy	11-13	16 2 Samuel	23-24	29 2 Chronicles	36 &
22 Exodus	13-15	4 Deuteronomy	14-17	17 1 Kings	1	Ezra	1-2
23 Exodus	16-18	5 Deuteronomy	18-20	18 1 Kings	2-3	30 Ezra	3-5
24 Exodus	19-21	6 Deuteronomy	21-23	19 1 Kings	4-6	31 Ezra	6-8
25 Exodus	22-24	7 Deuteronomy	24-26	20 1 Kings	7	JUNE	
26 Exodus	25-27	8 Deuteronomy	27-28	21 1 Kings	8	1 Ezra	9-10
27 Exodus	28-29	9 Deuteronomy	29-31	22 1 Kings	9-10	2 Nehemiah	1-3
28 Exodus	30-32	10 Deuteronomy	32-34	23 1 Kings	11-12	3 Nehemiah	4-6
29 Exodus	33-35	11 Joshua	1-4	24 1 Kings	13-14	4 Nehemiah	7-8
30 Exodus	36-38	12 Joshua	5-7	25 1 Kings	15-17	5 Nehemiah	9-10
31 Exodus	39-40	13 Joshua	8-9	26 1 Kings	18-19	6 Nehemiah	11-13

FEBRUARY

1 Leviticus	1-4	14 Joshua	10-11	27 1 Kings	20-21	7 Esther	1-3
2 Leviticus	5-7	15 Joshua	12-14	28 1 Kings	22 &	8 Esther	4-7
3 Leviticus	8-9	16 Joshua	15-17	2 Kings	1	9 Esther	8-10
4 Leviticus	10-12	17 Joshua	18-20	29 2 Kings	2-4	10 Job	1-5
5 Leviticus	13	18 Joshua	21-22	30 2 Kings	5-7	11 Job	6-10
6 Leviticus	14-15	19 Joshua	23-24	MAY			
7 Leviticus	16-18	20 Judges	1-3	1 2 Kings	8-9	13 Job	16-21
8 Leviticus	19-21	21 Judges	4-6	2 2 Kings	10-12	14 Job	22-28
9 Leviticus	22-23	22 Judges	7-8	3 2 Kings	13-14	15 Job	29-33
10 Leviticus	24-25	23 Judges	9-10	4 2 Kings	15-16	16 Job	34-37
11 Leviticus	26-27	24 Judges	11-13	5 2 Kings	17-18	17 Job	38-42
12 Numbers	1-2	25 Judges	14-16	6 2 Kings	19-21	18 Psalms	1-9
		26 Judges	17-19	7 2 Kings	22-25	19 Psalms	10-17
		27 Judges	20-21	8 1 Chronicles	1	20 Psalms	18-22

21 Psalms	23-31	9 Jeremiah	7-9	28 Zephaniah	& Haggai	16 Acts	11-13
22 Psalms	32-37	10 Jeremiah	10-12	29 Zechariah	1-6	17 Acts	14-16
23 Psalms	38-44	11 Jeremiah	13-15	30 Zechariah	7-10	18 Acts	17-18
24 Psalms	45-51	12 Jeremiah	16-18	OCTOBER			
25 Psalms	52-59	13 Jeremiah	19-22	1 Zechariah	11-14	19 Acts	19-20
26 Psalms	60-67	14 Jeremiah	23 --25:16	2 Malachi	1-4	20 Acts	21-22
27 Psalms	68-71	15 Jeremiah	25:17 -- 27	3 Matthew	1-4	21 Acts	23-25
28 Psalms	72-77	16 Jeremiah	28-30	4 Matthew	5-6	22 Acts	26-28
29 Psalms	78-81	17 Jeremiah	31-32	5 Matthew	7-9	23 Romans	1-3
30 Psalms	82-89	18 Jeremiah	33-35	6 Matthew	10-12	24 Romans	4-7
JULY		19 Jeremiah	36-38	7 Matthew	13-14	25 Romans	8-10
1 Psalms	90-97	20 Jeremiah	39-41	8 Matthew	15-17	26 Romans	11-14
2 Psalms	98-104	21 Jeremiah	42-44	9 Matthew	18-20	27 Romans	15-16
3 Psalms	105-107	22 Jeremiah	45-48	10 Matthew	21-22	28 1 Corinthians	1-4
4 Psalms	108-116	23 Jeremiah	49-50	11 Matthew	23-24	29 1 Corinthians	5-8
5 Psalms	117-119:72	24 Jeremiah	51-52	12 Matthew	25-26	30 1 Corinthians	9-11
6 Psalms	119:73-176	25 Lamentations	1-2	13 Matthew	27-28	DECEMBER	
7 Psalms	120-135	26 Lamentations	3-5	14 Mark	1-3	1 1 Corinthians	12-14
8 Psalms	136-142	27 Ezekiel	1-4	15 Mark	4-5	2 1 Corinthians	15-16
9 Psalms	143-150	28 Ezekiel	5-8	16 Mark	6-7	3 2 Corinthians	1-4
10 Proverbs	1-4	29 Ezekiel	9-12	17 Mark	8-9	4 2 Corinthians	5-8
11 Proverbs	5-8	30 Ezekiel	13-15	18 Mark	10-11	5 2 Corinthians	9-13
12 Proverbs	9-13	31 Ezekiel	16	19 Mark	12-13	6 Galatians	1-4
13 Proverbs	14-17	SEPTEMBER		20 Mark	14-16	7 Galatians & Ephesians	5-6 1-2
14 Proverbs	18-21	1 Ezekiel	17-19	21 Luke	1	8 Ephesians	3-6
15 Proverbs	22-24	2 Ezekiel	20-21	22 Luke	2-3	9 Philippians	1-4
16 Proverbs	25-28	3 Ezekiel	22-23	23 Luke	4-5	10 Colossians	1-4
17 Proverbs	29-31	4 Ezekiel	24-26	24 Luke	6-7	11 1 Thessalonians	1-4
18 Ecclesiastes	1-6	5 Ezekiel	27-28	25 Luke	8	12 1 Thessalonians & 2 Thessalonians	5 1-3
19 Ecclesiastes	8-12	6 Ezekiel	29-31	26 Luke	9	13 1 Timothy	1-4
20 Song of Solomon	1-8	7 Ezekiel	32-33	27 Luke	10-11	14 1 Timothy	5-6
21 Isaiah	1-4	8 Ezekiel	34-36	28 Luke	12-13	15 2 Timothy	1-4
22 Isaiah	5-8	9 Ezekiel	37-38	29 Luke	14-16	16 Titus & Philemon	1-3 1
23 Isaiah	9-12	10 Ezekiel	39-40	30 Luke	17-18	17 Hebrews	1-5
24 Isaiah	13-16	11 Ezekiel	41-43	31 Luke	19-20	18 Hebrews	6-9
25 Isaiah	17-21	12 Ezekiel	44-45	NOVEMBER			
26 Isaiah	22-25	13 Ezekiel	46-48	1 Luke	21-22	19 Hebrews	10-11
27 Isaiah	26-28	14 Daniel	1-2	2 Luke	23-24	20 Hebrews	12-13
28 Isaiah	29-31	15 Daniel	3-4	3 John	1-3	21 James	1-5
29 Isaiah	32-35	16 Daniel	5-6	4 John	4-5	22 1 Peter	1-4
30 Isaiah	36-38	17 Daniel	7-8	5 John	6-7	23 1 Peter & 2 Peter	5 1-3
31 Isaiah	39-42	18 Daniel	9-10	6 John	8-9	24 1 John	1-5
AUGUST		19 Daniel	11-12	7 John	10-11	25 2 John, 3 John, Jude	
1 Isaiah	43-47	20 Hosea	1-6	8 John	12-13	26 Revelation	1-3
2 Isaiah	48-51	21 Hosea	7-12	9 John	14-16	27 Revelation	4-8
3 Isaiah	52-56	22 Hosea	13:14 -- Joel	10 John	17-18	28 Revelation	9-12
4 Isaiah	57-59	23 Amos	1-5	11 John	19-21	29 Revelation	13-16
5 Isaiah	60-63	24 Amos	6-9, Obadiah	12 Acts	1-3	30 Revelation	17-19
6 Isaiah	64-66	25 Jonah	1-4, Micah 1-2	13 Acts	4-6	31 Revelation	20-22
7 Jeremiah	1-3	26 Micah	3-7	14 Acts	7-8		
8 Jeremiah	4-6	27 Nahum	& Habakkuk	15 Acts	9-10		

Characteristics of the First Church

By Roy Mason

The Scriptures were given us for “our admonition and instructions.” We can go back to the Bible for correction, when we get out of line in our personal lives, or in connection with our churches. The Christianity and the church life of the early apostolic times was immensely successful, both in the reaching of numbers, and in the type of life and fellowship that characterized it. Suppose we go back and make a brief study of that first church there at Jerusalem in the early days of its existence.

The Waiting Church (Acts 1:14). In obedience to the command of Jesus the church waited for the promised out-pouring of the Holy Spirit (Acts 1:4-5). They were *not* waiting for the church to be *formed*--they were waiting for the church to be empowered. Jesus started the church *Himself* while here, and the apostles were the first members. “God hath set some in the church, *first the apostles*” the Bible says. Had the church been started on Pentecost, the Holy Spirit would have been the Founder. What was the state of this church while waiting?

They Were In Ac-

cord (Acts 1:14). That is they were united in what they wanted. They wanted the needed power, and they were in exact accord in the matter. Any church to function properly must be in accord--united as to what they want.

They Were United In Prayer. “In prayer and supplication.” They needed an apostle to take the place of Judas, so they sought divine guidance (Acts 1:24-25). They didn’t “pull wires” and politic as many do today. How many churches of today really seek and secure guidance in calling a new pastor? Precious few! They look to “Baptist Headquarters” to supply their need--and are sent a pastor who will be a stooge of the denomination.

They Were All “In Church” as we would say (Acts 2:1). When Pentecost came, they were all at the place of assembly, ready for the answer to their prayers. They were not--half of them--out fishing or off on a visit somewhere. When does a present day church ever have all of its members present? In 21 years we have never seen all of the members of our church together at any one time.

The Empowered Church (Acts 2:4). The

whole membership was literally on fire, and they began to tell people about Jesus and salvation. A great crowd had been gathered through the hearing of the “sound as of the rushing of a mighty wind.” These Christians began personal witnessing, and this climaxed in a public address by the Apostle Peter (Acts 2:14). This public address climaxed in the conversion of 3,000 people (Acts 2:41). Let us not suppose that 3,000 were saved as a result of Peter’s sermon. They were saved as the result of the personal witnessing of 120 church members and Peter’s sermon.

Note further the characteristics of this empowered church.

They continued steadfast in doctrine (Acts 2:42). Any church to amount to anything must be bound together with strong doctrinal ties. They must believe something! In the north many churches have gone out of business. Many empty church buildings stand as reminders of once strong churches. Why did they perish? Doctrinal deterioration!

They continued in fellowship (Acts 2:42). They were not gossiping and backbiting and scrapping over trifles--they were in fellowship.

“Wonders and signs” characterized this church (Acts 2:43). The supernatural was manifested. The supernatural will be manifested in the life of a real

New Testament church today.

They, in order to meet the special need that arose, pooled their resources (Acts 2:45). This shows the deep love that existed. No one should suffer want, so long as any had anything.

They were a joyful and radiant people (Acts 2:46). Someone has written a book on the “Lost Radiance of Christianity.” Truly much of it has been lost. When formality moves in, radiance moves out.

“They had daily conversions” (Acts 2:47). They didn’t wait until August for the “annual revival” to have conversions--they had conversions every day. This was mainly the result of personal witnessing and soul-winning effort. A church of live, radiant Christians, who deal with neighbors, friends and kinfolk, will have consistent conversions in this day, and that is what is needed. ■

If the devil were as lazy as most Christians, he would count his converts for each year on his fingers.

A man cannot touch his neighbor’s heart with anything less than his own.

Many a man has nothing to say and spends his lifetime saying it.

The Dead Sea—Richest Spot In All the World

This body of aqua has at the southern end of the Jordan rift which is the deepest continental depression on the face of the planet. In the course of the 65 miles from the Sea of Galilee to the Dead Sea the Jordan River falls from 680 feet above sea level to 1,290 feet below sea level. But in the quaint language of a local Palestine official many years ago, “the River Jordan is the crookedest river what is.”

The result is that in its meanderings the length of its flow is increased to 200 miles. Its waters empty into the Dead Sea, the deepest part of the great Jordan depression.

The present Dead Sea is 47 miles long and has a maximum width of 9.5 miles. Its surface is 340 square miles in area, with a maximum depth of 1,300 feet.

The Dead Sea owes its origin to one of the oldest cosmic catastrophies known to mankind. That catastrophe is described in the Biblical story of Sodom and Gomorrah: “Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from ... out of heaven” (Gen. 19:24).

Then, too, the Biblical student will at once identify this body of water with the names in the Bible of “The Salt Sea” (Gen. 14:3), or

“The Sea of the Plain”. The earliest secular records describing the exceptional character of the Dead Sea date from about 65 B.C. when two Greek historians and geographers made record of it in their travels.

For many centuries this salt sea region was regarded as “dead”. Owing to the excessive salinity of the waters, no finny tribes inhabited its depths; there was nothing to draw men to its uncomfortably hot shores. Summer temperatures reach 65 to 75 degrees Centigrade (143-167 Fahrenheit) during the day and it is impossible to work then.

The crystal clear waters of the Jordan disappear dramatically into that witch’s brew, the Dead Sea, or Yam Ha-Melach (the Sea of Salt), as it is called in Hebrew. According to one authority the salinity of the Dead Sea can be explained by the fact that as the Jordan flows south from Lake Kinneret, hot springs and other tributaries empty their deposits of sulphur, potash and other salts into its water. The composition of the Dead Sea surface brine is as follows:

	<u>Grams</u>
<u>Chemical name:</u> per quart	
Potassium Chloride	11.8
Sodium Chloride	82.4

Magnesium Chloride	142.4
Calcium Chloride	33.0
Calcium Sulphates	1.3
Magnesium Bromide	3.9
TOTAL SALTS	274.8

This analysis shows that the waters of the Dead Sea contain, roughly, 275 grams per quart, while the average concentration of other sea water does not exceed 35 grams of salt per quart, making the water of the Dead Sea eight times saltier than ordinary sea water—the saltiest in the world. We illustrate this by filling a quart bottle with water and allowing it to evaporate. When the water is entirely gone we will find one-half pint of solid matter still in the bottle.

At the southern end of the sea there is a natural wonder – the Mount of Salt – a solid mountain of salt which is thought to mark the site of the cities of Sodom and Gomorrah. This mountain is about six miles long, three miles wide and 1,000 feet high. On top of this mountain of salt there is a covering of several feet of earth, but the rest of the mountain is solid salt, 98% pure. In the center of this mountain of salt there is a vein of pure transparent crystal salt. Scientists tell us that there is sufficient salt in this mountain to supply the world for centuries. What this would have meant to the people of olden times, when salt was so precious that part of the salary of the soldiers

was paid in salt, thus giving rise to the word “salary.” Yet throughout these centuries, the salt was present in this amount, but the fullness of time had not come for man to make this discovery.

From time immemorial the Dead Sea has been a synonym for death and desolation, and many have been the tales claiming that no life could exist in this region. Contrary to this, the claim is now made that the climate of the Dead Sea, though hot, is healthful and beneficial; that the health of many of the men who were employed in the potash works was improved. This was due in some extent to the fact that the atmosphere contains an unusually large percentage of oxygen. Both the sea air and the salt water are especially beneficial for rheumatism and other ailments. In winter the climate is warm and balmy and sea bathing is enjoyed all the year round. Like the Great Salt Lake in Utah, the water is so saturated with salt that it is impossible for one to sink, but alas! what tragedy should one let his head go down and his feet up!

The mineral resources of the Dead Sea have often been reported. They are estimated to include:

2 billion tons of potassium chloride.

1 billion tons of magnesium bromide.

(See **SALT** on page 18)

A Christian's Financial Creed

1. My money is mine only in trust. It belongs to God.

2. This money is not filthy lucre. It is not the devil's coin. It is stored-up human power. It is so much of myself which I can set at work in Mexico, South America, Europe, Africa, Colorado, or Oregon.

3. God is counting upon this money for His work. It is to hold His churches and preach His gospel, train His workers and send them out, teach and save His children, and help bring in a new kingdom of righteousness and brotherhood and peace.

4. To spend my income rightly is one of my first tasks as a Christian. Until I settle this my prayers and confessions will be like saying "Lord, Lord," and not doing the will of my Father.

5. I should set aside a definite proportion of my income for the church and missions. I do this in acknowledgement of God's sovereignty over all my material possessions. I do this to guard against my own selfishness. I do this because it is businesslike. Giving by impulse and without system does not accord with the importance of this work.

6. I should invest this money for God as carefully as in my temporal business and keep strict account of

this fund. I should study the church and its work that I may give wisely. I should give systematically. I should pray with my giving.

SALT . . .

(Continued from page 17)

11 billion tons of sodium chloride.

22 billion tons of magnesium chloride.

6 billion tons of calcium chloride.

Extraction of potash from the Dead Sea was Palestine's most important chemical industry before the establishment of Israel as a state, with 1,040,000 tons processed by the end of 1947. Revival of the potash works at the southern end of the sea is, of course, one of Israel's major developmental projects at the present time, and a road is currently under construction to make possible transport of potash products from the now isolated works to other parts of the country. We are told that there is sufficient potash in the Dead Sea to supply the world for 2,000 years.

The Dead Sea is probably the world's richest natural source of bromine, which has an important role in the manufacture of anti-knock fluids for high-octane gasoline, as well as in the

making of dyes, medicinals, and photographic reagents. The almost unlimited supply of magnesium salts, hitherto unexploited, may become important if world-wide shortages of critical materials intensify. Israel's chief difficulties have been the lack of cheap power for electrolyzing the salts and the enormous capacity for magnesium production developed elsewhere during World War II, especially in

the United States.

Claude, the French chemist, estimated that it also contains gold in sufficient quantity to make it profitable to produce 12,000,000,000 dollars' worth in some 15 years.

It has been estimated that the chemical wealth of the Dead Sea at current prices is a staggering 1,388,000,000 billion dollars, or the combined property wealth of the world. ■

From A Loved One In Heaven

By Martha Snell Nicholson

I would not have you grieve for me today,
Nor weep by my vacant chair,
Could you but know my portion here,
You would not, could not, wish for me there.
I know now why He said,
"Ear hath not heard."
I have no words, no alphabet,
Or even if I had, I dare not tell,
Because you could not bear it yet.
So only this – I am the same,
Though changed, like Him!
Joy so rich and strong,
I never dreamed that any heart could hold,
And all my life is one glad song.
Sometimes when you're talking to our Lord
He turns and speaks to me, Dear Heart.
In that rare moment you and I are
Just the distance of a word apart!
So my loved ones, do not grieve for me
Around the family board today,
Instead, rejoice, for we are
One in Him, and I am not so far away.

SEARS . . .

(Continued from page 2)

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

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

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

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

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

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

The average musical

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

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

of most contemporary and all rock music in our churches.

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

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

Four Square

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

HULSE . . .

(Continued from page 7)

baptized" (Acts 2:41).

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

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

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

FOES . . .

(Continued from page 1)

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

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

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

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

The Greatest Foes To the Truth

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

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

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

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

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

(See FOES on page 24)

Prayer Answered

I asked for strength that I might achieve;

He made me weak that I might obey.

I asked for health that I might do
greater things.

I asked for riches that I might be happy;
I was given poverty that I might be wise.

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

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

I asked for all things that I might enjoy life;
I was given life that I might enjoy all things.

I received nothing that I asked for,
All that I hoped for,

My prayer was answered.

CHURCH . . .

(Continued from page 1)

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

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

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

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

The four Gospels reveal

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(See **CHURCH** on page 22)

CHURCH . . .

(Continued from page 21)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(See **CHURCH** on page 23)

CHURCH . . .

(Continued from page 22)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

VII. Christ Built Real Churches, as He said.

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

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

(See **CHURCH** on page 24)

FOES . . .

(Continued from page 20)

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

5. THE SYSTEM.

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

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

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

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

CHURCH . . .

(Continued from page 23)

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

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

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

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

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

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

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

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

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

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

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

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

If Today Were Our Last

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

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

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

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