

The Baptist CHALLENGE

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The Modern Divine Healing Racket — Part #1

Are Bible Miracles To Be Performed by The People of God Today?

By Louis Entzminger

From time to time throughout the history of Christianity there have been waves of the “divine healing” heresy, and always it has borne the same characteristic marks.

For the past eight years my work has been right in

the midst of it. I believe beyond question that in the heresy it teaches and its method of deluding and deceiving hundreds of thousands of good, sincere, Christian people, and the inroads it is making on Bible believing people, there is no

heresy today doing greater injury to the cause of Christ.

It has so much in it that is sound and scriptural until as a heresy it is worse than if it were more like Christian Science or Unity or Theosophy, or some

other of the modern “isms.”

We have been forced to make a thorough study of the matter and desire to give to our readers the benefit of whatever we have found to expose this

(See **HEAL** on page 11)

The Meaning and Use of Ekklesia In The First Century

By S. E. Anderson

Evangelicals have a great responsibility in teaching and writing on the real meaning of *Ekklesia* (church) in New Testament times. Even though Christ said the gates of hell would not prevail against His

church, the fact is that Satan has placed a great smoke screen to hide the original meaning of the Greek word *ekklesia* on a good first-century word.

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Who Are Good Patriots?

Who are good patriots? The answer to this question requires a definition of patriotism. Patriotism is sacrificial love for ones country — sacrificial love for all of the worthy interests of the people.

Now, it becomes quite necessary to this hour of peril and in this hour of national problems for us to do some clear thinking and

clear differentiation. Unless we do, much injustice will be done in our land because of a lack of understanding. To clear up some things for our thinking, we offer the following observations:

(1) We should never confuse patriotism with partisanism. Patriotism in-

(See **WHO** on page 4)

Quiz The Pastor

Is There a Scripture Which States That the Tribulation Period Is Only Seven Years?

By Austin Fields

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints” (Jude 14).

You will notice in this verse, the Lord is coming *with* His saints. If they are to come *with* Him, then we can only conclude that He must have come *for* them at an earlier date. This period of time between the coming *for*, and the coming *with* the saints, is known as the tribulation period. It is my firm belief that the scripture teaches that this time period will be seven years.

In Daniel 9:20-27 we hear Gabriel telling Daniel that seventy years are to be determined upon Daniel's people which are

the Jews. These seventy weeks are not to be calculated as seventy weeks of days, but rather seventy weeks of years, each day representing one year as was the case with Jacob, when he worked two weeks for Rachel, which consisted of fourteen years (Gen. 18-28). If two weeks represented fourteen years, then seventy weeks would be 490 years. Now I realize that there have been many more than seventy weeks passed since Gabriel told this to Daniel, but there has not been seventy weeks (490 years) passed upon the Jewish nation in the sense of God dealing with them in a Jewish dispensation, for the Jewish dispensation ended at the cross.

Now we are living in a

Gentile dispensation which started when the Jewish dispensation ended (Rom. 2:13-28). Furthermore we hear Gabriel tell Daniel that after sixty-nine weeks (483 days or 483 years) shall Messiah be cut off. Now I feel sure that all will agree that that takes us to the cross, and that leaves us one more week of the seventy to be fulfilled, in which He will deal with the Jew, and God will not deal with Daniel's people (Jews) until the fullness of the Gentiles be fulfilled (Rom. 11:25). The Gentile dispensation will end with the rapture, thus the tribulation period will be a Jewish age.

In Rev. 7:1-8 we have John's description of the sealing of the servants of God. All of those who are sealed are Jews not one Gentile among them, and this raises the question, where are the Gentile believers if the tribulation period is to be calculated as part of the Gentile age? Christ has decreed that there be glory in the church. I feel sure that if the church were here in the tribulation period that our Lord would still work through her as He does now.

From Rev. 4 through 18 we do not read of the church on earth, but she is pictured as enthroned elders in heaven. From this I gather that the tribulation is

to be reckoned as a Jewish age rather than the church age. Gabriel also told Daniel that after the sixty-ninth week, the prince would come (Anti-christ) and would confirm the covenant with many Jews for one week and then break the covenant in the middle of the week. Then after the seventieth week has been fulfilled, everlasting righteousness shall come in, which is the Millennial reign of Christ.

Now I am sure that the Anti-christ has not come as yet, neither has everlasting righteousness been brought in so that would leave us one week of seven days or seven years wherein God will deal with the Jew before He brings in the Millennial Kingdom. Thus the tribulation period, or the time of Jacob's trouble, will last for seven years.

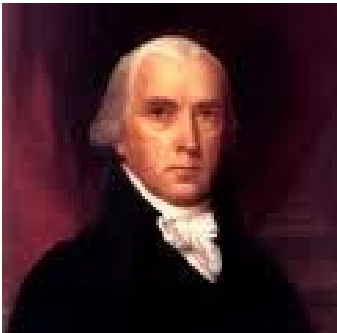
In Matthew 24:3-31 the Lord describes for us some of the things that are to come to pass during the tribulation period. His description in these verses has reference to the Jewish nation, but verse 34 says: “This generation shall not pass, till all these things be fulfilled.” These things shall be fulfilled during the last week of the seventy weeks of Daniel 9, or the seven years that are left of the 490 years which Gabriel told Daniel was determined upon his people. □

THE BAPTIST CHALLENGE

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**A Day Hemmed in Prayer
Is Less Likely To Unravel**

God In Our Government



The Fourth President James Madison

When James Madison gave his first inaugural address, he spoke of “... the guardianship and guidance of that Almighty Being whose power regulates the destiny of nations...”

On June 18, 1812, Congress declared that the United States was at war with Great Britain and on July 9, 1812, President Madison issued the following proclamation:

“Whereas the Congress of the United States, by a joint resolution of the two Houses, have signified that a day may be recommended to be observed by the people of the United States with religious solemnity as a day of public humiliation and prayer; and

“Whereas such a recommendation will enable the several religious denominations and societies so disposed to offer at one and the same time their common vows and adorations to Almighty God on the solemn occasion produced by the war in which He has been

pleased to permit the injustice of a foreign power to involve these United States:

“I do therefore recommend the third Thursday in August next as a convenient day to be set apart for the devout purposes of rendering the Sovereign of the Universe and the Benefactor of Mankind the public homage due to His holy attributes, of acknowledging the transgressions which might justly provoke the manifestations of His divine displeasure; of seeking His merciful forgiveness and His assistance in the great duties of repentance and amendment, and especially of offering fervent supplications that in the present season of calamity and war He would take the American people under His peculiar care and protection; that He would guide their public councils, animate their patriotism, and bestow His blessing on their arms; that He would inspire all nations with a

Who Said Broadmindedness?

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

forbidden.

There is no room for broadmindedness in music. The skilled director will not permit his first violin to play even so much as one-half note off the written note, chord, and key.

There is no room for broadmindedness in the mathematics classroom. Neither geometry, calculus, nor trigonometry shows any variation from exact accuracy, even for old time’s sake. The solution of the problem is either right or it is wrong. No tolerance there.

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

There is no room for broadmindedness on the athletic field. The game is to be played according to the rules with no favors shown, not even for “charity’s sake.”

There is no room for broadmindedness in the garage. The mechanic there says the piston rings must fit the cylinder walls within one-thousandth part of an inch. Even between friends there cannot be any variation if the engine is to run smoothly.

How then shall we expect that broadmindedness shall rule in the realm of Christianity and morals?

love of justice and of concord and with a reverence for the unerring precept of our holy religion to do to others as they would require that others should do to them; and, finally, that, turning the hearts of our enemies from the violence and injustice which sway their councils against us, He would hasten a restoration of the blessings of peace.”

When Madison took the oath of office for his second term as president on March 4, 1813, he said:

“From the weight and magnitude now belonging to it I should be compelled to shrink if I had less reliance on the support of an enlightened and generous people, and felt less deeply a conviction that the war with a powerful nation, which forms so prominent a feature in our situation, is stamped with that justice which invites the smiles of Heaven on the means of conducting it to a successful termination.” □

What Is Man?

Psalm 8:3, 4

By Thomas R. Smith, Pastor
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“When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained: What is man, that thou art mindful of him? and the son of man, that thou visitest him?” (Psa. 8:3-4).

In general man tends to have a rather inflated view of his importance in the world. Pride produces an exalted opinion of our contribution or worth. When one listens to the conversations of people, even very young people, he finds that they often think that the rest of the world basically revolves around

them.

One reason for this is our failure to see the bigger picture. However, the psalmist had a different perspective. He saw himself as a very small part of God’s great creation and was surprised that God would take an interest in him.

The vastness of God’s creation testifies to His magnificence. We should seek to comprehend and appreciate the grandeur of the world in which we live. The “*heavens, the work of thy fingers, the moon and the stars*” are all a part of His creation and testify to God’s great power. He created everything and holds all things together. He created and controls millions of stars, feeds and

waters the animals and birds, causes the wind to blow, and knows when every sparrow falls.

How is it that He could care about me? “*What is man, that thou art mindful of him?*” Is it not amazing that He would take thought of us, not only generally, but also individually? But, He really does. He cares about us. He is interested in our lives. He is concerned with our problems and our plans.

We are in God’s thoughts today, as incredible as that may seem. He loves us and wants to help us.

Not only is He “*mindful*” of us, but He also wants us to be mindful of Him. He wants us to seek His face and include Him

in our ventures. God wants us to consult Him before we act and involve Him in our activities. Not only has God shown an interest in our lives, but He also has proven His love in the fact that He “*visitest him.*”

Jesus visited this planet to go to the cross and die for our sins, offering eternal life to all who will repent and trust Him for their salvation. The Holy Spirit has come to indwell and empower believers, enabling us to walk in victory and communion with our Savior.

How is it that God would be so mindful of us and visit us? As needy creatures, we are the objects of His love, the recipients of His mercy, and the focus of His attention.

WHO . . .

(Continued from page 1)

volves the whole of the interests of the whole of our people, while partisanship involves party interests for a part of the people.

(2) We should ever remember that partisanship subordinates the interests of the whole of our people

to the interests of a party, while patriotism subordinates a party to the well being to the whole country.

(3) We should ever remember that partisanship is arrogant selfishness running rough shod over personal rights and liberties, while patriotism puts the interests of the whole above the interests of the few, allowing common-

sense and fair-play as a means of conciliation and understanding.

(4) We should ever remember that partisanship is wicked intolerance, marching under the guise of party-self-sufficiency, assuming all not in accord with the partisan leadership to be bores and ignoramuses, while patriotism is broad mantled charity,

providing rights and privileges for minorities, and proceeding with equity toward the service of the whole.

In the light of these facts — and facts they are — there will need to be definite adjustments made in the thinking of the American people before

(See **WHO** on page 5)

Parable of the Tobacco Seed

“Then shall the kingdom of Satan be likened unto a grain of tobacco seed, which, though exceedingly small, being cast into the ground, grew, and became a great plant, and spread its leaves, rank and broad, so that huge and vile worms formed a habitation thereon.

“And it came to pass, in the course of time, that the sons of men looked upon it, and thought it beautiful to look upon, and much desired to make their lads big and manly. So they put forth their hands, and did chew thereof. And some it made sick, and others to vomit filthily.

“And it further came to pass that those who chewed it became weak, and unmanly, and said, ‘We are enslaved, and cannot cease from chewing it.’ And the mouths of all that were enslaved became foul; and they were seized with violent spitting: and they did spit, even in ladies parlors, and in the house of the Lord. And the saints of the Most High were greatly plagued thereby.

“And in the course of time it came also to pass that others snuffed it, and they were taken suddenly with fits, and they did sneeze with a great and mighty sneeze, insomuch

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WHO . . .

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2010 election appears. We all need to set ourselves right on the question of patriotism. To illustrate, the Republican party can push its own progress and seek to elect its own ranks to political positions in our land upon the basis of its platform without party being accused of unpatriotism.

The Democrats can put forth their leadership and promise a continuation of liberalism without being justly subjected to the charge of a lack of patriotism.

Conservative Democrats can resist with might and main the platform of both Republican and liberals without rightfully being charged with the disloyalty to our country. If either group were to put party interests above loyalty to our country then partisanism would obviously obtain and the interests of America would obviously obtain and the interests of American people would obviously be imperiled. In the coming 2010 election, every citizen should be a patriot first and a party regular second.

Should 2010 election appear with a Democrat unfurling the banner of his party and that liberal were the present president of the United States, it would not be unpatriotic for a conservative Democrat to vote against such a candidate.

Unless the brain trusters at Washington are definitely out of the picture before the coming election, they will attempt to smear all conservative Democrats and Republicans as disloyal citizens.

The patriotism about which we write is a patriotism which puts our

country and its constitution above self interests, and which will move to extirpate and destroy every vestige of radical leadership which seeks to overthrow our constitution. The patriotism will round up all Communists and Fascists and put them where they belong. □

Alas by nature how depraved,
How prone to every ill?
Our lives to Satan how enslaved,
How obstinate our will.

And can such sinners be restored,
Such rebels reconciled?
Can grace itself the means afford
To make a foe a child?

Jesus for sinners undertakes,
And died that we might live;
His blood a full atonement makes,
And cries aloud, Forgive.

Yet one thing more must grace provide,
To bring us home to God;
Or we shall slight the One who died,
And trample on His blood.

The Holy Spirit must reveal,
The Saviour's work and worth:
Then the hard heart begins to feel
A new and heavenly birth.

This bought with blood, and born again,
Redeemed and saved by grace;
Rebels, in God's own house obtain
A son's or daughter's place.

“I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect” (1 Cor. 1:14-17).

I want to ask the question tonight, “Is baptism important?” Is Paul implying that it isn’t important? Paul says that he thanks God that he baptized none of you besides Crispus and Gaius. So Paul, are you saying baptism isn’t important after all? Is it not necessary? Is he saying that it isn’t incumbent upon those that believe on the Lord Jesus Christ? I will tell you now the answer is, “No!” Paul is not saying that baptism is unimportant, but he is putting it in its proper perspective. If we carefully examine what Paul says, we will see some things about baptism.

First, Paul says that God sent him not to baptize but to preach the gospel. That’s an interesting statement. You see, God calls men to preach. God gave the authority to baptize to His church. And even when Paul did baptize, or was the instrument to perform baptism, he was carrying out the instructions of a church. Baptism is a

The Importance of Baptism

By Rick Perdue



The editor baptizing the principal of a public school in Guanajuato, Mexico in 1957

church ordinance and not an individual ordinance. I don’t have the authority to go out here, and after I have preached to somebody, and after they receive Christ Jesus as their Savior, I don’t have authority to baptize them. I believe this is the emphasis of what Paul is saying. God did not send me to baptize. God sent me to preach.

It is important [to know] where the authority of baptism comes from. Again, I want to say the authority to baptize is not in a man. We have a scriptural illustration of this. It happened at Ephesus. In the book of Acts chapter 18, we find a man who

baptized on his own. In Acts 18:24-26, we read of Apollos. Now we are not putting Apollos down. We are saying that he did not have the authority to baptize.

“And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue; whom when Aquila and Priscilla

had heard, they took him unto them, and expounded unto him the way of God more perfectly” (Acts 18:24-26).

Evidently Apollos was baptized by John the Baptist and that is scriptural baptism, because there was only one man sent from God with the authority to baptize, and he was John the Baptist. John was the only individual who was ever authorized to baptize, or empowered to baptize. From John’s [disciples], Jesus took the material from which to organize His church, then Jesus gave the authority to baptize to His church.

Apollos only knew the baptism of John. The evidence as we read on is that Apollos was baptizing some folks, because it says that Aquila and Priscilla had to expound the way of God more perfectly to him. I think that they had to tell him something about the church and what happened on the day of Pentecost.

We read further in this passage: *“And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: for he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ” (Acts 18:27-28).* So then Apollos was

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PERDUE . . .

(Continued from page 6)

taken in amongst the members there where Aquila and Priscilla were, then they sent a letter of recommendation to Achaia when he went up there.

Now in the next chapter of Acts we read that Paul came to where Apollos had been baptizing and asked if they had received the Holy Spirit. They responded, "We have not so much as heard whether there be any Holy Ghost" (Acts 19:2b). Paul asked them unto what have you been baptized? They responded unto John's baptism. That is why I believe Apollos baptized them. He did not have any authority to baptize them. "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 19:4-5).

There are two things here: Apollos, though he was a disciple of John and a great preacher, had no authority to baptize. That's because the authority to baptize is not in a man. And what about the Apostle Paul? He came along and re-baptized them. We read, "Now there were in the church that was at Antioch certain prophets and teachers as Barna-

bas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus" (Acts 13:1-3).

So here we have the Holy Spirit speaking to the church at Antioch [saying] you separate Barnabas and Saul to the work I have called them to. They were God-called, but whom did the Holy Spirit say was to send them? He spoke to the church. When they laid their hands upon them, they sent them away. Barnabas and Saul went with church authority. That's why Paul could baptize, because He had church authority behind him. Later Paul came back to the church at Antioch and reported all those things that he had done. Paul was accountable to the church that sent him out as a missionary. The Lord gave His authority to His church.

When Jesus called His apostles together before He ascended back to the Father, He gave them the Great Commission. These

specific eleven disciples were the Lord's church. Jesus said, "All power (or authority) is given unto me in heaven and in earth. Go ye therefore ..." You see, the Lord said all power is given unto me and I am commanding you to go. The church has its marching orders. He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world" (Mt. 28:18-20). Right there we see that the Lord gave authority to His church to

preach and to baptize. So then authority is important. It is important to be baptized by the authority of a local New Testament church.

The order is also important. That is the significance that Paul gave to the church at Corinth. For Paul said that he was not sent to baptize, but to preach.

There are three things this shows me. The first thing is the authority and the second one is the order. The first priority is to preach the gospel. Not with wisdom of words lest, the cross of Christ be of none effect. We have to preach

(See **PERDUE** on page 22)

My Saviour

By T. J. Bolding

The Saviour placed from heaven above
His wondrous claim on me.
And I surrendered to His love
That day His own to be.

The Lord is all I ever need,
His best He will supply;
With manna He my soul will feed,
On Him I can rely.

He is my life, my everything;
He is my all-in-all,
He makes my weary heart to sing,
He answers when I call.

With Christ I walk along life's way
In fellowship divine;
And it's enough for me each day
To know that He is mine.



Historic Change In U.S. Supreme Court.

— If Elena Kagan is confirmed as the 112th Supreme Court Justice, it will be the first time in U.S. history that the court has been without a Protestant voice. We realize, of course, that Protestantism today, for the most part, is as dead as the mother she came from, but this nomination is significant for the symbolism it carries regarding America's religious ideals. Kagan, who is Jewish, would join six Roman Catholics and two Jews on the court. Of the 111 justices that have served so far, 91 have been Protestant, but a sea change has taken place in this country—a change that many of our spiritual forebears warned about. Over the years, we have collected many old and rare volumes in which fearless Christian authors did not hesitate to identify the dangerous and stultifying influence of false religion taking over the reins of power in America, particularly the false religion of Rome. Much more than just a religion, Roman Catholicism is a fearful political machine that is not afraid

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to use any means at her disposal to achieve her desired ends of absolute power over people. America would have been wise to have heeded the warnings of Bible-believing Protestant authors of the last century as they prophesied of the dangers America would face if the country fell into the hands of Rome. We have released a new CD entitled “The Truth about Romanism” that contains 39 old and rare books which tell the awful history of the Roman Catholic Church. You can read for yourself the sort of things that the Roman Catholic religion is capable of in our new CD. — FBIS

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Congress Bows to Gay Agenda, Repeals “Don’t Ask, Don’t Tell”

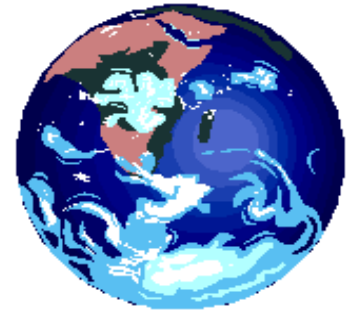
— Congress has given in to pressure from gay activists and the White House and voted to repeal the “don’t ask, don’t tell” ban on gays and lesbians serving openly in the military. In quick succession Thursday, the Senate Armed Services Committee and the full House approved measures to repeal the 1993 law that allows homosexuals to serve in the armed services only if they hide their sexual orientation. The votes were a victory for President

Barack Obama, who has actively supported ending the policy, and for gay rights groups who have made repealing the ban their top legislative priority this year. “Lawmakers today stood on the right side of history,” said Joe Solmonese, president of Human Rights Campaign, a major gay rights organization. With passage, House Speaker Nancy Pelosi, D-Calif., said, “We honor the values of our nation and we close the door on a fundamental unfairness. — AP

* * *

Another Graduation Prayer, Another Investigation.

— The ACLU of Montana is asking the state Board of Regents to investigate whether the invocation and benediction given during the Montana State University-Northern graduation ceremony unconstitutionally promoted Christianity. Betsy Griffing, the group's legal director, said it received complaints from faculty members that Pastor Tim Zerger of the Community Alliance Church repeatedly referred to Jesus as a personal savior during the graduation on May 8. Zerger said Wednesday that he had not seen the ACLU complaint, but acknowledged that as a Christian minister, his invocation and benediction



were Christian prayers. Leslie Taylor, chief legal counsel for Montana State University in Bozeman, said campus administrators are looking into the issue. — ONN

* * *

Children’s Home Raided.

— The Heritage Boys Academy of Panama City, Florida was raided by the Florida Department of Children and Families and the Bay County Sheriff's Department on Friday, June 4th. The academy was temporarily shut down and the 17 boys sent home. The Director, Buddy Maynard, Asst. Director Robert Unger, and Maynard's oldest son were arrested and charged with one count of aggravated child abuse and five counts of child abuse without harm. They were released without bond this morning (Saturday, June 5) and their first court appearance has been set for July 1 at 8:30 AM. — VPB

* * *

Legal Experts Blast Judges Decision.

— “If (See WNR on page 22)

La Voz Del Desierto

Como Tratar a los Miembros Expulsados del la Iglesia

Por M. A. Curet

Dentro de la iglesia hay ofensas que se cometen contra ésta, y que son escandalosas, y la iglesia tiene que aplicar la expulsión como medio disciplinario. El trato con los miembros expulsados de la iglesia es de mucha importancia, porque tiene que ver con el efecto que produce la disciplina de la iglesia en el miembro disciplinado. Es importante saber que no se necesita cortar toda relación social con el miembro expulsado. Dentro de la igle-

sia hay ofensas que se cometen contra ésta, y que son escandalosas, y la iglesia tiene que aplicar la expulsión como medio disciplinario. El trato con los miembros expulsados de la iglesia es de mucha importancia, porque tiene que ver con el efecto que produce la disciplina de la iglesia en el miembro disciplinado. Es importante saber que no se necesita cortar toda relación social, porque se perdería toda oportunidad para mostrarle amor y buena voluntad. Pero tampoco la relación social debe ser igual a la que se tenía antes de la expulsión, pues se

perdería el efecto de la disciplina. Es importante saber que no se necesita cortar toda relación social con el miembro expulsado, porque se perdería toda oportunidad para mostrarle amor y buena voluntad. Pero tampoco la relación social debe ser igual a la que se tenía antes de la expulsión, pues se perdería el efecto de la disciplina.

Los miembros de la iglesia tienen que actuar de modo que la expulsión surta el efecto deseado. El apóstol Pablo sienta la siguiente regla: *“Más bien os escribí que no os juntéis con ninguno que llamándose hermano,*

fuere fornicario, o avaro, o idólatra ... con el tal ni aun comáis” (1ra Cor. 5:11). No debemos convivir con tales, es decir, la relación no debe ser al grado que preste apoyo a sus ofensas. En caso de que miembros de la iglesia, de forma individual, obraren en contraposición a esta regla y actúen libremente con el ofensor, como si nada hubiera pasado, la censura de la iglesia pierde su efecto total. Los miembros que así obraren, serán considerados como amigos suyos y los demás como si fueran enemigos, o por lo menos demasiados severos sin razón; todo eso produce confusión y hace nula la mejor y más sana disciplina. Debemos obrar todos de acuerdo, si de verdad amamos al hermano disciplinado, y sí queremos conseguir algo (que regrese en arrepentimiento). Los miembros que violan esta regla se hacen cómplices de los pecados de otros, y merecen la amonestación de parte de la iglesia por

no acatar sus decisiones (2da Tesa. 3:14-15).

¿Cuáles son las metas a conseguir al aplicar la expulsión como un medio de disciplina?

1. *La gloria de Dios.* Todo cuanto invita la disciplina correctiva deshonra a Dios. Todo lo que está en conflicto con la voluntad de Dios afecta su gloria. Por tanto si el propósito es honrar a Dios y promover su gloria, hay que ejercer la disciplina de la iglesia para corregir cuanto está en conflicto con su voluntad y oscurece su gloria. Dios es infinitamente Santo, y no ejercer disciplina cuando hay ofensas contra la iglesia, es muestra de iniquidad. Las iglesias deben recordar que el Dios Santo a quien sirven, también es celoso (1ra Pedro 1:15-16).

2. *La pureza de la iglesia.* Los seguidores de Cristo aunque viven en el mundo, no son del mundo. Son los representantes de

(Se CURET en la pág.10)

¿Cuánto Tiempo Le Dedicamos A Dios?

Sabemos que un día tiene 24 horas, que se componen de 60 minutos cada una. Si multiplicamos 24 x 7 el resultado es de 168 horas por semana. De las 168 horas que tiene una semana, 40 horas se le dedican al trabajo. Si a las 168 horas que tenemos en una semana le restamos las 40 horas que le dedicamos al trabajo nos quedan 128 horas para cumplir con otras tareas. En éstas están incluidas las siete u ocho horas que deben ser para descansar y relajar nuestro cuerpo del estrés diario, dos o tres horas que dedicas a ver televisión, estudiar, ir de paseo, etc. Restando todas estas horas a las 128 que teníamos, ¿qué hacemos con las horas que nos quedan? Si las dedicamos a Dios, o las utilizamos para seguir haciendo cosas vanas? (1ra Pedro 1:18).

Como cristianos, ¿cuántas veces hemos pensado en el tiempo que le dedicamos a Dios en la lectura de la Palabra, la oración, alabanza, en admirar la grandeza de su

poder cuando vemos todo lo que nos ha dado? ¿Le dedicamos sólo las horas que nos reunimos como iglesia? (Marcos 13:33; Efesios 5:15-17; Salmos 59:16-17). Muchas veces estamos cansados ya sea por el trabajo o las tareas que realizamos en el hogar, y deseamos bañarnos y acostarnos, pero aún así no dejamos de ver dos o tres horas de televisión, quizás hasta que nos quedamos dormidos, sin encomendarnos a Dios (Rom. 13:11; 1ra Tesa. 5:6).

¿Cómo vamos a crecer espiritualmente si no le dedicamos ni siquiera la décima parte de nuestro tiempo a Dios? Si fuéramos a sacar el diezmo de 24 horas, sería 2 horas con 24 minutos diarios, si cumpliéramos con esta parte seríamos mejores cristianos.

Hermanos ya es hora de despertar a la realidad, la Segunda Venida del Señor está cada vez más cerca y tenemos que estar preparados para que cuando llegue ese día, podamos irnos con la

satisfacción de que le dedicamos a Dios todo el tiempo que Él se merecía.

Como dice en Eclesiastés 3:1-15, “*todo tiene su tiempo y todo tiene su hora*”, busquemos pues a cumplir con el tiempo del Señor, para que cuando llegue el día de la Segunda Venida de Cristo no nos suceda lo mismo que a las diez vírgenes de las que se habla en Mateo 25:1-13.

[Por Hna. Norma Félix,
Redactora □

CURET . . .

(Vino de la pág. 9)

Cristo en el mundo, ciudades edificadas en colinas que no se pueden esconder. Veamos lo que Pablo dijo a los Corintios en 2da Corintios 6:14-15. Estas preguntas significativas muestran que el espíritu del cristianismo y el espíritu del mundo son del todo irreconciliables. Por tanto para que las iglesias mantengan su pureza deben aplicar la vara de disciplina correctiva a cuantos viven indignamente el evangelio (1ra Corintios 5:6). Es como si hubiera dicho: “*¿Ignoráis que la retención de un transgresor de la ley de Dios dentro de la iglesia, corrompe a toda la iglesia?*” La pureza de las iglesias no puede ser preservada sin actos disciplinarios que tiendan a corregir.

3. *El bien espiritual del que es disciplinado.* Debemos recordar que uno de los propósitos en el

proceso disciplinario es “*ganar*” al hermano ofensor. Aquellos que han “*sido hallados en alguna falta*” si es posible, deben ser restaurados (Gál. 6:1).

Cuando una iglesia toma un acuerdo de expulsión “*entregando a un miembro a Satanás*” es decir, pasándolo de la jurisdicción de Jesucristo a la del demonio, ha de hacerse “*a fin de que el espíritu sea salvo en el día del Señor Jesús*” (1ra Cor. 5:5). No debe existir sentimiento de amargura, ni deseo de perseguir y oprimir, ni resentimiento o impulso de verganza. El acto de expulsión debe ser considerado como una necesidad *dolorosa* y la iglesia al acordarla debe hacerlo con gran solemnidad. Conviene elevar una oración sincera para que el ofensor reciba una bendición mediante tal acción disciplinaria, y que éste ejerza una influencia saludable en la congregación.

Se sugiere que el día del Señor más próximo al hecho, se anuncie la expulsión del miembro a la congregación. A veces los hombres del mundo tachan a la iglesia de ser encubridora de conductas indignas porque no se enteran de la expulsión de algún culpable. Por tanto, debe ser anunciado el hecho en alguna forma.

[Resumen extraído del libro “Doctrina Bautista En un Año”, Lección 43 por M. L. Moser, Sr. □

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HEAL . . .

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delusion and to give Christian people who believe the Word of God a good, solid foundation upon which to stand.

The addresses composing these articles were delivered in a Bible School in the Tabernacle Baptist Church in San Antonio, Texas and in the Berean Baptist Church in Houston, Texas. This accounts for whatever may be lacking in literary excellence. We have nothing personal against any man. Our object is purely and simply to expose this movement that is blighting so many lives and warn those who may be deceived thereby.
— Louis Entzminger

The History of Bible Miracles

I believe all the Bible. I believe what it teaches about miracles and the Holy Spirit and I am seeking by the aid of the Holy Spirit, who is the author of it, to present it honestly and fairly in preaching this series of sermons. It is not my purpose to attack anybody's Christianity. There are a great many sincere, earnest people who love God and want to do the right thing; but they are being greatly deceived today about this matter. Some of them are preachers.

I would not say anything derogatory to their

faith, but I do know this divine healing matter has been turned into a mockery and racket, that in many places many leaders are doing nothing in the world but deceiving people and grafting on the hearts and pocketbooks of honest people; and I believe this church and pastor is fore-ordained and predestinated to tell this city about it. Not only are we going to tell the truth from the pulpit, but we are going to put it into print.

Now I believe in miracles and before this series is over you will have no doubt about the miracles God works today.

It is a significant fact that for the first 2500 years plus of recorded scriptural history, no man performed a single miracle. Not one.

The first miracle recorded in the Bible is the translation of Enoch, who walked with God and was not for God took him. The second was the judgment of the flood.

The third was the judgment of God upon the tower of Babel.

The fourth was the plagues on Pharaoh because of Sarah, where Abraham and Sarah like to have gotten into trouble; but God's grace took care of it.

Then the smoking furnace was a miracle, in a way, the prophecy of the suffering of the seed of Abraham (Gen. 15).

The next miracle is the judgment on Sodom.

Next the healing of Abimelech, when Abraham told the same lie to this heathen king, and it almost got him into the same trouble as before.

There are seven miracles and they during 2500 years of recorded Bible history. Seven only, and up to that time not a single one performed by a human being. Not one.

The Next Recorded Miracles Are Those Performed by Moses and Aaron.

First, the rod into a serpent. There was not only the rod into a serpent, but water into blood, frogs filling the whole place, houses, bed, kitchens, then flies in everything with lice made out of dust; flies — and these Egyptians were a clean people, and it got the best of them. Then the murrain that killed cattle. Then boils. Then thunder, fire, hail, thick darkness, death of the firstborn; parting the waters of the Red Sea, manna from heaven and water from the rock; death of Nadab and Abihu for offering strange fire, bringing fleshly and worldly things into the worship of God; and the consuming fire of the Lord in the uttermost parts of the camp upon those who lagged.

Then the swallowing up of Korah and his family; Aaron's rod that budded; water from the rock (in Numbers); the serpent of brass.

Those performed in

connection with Joshua were the conquest of Jericho and the sun standing still. That carries up to B.C. 1452. There are no miracles recorded after this period for 311 years, and all these I recited beginning with Moses and Aaron were recorded as taking place during a period of 40 years and were over when the Jews from Egypt were placed in the Promised Land.

Then Samson performed a few miracles during the apostasies in the time of the Judges, preceding the kingdom. Samuel led the way for the founding of the kingdom and anointed the first two kings. Samson rent the young lion, slew the Philistines with the jawbone of an ass, and the temple of Dagon was destroyed. Those covered just a few years after a period of 2500 years when no human being performed a miracle. Those performed were by the decree of God Almighty, and without human instrumentality. Thus it was for forty years, by using Moses and Aaron and Joshua, in connection with the delivering of the Jews and placing them in the Promised Land. Then 300 years without a miracle. Then during the period of apostasy preceding the time God set His hand to guide them in the matter of the establishment of the kingdom, there were four miracles.

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During the kingdom, beginning 1141 and covering the period to 826 B.C., the miracles were: the ark of God becoming a curse to the Philistines; Uzzah slain by putting his hands on the ark; the cruse of oil that did not fail and the meal wasted not. There were a number performed by Elijah and Elisha in connection with the kingdom of Israel, during an approximate period of one hundred years. Jehovah versus Baal; fire from God consuming the king's men sent to fetch Elijah, the dividing of the Jordan by both the mantle of Elijah and Elisha; and the healing of the water with salt. The only man healed in all the Old Testament scriptures during a period of 4000 years was Naaman!

There is just one case of divine healing, unless you include Miriam, who was turned leprous because of envy of Moses' wife, and was healed; and the man who became leprous because of sin, intruding into the priest's office.

Then the miracle in connection with Jonah. From 862 to 580, about three hundred years, only two miracles are recorded and those are the preservation of the Hebrew children in the fiery furnace and Daniel in the lions' den, and these two are the last recorded in the Old Testament.

The next period of miracles began in 27 A.D. and covered a period of 32 years. They were performed by the Lord Jesus Christ Himself, just as the first period of miracles in the Old Testament were performed by God Himself without human instrumentality. They were performed during the three years of His ministry; and then for a few years thereafter by the apostles.

Notice several things about these miracles. In the first place, the time period. I have just said until Moses there was no miracle performed by man from 4000 to 1491 — 2500 years plus.

In the Dispensation of Conscience, Enoch was translated.

In the Dispensation of Human Government, the world was destroyed by water and Noah and his family alone preserved, closing that dispensation and beginning the Dispensation of Promise. Every miracle has a dispensational connection. Moses and Aaron, 2500 years after Adam, in the beginning of the Dispensation of Law for 40 years performed miracles, 1491 to 1451, from the time Moses first looked into the face of Pharaoh and according to the authority of God cast down his rod and it became a serpent, to convince the children of Israel and Pharaoh he was God's servant and God sent him — from that time until Joshua commanded the sun

to stand still, and it stood still, there was not another miracle recorded for 311 years, until the period of the Judges.

Next, during the kingdom period there was the curse of the ark to the Philistines, Uzzah slain by touching the ark, and these two miracles were 100 years apart. Sixty-seven years later we have the cruse of oil and the barrel of meal, providing miraculous supply for the widow. Fifty years later all these miracles of Elijah and Elisha, including Jonah, occurred after a period of 125 years.

There were no more miracles until 580, these two recorded in Daniel, leaving a period of 600 years with not a miracle. That was all in the Dispensation of Law and in connection with the kingdom of Israel. Notice the next period was A.D. 27, Christ Himself. You can count the time yourself and see how far it was from 590 B.C. to 27 A.D., over 600 years.

Yet, you hear people talking about miracles and you would think that is about all God has done since the making of Adam until now. But the actual miracles as recorded are few and far between, and all have a dispensational connection.

Notice Another Thing, the Character of These Miracles.

Primarily they were *miracles of judgment* and

not of beneficence. In the first period there were seven, from Adam to Moses, covering 2500 years and one was the translation of Enoch, already referred to, and five were distinctively miracles of divine judgment, and another was connected with judgment which made *six miracles of judgment out of seven.*

In the second period, in connection with Moses and Aaron and Joshua, 18 out of 25 miracles were miracles of judgment. Miracles of beneficence were the parting of the Red Sea so the children of Israel could go through, and that brought judgment on Pharaoh and the Egyptians. Without a single exception, save water from the rock and manna from the sky, they were miracles of judgment.

During the next period, the kingdom, seventeen out of 21 miracles were of divine judgment upon sinful man.

There are a total of 57 miracles, and forty miracles were divine judgment upon man and upon sin. Out of the whole list, the other 17 only three have anything to do with healing. Only one was directly divine healing, and that was Naaman; yet to hear lots of people talk you would think all God does is heal people. He certainly had fine opportunities all during this time if there is a premium on healing diseases.

The three healings men-

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tioned are Naaman, healed directly by washing seven times in the water of Jordan; Abimelech healed of the disease brought upon him by judgment of God in connection with Abraham and Sarah's lie; and Miriam, who was made leprous because of jealousy, healed of that leprosy. Only one was an outright case of divine healing.

The Next Thing to Notice Is That Both God and the Devil Performed Miracles.

Don't take my word for it. I will read you some Scriptures. Exodus, in the Old Testament, chapter 7, verses 10-12. Now every reputable Bible scholar I know anything about recognizes the fundamental principal of *first mention*. The first mention of a thing in the Bible in teaching and interpretation will more or less apply throughout the scriptures on that subject. If you want to know the meaning of a certain thing, find where it is first mentioned and you will get the groundwork for it throughout the scripture. This is true and recognized.

Notice "And Moses and Aaron went in unto Pharaoh, and they did so as the Lord has commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the

sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods" (Ex. 7:10-12).

The names of two of the magicians Paul told Timothy were Jannes and Jambres, "*They also did, in like manner with their enchantments; for they cast down every man his rod, and they became serpents.*" That is what the Book says! These magicians did exactly the same thing as Moses and Aaron, identically the same thing.

Who performed the miracles? What do you think about it? Let us suppose you knew nothing about what was involved and walked up to that group of men and saw Aaron casting his rod down and it becoming a serpent; and then the other men walk up and do the same thing. Which was genuine? Aaron's swallowed theirs up, the Bible tells us, which shows the devil has the power to perform miracles, but God's power is greater and His is capable of overcoming and defeating death by swallowing it up in victory.

Notice again: "And Moses and Aaron did so, as the Lord commanded, and he lifted up the rod and smote the waters that were in the river in the sight of Pharaoh and in the sight of his servants; and all the

waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. And the magicians of Egypt did so with their enchantments; and Pharaoh's heart was hardened, neither did he harken unto them; as the Lord had said. And Pharaoh turned and went into his house, neither did he set his heart to this also. And all the Egyptians digged round about the river for water to drink, for they could not drink of the water of the river" (Ex. 7:20-24).

These Egyptian enchanters did identically the same thing, turned water into blood. Who performed the real miracles, and who palmed off an imitation? They were both miracles. Was there any real difference? God performed one, and the devil performed the other. They were both done through human instrumentality and no man looking on with the natural eye could tell a particle of difference.

If you have a question, speak out, because I haven't anything to go by but the Word of God and I don't mind being interrupted about this. I would not argue. I don't trust my word any more than any other man. My one source of confidence is the Word of God, and I believe it with all my soul. If the Bible

teaches I can perform miracles today, God knows I want to get busy on it. There is no use getting mad and snorting about my attacking your religion, because I am teaching what the Word of God teaches.

In the 8th chapter we come to another. "And the Lord spake unto Moses, say unto Aaron, stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up and covered the land of Egypt. and the magicians did so with their enchantments, and brought up frogs upon the land of Egypt" (Ex. 8:5).

They did identically what God's servants did. What difference? No man with natural eye could tell the difference. "They did so likewise with their enchantments." They brought up frogs.

The next reference, "And the Lord said unto Moses, say unto Aaron, stretch out thy rod and smite the dust of the land that it may become lice throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod and smote the dust of the earth and it became lice in man and in beast; all the dust of the land became lice throughout

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all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not; so there were lice upon man and upon beast. Then the magicians said unto Pharaoh, *This is the finger of God*" (Ex. 8:16).

They couldn't do that one. They could do everything but turn dust into lice. Nobody but God can do that, create life.

Now that is what we have in the land today. I call your attention to this question, How can a man with the natural eye pass judgment on miracles? I challenge any man, no matter how great he is nor where he came from, any divine healer, to pick out reputable physicians in the land and perform a miracle, miraculously heal a disease, and let it stand a scientific test. If it can pass that I will gladly join his church or cult, or whatever it is.

Folks say, "But I have seen these miracles." So did the enchanters of Pharaoh. Some even say, "I myself have been cured by them." People have told me that, even when they were nearly dead. Sister Aimee Semple McPherson spends half her time in the hospital although she "heals" people. She comes out like an angel from heaven, swishing around, and those folks will pull off their rings and practically pluck out their eyes to

furnish her with money. How she does it, I don't know.

Since I haven't time to go into all these miracles in the Old Testament, let us come to the New Testament. In the Old Testament we see the *first miracles performed by men*, up to a certain point, were absolutely and *perfectly imitated by the devil*.

Now I will meet any preacher of any sect or ism on this question, anywhere we can have a fair discussion, if he will accept the Word of God for what it really teaches and not what it *seems* to teach. Turn to Acts 8.

Here we have a duplication of what we have seen over in Exodus: "Then Philip went down to the city of Samaria and preached Christ unto them. And the people with one accord gave heed unto those things which Phillip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies and that were lame were healed" (Acts 8:5-7).

Notice the kind of miracles he performed — "and there was great joy in that city. But there was a certain man, called Simon, which before time in the same city used sorcery and bewitched the people of Samaria, giving out that himself was some great one; to which they *all* gave heed from the least to the

greatest, saying, This man is the great power of God" (Acts 8:8-10)

He had performed miracles all over that land, and the whole province of Samaria had turned to him, saying, "This man is *the great power of God*." But when Philip went down there preaching, he performed miracles that went beyond this fellow.

He, Simon the Sorcerer, looked into the matter, professed conversion, and

was baptized when we are sure he was never saved.

Philip healed all manner of diseases — the Bible says that, doesn't it? He preached the gospel, and converts received the gift of the Holy Spirit, as the disciples had on the Day of Pentecost and in the house of Cornelius. Who did it? *Two apostles*, and there are no more apostles after they passed off the scene,

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Our Thanks To Thee

There is so much we have in life
For which we cannot pay,
The things we take for granted
In our journey day by day,

From early in the morning
Until the day is done,
We ought to count our blessings
And name them one by one.

Health, peace, happiness,
Love of kin and friends;
Birds, trees, flowers, seas;
A list that never ends.

Summer, autumn, winter, spring,
Each brings something rare,
And we accept what comes our way
Without a thought or care.

We really ought to think a bit
Of what we have, and why.
There is so much belongs to us —
The stars, the moon, the sky.

The very air we breath each day,
And food upon the board;
And the only way we can ever pay —
"Our thanks to Thee, O Lord."

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and there is not a single case of receiving the gift of the Holy Spirit by laying on of hands unless an apostle was involved in it.

In every case where the Holy Spirit was imparted by laying on of hands it was by an apostle or in the case of an apostle, and I defy any man today — I don't care who he is or where he is from — to lay his hands on anybody and impart the Holy Spirit unless he is an apostle. And there were no successors to the apostles, regardless of what the Pope says, and there have been no apostles since the Apostolic Days. When folks receive anything by the laying on of any preacher's hands, it is something else. It isn't the Holy Spirit they get.

Satan is an imitator.

He is the seed of the Serpent. Notice. This is where the whole conflict started. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel" (Gen. 3:15).

The Seed of the woman, and the seed of the Serpent. Paul declares in Galatians the Seed of the woman is not plural but singular, and that seed is Jesus Christ; and the seed of the serpent is after the same order, the same word — not seeds but seed, and

that person is the seed of the serpent, a man born, begotten by Satan, born a human being in this world; and I think he is walking about today, from the looks of several fellows. Get ready for your Totalitarian State. You business men, just make up your mind to turn your business over to the government, or else do what they say. It doesn't make any difference who the President is, because it is coming.

Finally the world will be ruled by this one man, the most brilliant this world has ever seen. He will do things miraculously. He is wiser than Daniel and no secret is hidden from him. Satan personified. We will have it in this country, and there is a reason outside the Bible saying it will be so.

You can't live among bandits and survive without a gun, or else they will put you out of business.

Great Britain has to have a Totalitarian state, and so has France. How can they get along without it? They must have authority vested in one person who can say what they will do and what they won't do; and we will have to have it in this country. Multiplied thousands of men will tell you what we need is a dictator. That is what we are going to have all right. I tell you Satan is an imitator. He is a good one, too. He is as good as those magicians in Egypt and Samaria. He is the source of their power.

Some of them camped on the trail of the apostles who preached the gospel. There is not just one case, but the land was filled with it.

Notice Second Corinthians and read this if you have never read it. The misconception we have of Satan is our problem. You can't get people to believe Satan performs miracles. If there is one performed, they just know God did it. But that is not what the Bible says.

"For such are false apostles, deceitful workers, *transforming themselves into the apostles of Christ*. And no marvel, for *Satan himself is transformed into an angel of light*. Therefore it is no great thing if *his ministers also be transformed as the ministers of righteousness*; whose end shall be according to their works" (2 Cor. 11:13-15).

That is what we have today, exactly. "Deceitful workers, transforming themselves into the apostles of Christ." That is what the Book says, isn't it? It is not a theory. It is not imagination. It is a fact of divine inspiration. "Transforming themselves into apostles of Christ."

Judas Iscariot was one for three years. He preached the gospel like all the rest. He was with them night and day. He paid the bills for the group, until Jesus said, "One of you will betray me." The first one to ask him, "Is it I?" was

John. Each disciple suspected himself and not one suspected Judas, so perfectly had he put over his deception. He did not let it slip out, except in the case of being greedy for money. He was overzealous about the poor and resented any honor or glory bestowed upon Christ that cost money. It all came out later. Judas performed miracles as did the rest of them.

He put over his deception by virtue of the fact that he actually fulfilled the mission of an apostle of Jesus Christ and he was the last man suspected of betraying the Lord. "And no marvel, for Satan himself is transformed into an *angel of light*." He is no rawhead and bloody bones. He has intelligence, brilliance, brains. This is the chief characteristic of Satan. He rivals God, and desires to supplant Him.

Now I am reading the Scripture, look at it for yourself, "And no marvel, for Satan himself is transformed into an *angel of light*." He is no whoremonger, adulterer, reprobate, drunkard. The biggest fool notion in the world is for some fellow who gets drunk to say, "The devil ..." The devil I say. It is the devil, in that flesh of yours, that desires to feel good by getting tanked up without a thought as to how rotten you will feel before it is over.

A man runs off and

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turns his back on his wife and is too rotten even for hell to treat a woman that way, and says, "It was the devil." Oh, no! It was that fleshly nature you yielded to instead of being a man, like you ought to be. The devil isn't doing that kind of thing. That doesn't advertise his business at all. He has more sense than that.

"And no marvel, for Satan himself is transformed into an *angel of light*." "Therefore it is no great thing if his ministers also be *transformed as the ministers of righteousness*." Did you read that? My friends, let us be sensible about this. If I came to Houston and expected to get a big crowd of folks and had the power and character and training and experience to do it and knew how to get a crowd tuned up to my psychology and put something over on them, I certainly would not come as a drunkard or running with loose women. How far would I get?

I tell you what I would do. I would get the biggest tent I could find, advertise it, good music, organize the people by deceiving them with gospel messages, and then go to healing them and making them think I could do it by preaching the gospel of Jesus Christ. No one could raise a question. Some would say, "I heard that man, and I have never

heard a better sermon on the cross."

There isn't but one way I could deceive decent people and that is by living a clean, honorable life and showing every evidence as Judas Iscariot did that I was a disciple of Jesus Christ. If I didn't at least I would cover it up so nobody would know it and preach the Truth as far as the gospel is concerned and work and weave in my deceitfulness and get the people in my hands and start them to praying and pleading for power, power, power! and get them to such a pitch that I could put my hands on them and they would fall over.

That isn't the way Bible miracles were performed, but that is the way it is being done today and in this city.

Why not check up and see if that fellow cured of cancer really had cancer? If you find someone with an imaginary disease and pull off some psychology on him, of course he could be "healed." They can "heal" imaginary diseases; but when it comes to real disease, they are buried in a short while after being "divinely healed" or else put in an insane asylum.

If a man is going to palm himself off as a minister of righteousness, he has to *do righteousness* and *preach righteousness*. How could he do it otherwise? If he transforms himself into a minister of righteousness, he has to do

it and preach it or else he can't deceive anybody.

Wherever there is an Abel, there is a Cain somewhere about. Wherever there is a Seth, there is a Lamech. Wherever there is an Abraham, there is a Nimrod. Wherever there is a Melchisidec, there is a Chedolaomer. Wherever there is a Moses, somewhere around in the same neighborhood there is a Pharaoh. Wherever there is a David, somewhere nearby there is a Saul. Wherever there is a Solomon, somewhere nearby there is an Absalom. Wherever there is a John the Baptist, there is a Herod. Wherever Jesus Christ is, there is a Judas Iscariot. Wherever there are true ministers of Jesus Christ, somewhere around there are ministers of Satan.

They have to be ministers of righteousness and preach it and practice it and teach it, or they could not fool anybody. There is the true and the false. Ministers of Christ and ministers of Satan. There is the Seed of the woman, and the seed of the serpent.

These men who perform miracles, do they still any storms? Let them try their hand on the Gulf of Mexico when she gets ready sometime. Jesus did that, the Bible tells us — stilled the waves and the winds. Do any modern miracle workers produce life? I would like to see that. If they do these other miracles, why don't they produce life? Do any

of them raise the dead? Simon Peter did, and Paul did, and Christ did, and in the Old Testament a dead man touched the bones of Elijah and he came jumping out of the tomb a live man. If any of these modern "healers" can do this, let them demonstrate their ability and we will gladly acknowledge their claims.

Can they school the fish into the net? If they can, I would like to go fishing with them tomorrow. Can any of them divide the rivers today? Joshua and Moses and Elijah and Elisha did. All these men did unbelievable things. Do you know anyone doing like that today? From Aimee Semple McPherson to every protégé, there isn't one who will submit to a scientific test of their "miracles." When they heal people, why not get an upright physician to examine the case before it is cured, and then pass on it immediately after it is cured and allow a reasonable length of time to pass and examine them again? I will believe it if they pass a test like that; if not, I don't care what it seems to be.

"Healing" the body and "speaking in tongues" are the only two miracles that are being performed today. They have been exposed time and time again as false, both of them, and yet they do the same thing over

(See **HEAL** on page 17)

EKKLESIA . . .

(Continued from page 1)

1. Classical Greek writers defined *ekklesia* as assembly or congregation.

Pre-Christian Greek writers are quoted by Dr. B.H. Carroll in his book on **The Church:**

Thucydides (460-400 B.C.) 1,87 — “He put the question to vote in the assembly (*ekklesia*) of the Spartans,” 6,8 — “And the Athenians having convened an assembly (*ekklesia*) ... voted ...”

Aristophanes (448-585 B.C.), Acts 169 — “But I forbid you calling an assembly (*ekklesia*) for the Thracians about pay.”

Demosthenes (584-322 B.C.), 378.24 — “When after this the assembly (*ekklesia*) adjourned, they came together and planned ... They were afraid that an assembly (*ekklesia*) would be summoned suddenly ...”

Our Greek lexicons define *ekklesia* an assembly. Thayer’s — “an assembly of the people convened at the public place of council for the purpose of deliberating.”

Liddell & Scott — “an assembly of the citizens summoned by the crier, the legislative assembly.”

Trench’s Synonyms — “The lawful assembly in a free Greek city of all those possessed of the rights of citizenship, for the transaction of public affairs.”

Seyffert’s Dictionary

— “The assembly of the people, which in Greek cities had the power of final decision in public affairs.”

Ewing — “In every case the word means an organized body.”

Dana’s Ecclesiology — “In classical use *ekklesia* meant an assembly.”

2. The Septuagint and Apocrypha used *Ekklesia* as congregation.

B. H. Carroll (ibid, 47-51) cited 114 cases in the King James Old Testament and Apocrypha where assembly or congregation are used for the Greek *ekklesia* in the LXX. The Greek *ekklesia* is used for the Hebrew words *gahal* and *edhah*, both meaning congregation. In no case do these words mean a never-assembling number of people.”

That Jesus and the writers of the New Testament knew and used the LXX is quite certain. Likewise, anyone knowing Greek in New Testament times would know that *ekklesia* meant an assembly. Jesus would use this word *ekklesia* honestly and accurately, but church history reveals many distortions and false meanings of it.

3. The Lord Jesus used *ekklesia* 23 times in the New Testament.(See **EKKLESIA** on page 18)**HEAL . . .**

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and over and delude people. They keep on fooling somebody else,

I make the challenge — will they meet a scientific test? Any honest man will. That is the test that needs to be made. Who is going to say by looking on that a miracle is performed?

I thank God He is performing miracles today. One of the greatest miracles of all was when

He transformed me from a lost sinner into a Son of God. That is greater than healing leprosy or creating a universe. The grace of God that can cleanse a sinner and transform him into a joyful new creature in Christ — thank God for the grace of God that can do that! Amazing Grace!

But, if God and any of His people are performing miracles today, then so is the devil, and his ministers. That is according to the Scriptures! Amen! □

The Stewardship of Giving

By Grace Noll Crowell

God loaned me a life and I must pay
Him back a portion of each day
In loving service; I must give
A part of every hour I live
In thoughtful, kindly deeds to others
Who are my sisters and my brothers.

God loaned me coins I may not spend
For any wasteful selfish end.
They are a trust that I must hold
As sacred. All the world’s bright gold
Belongs to Him, and in my spending.
I must repay His gracious lending.

God put His love within my heart,
A love I ever must impart
To a world in desperate need of care.
All things God gave me I must share,
This is the stewardship of living;
A spontaneous and a joyous giving.

EKKLESIA . . .

(Continued from page 17)

“I will build my *ekklesia*,” Jesus said in Matthew 16:18. The word “my” is the only adjective in the New Testament for a church in this age. (When we all get to heaven, in one great assembly, then it will be “a glorious church, not having spot, or wrinkle, or any such thing” (Eph. 5:27).

When Jesus said “my church,” it had to be different from any assembly in the Old Testament. Then it was not a continuation of any Old Testament *ekklesia*; it was a new entity. The “church in the wilderness” of Acts 7:38 was an assembly, as Scofield’s footnote says: “A better translation (for church) would be ‘the congregation.’ The original meaning of *ekklesia* was a gathering out of citizens in a public place for deliberation (emphasis his). The LXX used it to signify the congregation of Israel. Here it is in its most general sense of a called-out meeting.” Then Scofield contradicts himself by suggesting a “universal” church — one which has never yet assembled.

Apart from lexicons one might learn the meaning of a word by noticing how it is used. Jesus used church twice in Matthew 18:17 where it has to mean a real, local assembly. Jesus used church 20 times in the Revelation, each time demanding a real congrega-

tion. The plural “churches” is found 12 times in the Revelation, contrary to modern careless usage which too often employs the singular for many churches in an area. We read about “the churches which are in Asia” but never “the church in Asia.”

Both Jesus and the Holy Spirit emphasized the importance of defining “church” correctly. Seven times we read, “He that hath an ear, let him hear what the Spirit saith unto the churches.” If repetition is a criterion, this is the most important verse in the New Testament. And why so? Because a church is Christ’s body, His representative on earth, the only organization He built and authorized to carry out *all* His work in *all* the earth in *all* these centuries by *all* His people.

In Revelation 22:16 Jesus assumed that every believer would be in a real church. “I Jesus, have sent mine angel to testify unto you these things in the churches,” Then any believer outside a real church membership would be left out. Jesus was not jesting when He said, “I will build my church.”

The first use of “church” in Matthew 16:18 is generic or institutional. Jesus meant to have more than one, even as God planned more than one man when He said in Genesis 1:26: “Let us make man.” We hear “The dog is man’s best friend” which means

not a universal dog or a universal man, but each dog and man. So the generic use of “church” Matthew 16:18 and elsewhere means each real church.

Since Jesus used “church” 22 times as a real assembly, then His use of it in Matthew 16:18 has to mean the same thing. He would not mean one kind of church first, and ever thereafter mean a far different kind of church. More, He did not say, “I will build two kinds of churches.” That would be extremely confusing, for who could tell which kind He meant in every case?

Contrary to Scofield, not one verse says the Holy Spirit would “form” a church at Pentecost or at any other time. Christ declared that He Himself would build it and He did. He said in John 17:4 “I have finished the work which thou gavest me to do.” As for the future sense of *oikodomeso*, will build. Dr. A.T. Robertson in his **Short Grammar**, 3rd edition, pg. 141, says “The future likewise presents incompleting action which in any case may be either prolonged, repeated, interrupted or begun.”

Matthew 16:18 could be “I will *edify* my church,” for other verses say that churches, previously started, were still being edified (Acts 9:31; 1 Cor. 14:5, 12, 26; Eph. 4:12, 16, 29; 1 Tim. 1:4).

Many scholars believe that Jesus started building

His church when He called out His first disciples (Mt. 4:18-22; Mk. 1:16-20; Lk. 6:13-16; Jn. 1:35-45). In Matthew 10:1 Jesus “called unto him his twelve disciples” where the word for “called unto him” is *preskalesamenos* which has the same root as *ekklesia*. Then Jesus “churched” or “ekklesiad” His disciples, for they were a called-out body. He then gave them power to exorcise demons, heal the sick and raise the dead. “These twelve Jesus sent forth to preach” (Mt. 10:5).

All this agrees with 1 Cor. 12:28: “And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom each several building fitly framed together groweth unto an holy temple in the Lord.”

We know that Christ was the Good Shepherd, or *poimen*, meaning pastor. He said so in John 10:11,14. Then His new church had the only perfect pastor in all history. And this church which Christ built personally, in the days of His flesh, is our model for churches ever since. For those 13 men did the best *church* work ever known: teaching, preaching, healing, evangelizing, comforting, counseling and helping anyone in need. What church has done better?

The four Gospels would not be needed for the Mo-

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saic-Law dispensation then closing. The Gospels *are* needed for the New Testament dispensation which Christ said began with John the Baptist (Mt. 11:13; Lk. 16:16; also Mk. 1:1-8; Jn. 1:6-17; Acts 10:37; 13:24). This is the church age, and Jesus came to define it and to start it — in the four Gospels.

Items of church life and organization were the same before Pentecost as after. For the New Testament is a unit: it has one gospel, one plan of salvation, one kingdom, one baptism and one kind of church. Before Pentecost, Christ's church had the gospel, baptism, communion, missionary work, discipline, organization, soul-winning and great power.

4. Luke, in Acts, used *ekklesia* as an assembly or congregation.

In Acts 1:13-15 we find the apostles with one accord praying with over 100 other believers, and then they had a business meeting. All this implies a real membership roll. Acts 2:41 says about 3,000 souls were *added* to them on Pentecost. A wage earner may add to a previously existing bank account, but he does not add to one not yet started. Even so with the church.

Not one verse says the Holy Spirit “formed” the church on Pentecost. But Scofield's notes say 15 times that He did, basing his false claim on the erratic, KJV of 1 Corinthians 12:13: “For *by one* Spirit are we all baptized into one body ...” Note: (1) Neither Paul nor the Corinthians were at Jerusalem then; they were not yet saved. To use the KJV of 1 Corinthians 12:13 is to depend on “a broken tooth and a foot out of joint” (Prov. 25:19). No verse supports the KJV of 1 Corinthians 12:13, not one. (3) Seven clear verses say that Christ baptizes believers *in* the Spirit (Mt. 3:11; Mk. 1:8; Lk. 3:16; Jn. 1:35; Acts 1:5; 2:33; 11:16). The KJV men were anti-immersionists; they refused with questionable honesty to translate *baptizo* which always means immersion. (5) The Greek preposition *en* should be our English “in.” (6) The word “Spirit” is not capitalized in the Greek, and the context does not demand a capital S. (7) The Greek reads “For *in* one spirit we were all immersed into one body” and that body is clearly identified in verses 24, 27 as the church-body at Corinth. (8) Paul uses the identical phrase, “in one spirit,” in Philippians 1:27 and for the same reason — church unity. (9) “Body” in 1 Corinthians 12:13 is synonymous with “building” as a metaphor of a church; in each case a visible unity

and an *assembly of parts* is required. (10) A church has to assemble to be a body.

A body is always local, visible and real just as an assembly is. It is all together in one place at one time.

Every mention of a church in Acts demands an assembly, as each context shows. No reason exists for arguing that *ekklesia* changed its Septuagint meaning, or as Jesus used it. He *built* His church, implying structure and a framework, as every metaphor used for a church demands. What is there about a universal church to build? It has no organization, officers or ordinances; it has no address, responsibility or accountability; it has no identity, likeness or integrity. What does it have — besides obfuscatory words?

The debated plural in Acts 9:31, KJV — “Then had the churches rest” is correct as it is. The RSV singular is wrong because it violates all previous uses of *ekklesia*. And the plural has more Greek manuscripts to support it.

Acts 15:41 says that Paul “went through Syria and Cilicia confirming the churches.” But Scofield downgrades and deconfirms real churches by stressing a foggy universal church which he wrongly calls the “true” church!”

No universal church is seen in Acts; it has no acts to report and it has no facts

for support.

The KJV used “assembly” for *ekklesia* honestly in three places (Acts 19:32, 39, 41). These verses concern a town meeting of Ephesian citizens qualified to vote and act as a body. What if our Bibles used “church” here, as elsewhere? The confusion would be similar to the present 16 conflicting definitions of church in a good dictionary.

To be true to the Bible, cross out all 112 uses of “church” and write in “congregation” instead. English Bibles before the 1611 KJV *did just that*. But King James did not like the Puritans or Baptists, hence these errors.

5. The Apostle Paul used *ekklesia* as an assembly or congregation.

Paul used the word “body” as a metaphor for a congregation. A metaphor is only a partial likeness to its antecedent. Thus, “the student body met in the assembly room” but when those students disperse for the last time they are no longer a body. Just so, Christians must be subject to assemble, or meet together regularly, in order to be called a body — or a church. The Christians at Rome were not a part of the body at Corinth or at Ephesus. Of course, interchurch fellow-

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ship was good then as it should be now.

Paul was not a member of the church-body at Rome when he wrote Romans. But he used the editorial “we” in many places; in others he used “we” and “ye” interchangeably. He could use “we” to identify with Christians everywhere. All six uses of “church” in Romans demands real, local assemblies. The plural “churches” is used in 16:4 accurately, whereas most modern writers would use the singular, inaccurately.

Paul used church 31 times in his Corinthian letters, twice in Galatians.

In the Ephesian epistle, “church” is found nine times, each time singular. The generic sense is employed, as in 5:23: “For the husband is the head of the wife, even as Christ is the head of the church; and he is the savior of the body.” Notice the singular husband, wife, church and body. Yet many liberal writers will universalize and vaporize “church” but not the husband or wife. Why are they so unfair? Or does your wife introduce you with “This is my local husband.” And do you say, “This is my local wife.” Why, then, does anyone ever, ever, speak redundantly of a “local church?” The New Testament never does. Every true church is local — no exceptions.

But Salem Kirban is currently capitalizing on this unreal, non-local, universal church fantasy. He is asking \$100 from gullible people to join his non-resident, long-distance, remote-control “Church of the Second Coming.” If he had tried that in 55 A.D. Paul would have clobbered him mercilessly.

The church at Ephesus was like a building “fitly framed *together*” as 2:21 says so well. No unreal, universal church can fit into that good verse. The Ephesians knew very well what an *ekklesia* was. They had a town-assembly long before Paul appeared — and he knew also what *ekklesia* meant.

The church at Ephesus was also like a body “fitly joined *together* and compacted by that which every joint supplieth (4:16). No mystical body here; no ghost-body, or phantom, or will-o’-the-wisp, or ephemeral or imaginary universal nothingness here. It was a real church, as real as anybody’s real body.

Take your body and treat it as some do with Christ’s body. Dissect it, disembody, dismember, disintegrate, dislocate, disorganize, dispel, dissipate, dissemble, distribute and disperse it all over the world. Then what sort of body does one have left?

As for Christ having many bodies — no problem. Since Christ is “the head of every man” (1 Cor. 11:3), He can as easily be

the Head of every church. For He is universal, and *He* promised to be with us all to the end of this age. As Conrad Hilton is the head of his worldwide system of hotels, he is also the head of each one of his many hotels. No problem there.

A real problem is — how can any *body*, real or metaphorical, be always disconnected and dispersed, never meeting together in this age, and yet be called a body? To speak of all Christians as “the Body of Christ” is using words liberally — as liberals do — wresting the Scriptures from sensible meaning.

Church and body are used synonymously in Colossians 1:18, 24, meaning the church at Colosse and by implication all similar churches. Ideally, each church is “knit together” as Colossians 2:2, 19 says so beautifully. And what can be more opposite than a “universal” church which is *never* together on earth?

Every New Testament metaphor of church demands locality, cohesiveness and visibility.

“Togetherness” describes each real church, in New Testament times as well as now.

6. Many scholars retain the original meaning of *ekklesia*.

Perhaps everyone would also if the Roman Catholics had not foisted

the catholic-universal idea upon Christendom so skillfully.

J. B. Moody in his book, **My Church**, preface — “The overwhelming majority of the Christian world, with all public writers and speakers, misuse and abuse the right use of the word ‘church’ ... I would no more speak falsely of Christ’s church than I would of Him.”

Roy Mason in **The Myth of the Universal, Invisible Church Theory Exploded** — “There is no mention of a universal church in the Bible ... Christians in the early centuries knew nothing of such ... In their writings they don’t speak of an all-embracing, spiritual, universal, invisible church ... They knew the Greek language too well to try to use the term *ecclesia* in such a sense ... When the Protestant reformers split the Catholic world they rejected the Roman Church as the Universal Visible Church, but they did not go back to the New Testament Church type ... They promoted the Universal *Invisible* church.”

Dr. Henry M. Morris in **The Bible Has the Answer** (Baker, 1971) — “The true church is a local group of Christian believers, not an invisible or universal entity of some kind with no physical substance, no meetings, no church officers, no ordinances, and

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no organized work of evangelism or worship or training.”

Dr. B. H. Carroll in **Ecclesia — The Church** — “Locality inheres in Ecclesia. There can be no assembly now or hereafter without a place to meet.”

Dr. C. E. Tulga in **The Nature of the Church** — “There is no actual functioning universal church, invisible or visible, in existence today. Nowhere is such an idea taught in the New Testament. All redeemed men and women of all ages, whether on earth or in heaven, belong to the family of God (Eph. 3:15). Every born-again believer is in the kingdom of God (Jn. 3:5) ... Interdenominational fundamentalism must have as a basis of unity a speculative invisible church, a church not found in the New Testament but invented and used by Augustine, Luther and Calvin as a useful device for holding a contradictory mixture together.”

About 45 other scholars could be quoted in the same vein.

Let us take the halo off from the imaginary universal church and place it on real churches where it fit so well in the first Christian century.

It is not fair to use the mediaeval “catholic” idea for the church Christ built. To do so covers real churches

with a fog. If Satan had tried to obscure and smoke-screen real churches, how could he have done more or worse than by inventing the universal church idea? Yet some writers downgrade real churches by using a small c for them, but a capital C for their imaginary church!

Many precious verses on churches in the New Testament are robbed of their practical values by those who say they refer to the universal, invisible church. This is cheating Christ and His people. Do not read Scofield’s pages from the bottom up! While most of his footnotes are very good, some are very, very bad.

Verses urging real church unity are misapplied and weakened; many passages are rendered powerless; the influence of real churches is dissipated, and the glory belonging to real churches is frittered away — all by this universalism.

The universal church idea invites proselyters and cultists to seduce those who belittle real churches; it also encourages mavericks, floaters, footloose and irresponsible people to neglect real church membership.

The universal church is an “incomprehensible, interdenominational conglomeration” of catholic-protestant ecumenical ecclesiology.

The universal church

idea condones non-resident membership of millions of people who give money to non-church causes, thus robbing real churches.

A real New Testament is togetherness; the universal church is just the opposite.

The universal church needs no pastors, teachers or musicians, so why have expensive schools for them: And why ask real churches to support such needless schools? And if all pastors and professors had to depend for salaries on the universal church only, they would soon change their theology.

What is everybody’s

business is nobody’s business. The universal church gives no challenge; it evokes only a neutral or a negative response, such as “Ho-hum (yawn); that’s away out there; I can’t see it; it doesn’t reach me; it’s a phantom. Why does my pastor, or professor, divert attention from my real church that I love and understand.”

The entire New Testament focussed sharply on real churches. Let each Bible-believing Christian do likewise now, giving to Christ and His nearby church full attention, complete loyalty, and body-like cooperation. □

Today

To be alive in such an age!
With every year’s a lightning page
Turned in the world’s great wonder book
Whereon the leaning nations look.

When men speak strong for brotherhood,
For peace and universal good,
When miracles are everywhere
And every inch of common air.

Throbs a tremendous prophecy
Of greater marvels yet to be.
Oh thrilling age, Oh willing age!
Seeing beneath the world’s unrest
Creation’s huge untiring quest.

WNR . . .

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National Day of Prayer Is Unconstitutional, the Constitution Is Unconstitutional.” — Conservative legal experts say a federal district judge in Wisconsin had no legal basis for declaring the National Day of Prayer unconstitutional — and predict the decision cannot stand. “If the National Day of Prayer is unconstitutional, then the Constitution itself is unconstitutional,” Mathew Staver, president of Liberty Counsel and dean of the Liberty University School of Law in Lynchburg, Va., told CNS. “The National Day of Prayer — or prayer itself — is older than the Constitution,” Staver said. “There is no question it will be overturned by the U.S. Supreme Court.” — CNS

SEED . . .

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that their eyes were filled with tears, and they did look exceedingly silly. And others cunningly wrought the leaves into rolls, and did set fire to the end thereof and did suck vehemently at the other end thereof, and did look grave and calf-like; and the smoke of their torment ascended up like a fog.

“And the cultivation thereof became a great and mighty business upon the earth; and the merchants waxed rich by the com-

merce thereof. And it came to pass that professed saints of the Most High defiled themselves therewith; even the poor who could not buy bread, nor books, nor shoes for their little ones, spent their money for it. And the Lord was greatly displeased therewith, for His Word said, ‘Wherefore do ye spend money for that which is not bread?’

“I beseech ye therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Rom. 12:1).

“Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body” (1 Cor. 6:19, 20).

“But with one accord they exclaimed, “We cannot cease from chewing, spitting, snuffing and puffing!” — Copied.

PERDUE . . .

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the gospel. What is the gospel? It is the good news that Jesus Christ has come to save sinners. That Jesus Christ died for sinners. That Jesus took our sins upon Him, nailed them to His cross, buried them with Him and took them all away, and rose again the third day. Jesus

is victorious over our sin. Listen, that is good news to sinners [who] realize that they come short of the glory of God. That is why things have to be in the proper order. You must be saved first. Baptism does not save you. The gospel saves you (1 Cor. 15:1-4). You must trust in the Lord Jesus Christ.

Lastly, baptism is not a part of the gospel. Why is that important? Because we are saved by the gospel and baptism does not save us. Baptism is a figure of the gospel. It takes the gospel to be saved. But you don’t even have to believe in baptism to be saved. Once a person is saved, they need to be baptized. The gospel stands alone by itself. We read in First Peter 3:21 that

baptism is the answer to a good conscience toward God. Baptism is in response to the good conscience of the saved person’s salvation. By being baptized, the individual is declaring that Jesus Christ is my Savior.

The blood of Jesus Christ cleanses us from all sin, and not baptism. In baptism, we acknowledge that He has cleansed us from our sin. It is the blood and not baptism that cleanses us from our sin (Rev. 1:5). Baptism is a figure of that work which has been done in us. It is [the] answer to a conscience that has already been made good. How? It was purged by the blood of Jesus Christ (Heb. 9:14). □

My Saviour**By T. J. Bolding**

The Saviour placed from heaven above
His wondrous claim on me.
And I surrendered to His love
That day His own to be.

The Lord is all I ever need,
His best He will supply;
With manna He my soul will feed,
On Him I can rely.

He is my life, my everything;
He is my all-in-all,
He makes my weary heart to sing,
He answers when I call.

With Christ I walk along life’s way
In fellowship divine;
And it’s enough for me each day
To know that He is mine.



Dr. John Grebe

The following is excerpted from David Bradbury, “A Reluctant Convert from Evolutionism,” Persuaded by the Evidence (Master Books, 2008), edited by Doug Sharp and Jerry Bergman chapter 2: In 1949,

I graduated from the University of Michigan with a science degree and a firm belief that biological evolution was the proper scientific explanation for life as observed on earth today. ... I was a firm believer in and outspoken defender of chance evolution for the next three decades. Even today I still well recall (now with some embarrassment) the warm glow of intellectual superiority I felt as I confidently assured less well-educated others about how ‘molecules to man’ evolution was well and scientifically established. ...

Interestingly the circumstance prompting my first, admittedly belated, effort to examine this evidence came only upon a surprise encounter with what I perceived to be a

totally reckless and unfounded challenge made before the Texas State Board of Education in November 1969. This was in the form of a \$1,000 (more than \$10,000 in today’s value) offer by a Mr. John Grebe to anyone (board member, scientist, college professor, or other) able to provide any first example of physically verifiable evidence (or even a basic mathematical model) sufficient to elevate the then hypothesis of macroevolution up to the status of scientific theory as then being proposed for inclusion in new textbooks under consideration.

Once I discovered that this challenge was still open, I seriously set out to collect this easy money. Sure, the dollars involved provided immediate incentive, but my greater desire at the time was to publicly embarrass this Mr. Grebe and put an end, once and for all, to such irresponsible attacks by so-called ‘creationists’ on what I then accepted as well-established scientific determinations.

I started by leafing through multiple textbooks to select representative claims. Then it was off to the science archives in local and university libraries (these were pre-Internet days) to locate and copy the

original source data from the supporting experiments that would compel Mr. Grebe to part with his money and eat humble pie.

At the time, I expected to quickly select from any number of verifiable confirmations that the progressive steps involved in macroevolution had indeed been checked and double-checked by responsible scientific experiments.

However, to my disappointment and near disbelief, I could find no such objective confirming evidence anywhere then—nor after following years of continuing search is there any to be found, even today. Indeed, this continuing absence only further confirmed that none of the claims purporting to qualify macroevolution as scientific are supported by the physical verification criteria required in the universally taught empirical (or Baconian) scientific method. ... All I could find in general-use texts then, and still in most texts today, were unsupported claims, statements, and assertions reflecting the consensus acceptance (‘beliefs’) of the prevailing evolutionary community.

Even with this troubling realization, my school-instilled trust in science as the best, if not only, method

to compellingly establish physical truths was so deeply embedded, I continued to wrestle with this problem for a number of additional years before finally conceding that perhaps Dr. Grebe’s \$1,000 challenge was not in as much danger as I had initially presumed.

This change was also further influenced by my learning that the man issuing this challenge was actually Dr. John J. Grebe, the excellently credentialed director of basic research for the Dow Chemical Company, and not the irresponsible know-nothing I initially presumed. Also, that his offer was directed toward the leading evolutionists of the day (Simpson, Dobzhansky, Ayala, Grant, etc.) then championing the elevation of evolution from its long-accepted status of hypothesis to far higher status of theory in the next generation of undergraduate science text books...

Gradually, throughout the course of this now 50-year, sometimes wavering, and often sputtering venture, many unexpected good things have come my way. I started out as a happy, trusting, but scientifically misinformed atheist thinking I knew a lot more

(See **GREBE** on page 24)

Dr. John Grebe’s Challenge To Evolution



The Bird Feeder

I bought a bird feeder. I hung it on my back porch and filled it with seed. What a beauty of a bird feeder it was, as I filled it lovingly with seed.

Within a week we had hundreds of birds taking advantage of the continuous flow of free and easily accessible food. But then the birds started building nests in the boards of the patio, above the table, and next to the barbecue.

Then came the poop. It was everywhere: on the patio tile, the chairs, the table — everywhere!

Then some of the birds turned mean. They would dive bomb me and try to peck me even though I had fed them out of my own pocket. And other birds

were boisterous and loud. They sat on the feeder and squawked and screamed at all hours of the day and night and demanded that I fill it when it got low on food.

After a while, I couldn't even sit on my own back porch anymore. So I took down the bird feeder and in three days the birds were gone.

I cleaned up their mess and took down the many nests they had built all over the patio. Soon, the back yard was like it used to be — quiet, serene — and no one demanding their rights to a free meal.

Now let's see. Our government gives out free food, subsidized housing, free medical care and free education, and allows anyone born here to be an automatic citizen.

Then the illegal's came by the tens of thousands. Suddenly our taxes went up to pay for free services; small apartments are housing five families; you have to wait six hours to be seen by an emergency room doctor. Your child's second grade class is behind other schools be-

cause over half the class doesn't speak English. Corn Flakes now comes in a bilingual box. I have to "press one" to hear my bank talk to me in English, and people waving flags other than "Old Glory" are squawking and screaming in the streets, demanding more rights and free liberties.

Just my opinion, but maybe it's time for the government to take down the bird feeder. If you agree, pass it on; if not, just continue cleaning up the poop. □

GREBE . . .

(Continued from page 24)

about evolution than I really did, whereas today, thanks to a loving Christian wife, much fascinating research (all without the range of those seeking to separate wheat from chaff), thoughtful advice from patient evolutionists and non-evolutionist advisors, and a resultant deeper understanding of the intricate processes involved in macroevolution, I've come full circle. Once the artificial 'intellectual' (scientific) barrier against religion posed by evolution was exposed, and serious consideration again given to spiritual matters, my return to Christianity has been

personally most rewarding.

For a while I was led to accept Richard Dawkins's view that "Darwin made it possible to be an intellectually fulfilled atheist," but having once been blind, it makes the truth and light available to all mankind in Scripture all the more appreciated.

Conclusion: David Bradbury eventually became a Bible-believing Christian, and he re-offered Grebe's challenge.

On January 28, 2002, he wrote, "This \$1,000 challenge remains open (and uncollected). Until someone (teacher, board member or professor) can cite even a single example of empirically confirmable evidence that random shifts in gene frequency acted upon by natural selection can (or does) cumulatively collect to produce macro-evolutionary change, it would appear only reasonable to responsibly refrain from introducing such conjecture as proper scientific theory to students and to the public"

["Report on Comments on Proposed Modifications to Draft of Ohio Science Academic Content Standards," <http://www.arn.org/docs/ohio/ohioreport020402.htm>, viewed April 5, 2010).

[Fundamental Baptist Information Service.]

Fellowships And Conferences

SIoux FALLS, SD

October 3-6, 2010, Empire Baptist Temple, 412 S. Hawthorne Ave., Sioux Falls, SD 57104, Erich P. McCandless, Pastor.

**Our Talks Are Often in First Draft
Lots of Corrections are Necessary
James 3:2**