

The Baptist CHALLENGE

a voice of independent Baptists

VOL. L, No. 6

June 2010

WHOLE NO. 547

Eye Salve For Religious Owls and Bats

By L. D. Gibson

Before beginning this article, I spent many hours studying the etymology of the word *Ekklesia*. Experience has taught me the importance of having the right word in the right place.

Many years ago I prepared a program for The Ohio Baptist Association. On that program was this subject, "The immanence of God and the transcendence of God" by Prof. W. T. Napier of Huntington, W. Va. When I gave the program to the printer, I said, "I would like to call your attention to the spelling of the word immanence." I said, "Please spell it just as it is in the manuscript." He assured me that his man never made a mistake and one glance at the subject he would know the right word.

A short time thereafter I called at the shop for the programs. When they gave me the programs there was one of the programs on the outside of the package for

inspection. I looked for the word immanence and to my surprise and disappointment the word was spelled imminence. When I lifted my eyes from the program the man said, "Anything wrong?" I replied, "Yes, you did the very thing that I told you not to do." He said, "Brother, it's your mistake there is no such word in the English language." He picked up a dictionary and said, "You should consult authority before you use words that you know nothing about." I said, "Do you have an unabridged dictionary?" He replied, "Yes sir." I said, "Let me have it and if I can't find the word immanence, I will plead guilty to your implied charge of stupidity.

He brought me the dictionary and I turned to the word immanence and said, "Take a look at that word and compare it with my manuscript." He said, "It's our mistake, but it

doesn't hurt the program for not one person out of a thousand would know any difference." I said, "I can think of a score or more of persons who will likely attend that meeting who will know the difference and out of deference to them I demand a correction." He reprinted the program without extra charge.

I have given you this bit of my experience to impress upon your mind the importance of selecting the proper words in the discussion of any subject.

Now let us look at the word, *Ekklesia*, and I quote from the late Boyce Taylor. "Before we go further in the study of revelation it will be well for us to get clearly in mind our reasons for saying that *Ekklesia* never means anything but an organized assembly."

"Every man's interpretation of revelation depends on what he means by the word *Ekklesia* or church. If he starts wrong by

perverting the words of the Lord Jesus and making His *Ekklesia* mean a universal, invisible, unorganized, and unassembling body, then his whole exposition of revelation will be heretical and will drip with ambiguity. He lays a heretical foundation and his building will be hay, wood, and stubble. So we want to go patiently into what the New Testament means by the word *Ekklesia* or church. We maintain that in every place where it is found in the New Testament, whether used of Israel in the wilderness or of the church of the first-born in heaven or the citizens of Ephesus or of a New Testament church, it always and everywhere refers to an organized assembly. We think we have good and sufficient reasons for maintaining that position. Our readers will have to be the jury to render the

(See OWLS on page 11)

Quiz The Pastor

Is There Any 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 weeks 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 years for Rachel, which consisted of fourteen years (Cf. 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 that 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 up 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 (Jew) until the fulness 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 Revelation 7:1-8 we have John’s description of the sealing of the servants of God. All of those who are sealed are Jews and not one Gentile among them, and this raises the question where are the Gentile believers if the tribulation 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 Revelation 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, for 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 the people. □

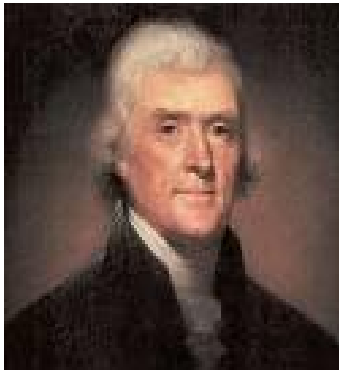
THE BAPTIST CHALLENGE

M. L. Moser, Editor
Pastor Emeritus
CENTRAL BAPTIST CHURCH
15601 Taylor Loop Rd.
Little Rock, Arkansas 72223
Church Phone: (501) 868-7703
Email: mlmoser1@juno.com
Editor’s Phone: (501) 258-3221

**An atheist is a man who has
No invisible means of support**

“The fool hath said in his heart, There is no God.”
Psalm 53:1

God In Our Government



The Third President

Thomas Jefferson

In his first inaugural address on March 4, 1801, he said:

“... acknowledging and adoring an overruling Providence, which by all its dispensations proves it delights in the happiness of man here and his greater happiness hereafter — with all these blessings, what more is necessary to make us a happy and prosperous people?”

He closed with this prayer:

“And may that Infinite Power which rules the destinies of the universe lead our councils to what is best, and give them a favorable issue for your peace and prosperity.”

After four years in the presidency, Jefferson was still an humble man relying on God for guidance and

ready to say in closing his second inaugural address on March 4, 1805:

“I shall need, too, the favor of that Being in whose hands we are, who led our fathers, as Israel of old, from their native land and planted them in a country flowing with all the necessaries and comforts of life; who has covered our infancy with His providence and our riper years with His wisdom and power, and to whose goodness I ask you to join in supplications with me that He will so enlighten the minds of your servants, guide their councils, and prosper their measures that whatsoever they do shall result in your good, and shall secure to you the peace, friendship, and approbation of all nations.”

You Can't Do Much About Your Ancestors But You Can Influence Your Descendants Enormously.

“But as for me and my house, we will serve the Lord” — Joshua 24:15

Smyth Not Founder of Baptist Church

Proof by Baptist Author — Refute Claims of Some

By D. N. Jackson
(From American Baptist)

The purpose of this article is to refute the claim by some that John Smyth of England and Holland was founder of the Baptists. To do this we shall examine proof offered taken from some Baptist authors, which our opponents twist to suit themselves. We make no effort to vindicate all positions taken by some of the authors, still what they do say does not support the claims of our opponents.

It is not difficult to refute their contention that John Smyth founded the regular Baptists. Now let's examine some of our opponents' garbled evidence.

W. J. McGlothlin, in “Baptist Confession of Faith,” page 50, says that the “**English** Baptists arose in the Netherlands” (Holland), not the regular Baptists. On page 308 Dr. McGlothlin, speaking of early settlers to North Carolina, said they were the General Baptists from England.

Whitsitt, in “A Question in Baptist History,” page 11: “Immersion baptism does not appear to have been

practiced or pleaded for by either Smyth or Helwys, the alleged founder of the General Baptist Denomination in England.”

Again, page 66: “In view of these three confessions by Mr. Smyth that he baptized himself it is vain to appeal to the fraud that has been foisted upon our Denomination by the English General Baptists. This is the first instance in our history where resort has been had to such unworthy means to support our cause. Let us trust in God that it shall also be the last.”

It matters not whether John Smyth was sprinkled properly baptized, or baptized himself, for he had no connection whatsoever with the regular Baptists. If he had any connection with any Baptist group, it was the English General Baptists. And even if these writers should claim (which they do not) that Smyth did found the Baptists in “England” even then it would be only England, not the first Baptists in the world.

Henry C. Vedder,

(See SMYTH on page 4)

God Is Incomprehensible

Isaiah 55:8,9

By **Thomas R. Smith, Pastor**
Mt. Zion Baptist Church
St. Clair, MO 63077



“For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts” (Isa. 55:8, 9).

It will never be possible in this life for finite man to fully comprehend God who is infinite. This is part of the great adventure of life—learning to know God who is so wonderful that we will never know Him completely.

One of the common mistakes of man is to think that God is like us in His attributes and character. Normally, we do not think like God, feel like God, or see things the way He does. We certainly do not always know what God is doing or why He is doing it. His ways are higher than our ways, and His thoughts are higher than our thoughts.

We all have heard people question and blame God concerning certain events as though we know better than God. In reality, God is often doing things or allowing things for purposes that we do not fully comprehend. God is so mighty, so immense, and so perfect that we will never exhaust the

need to continue in our lifelong pursuit of knowing Him.

We are introduced to the Almighty Creator and Sustainer of the universe at the time of salvation. The unconverted man cannot know Him nor understand His ways. The natural man cannot receive the things of God nor can he know them because they must be spiritually discerned.

When we were without Christ, we did not have the capacity to know God. We could learn things about God, but we could not have a personal relationship with Him. When a person is born again, he is instantly indwelt by the Holy Spirit of God who is with us to teach us and guide us into truth. The Spirit of God

enables us to understand spiritual reality.

As Christians, we are instructed to “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ” (2 Pet. 3:18). The more we read and learn about God in the Bible, the more we comprehend about His character and His ways.

One reason that this should be a priority in our lives is because God wants us to become more like Him. Throughout our lives, we exchange our views and opinions for His truth, and our ways for His ways. Though we will never fully know Him in this life, our purpose is to increase in the knowledge of God and grow in our understanding of Him. □

SMYTH . . .

(Continued from page 3)

“Short History of Baptists,” pages 135, 138 says: “The first church of English Baptists was not organized on English soil, but in Holland ... Smyth died in 1882, but before that the church he had been instrumental in founding had disappeared from Holland. Persecution seems to have

become less severe in England, and Thomas Helwys and others returned to London, probably sometime in 1611, and founded the first Baptist church composed of Englishmen known to have existed on English soil. This church was also Arminian in theology and churches of this type came to be called **General Baptists**.

What a pity anyone

would pervert the words of a dead man. Even Vedder did not say John Smyth founded the first Baptist church in the world, but that it was the first one to be composed of Englishmen in modern times. But regular Baptists who have existed from the apostolic days, do not trace their lineage through the General Baptists. In fact, they do not have to go through Baptists

of the regular order in England, as they can trace a line through other sources, even through the Welsh Baptists.

Thomas Armitage, in “History of the Baptists,” completely destroys the claim that John Smyth founded the Baptist church. On page 454 we read: “Meanwhile the question

(See **SMYTH** on page 5)

SMYTH . . .

(Continued from page 4)

had arisen with Helwys and his followers whether they were doing right by remaining in Holland, to avoid persecution in England, and at the peril of their lives they had returned to London, in 1611, and formed the first general Baptist church there, 1612-1614.”

Dr. Armitage says this church was *General Baptist*, and he does not even say that Smyth founded it, as Helwys and others returned from Holland, where Smyth died, and they organized the General Baptist Church.

Why cover up the true facts about Dr. Armitage’s history? Turn to the title page and read this: “A History of the Baptists; Traced by their Vital Principles and Practices, from the time of Our Lord and Saviour Jesus Christ to the year 1886,” the year the book was written. He says Baptist principles and practices go back to Christ on earth.

But let’s go on with Dr. Armitage, page 149: “Without casting ungenerous reflections upon any Christian body, it may be said that as to substance and form, the most accurate resemblance to this picture of the Apostolic churches, is *now found in the Baptist churches of Europe and America*. Dr. Duncan reports: “That when Gesenius, great

German Hebraist and Biblical critic, first learned what Baptist churches were, he exclaimed: ‘How exactly like the primitive churches!’ So Ypeig, late professor of Theology in the University of Groningen, and Dermont, Chaplain to the King of Holland, who, together, prepared a History of the Netherland’s Reformed Church for that government, have the same principles in view when they say:

“We have now seen that the Baptists who in former times were called Anabaptists, and at a later period Mennonites, were originally Waldenses, who, in the history of the Church, even from the most ancient times, have received such a well-deserved homage. On this account the Baptists may be considered, as of old, the only religious community which has continued from the times of the Apostles; as a Christian society which has kept pure through all the ages the evangelical doctrines of religion. The uncorrupted inward and outward condition of the Baptist community affords proof of the truth contested by the Romish church, of the great necessity of a reformation of religion such as that which took place in the sixteenth century, and also a refutation of the erroneous notion of the Roman Catholics that their denomination is the most ancient’.”

Dr. David Benedict, “A General History of the Baptist Denomination,” who some say taught that John Smyth founded the Baptist church. Far from it. On page 327 Dr. Benedict says:

“John Smyth, the man who is said to have baptized himself, and thereby acquired the name *Se Baptist*, is distinctly announced by Mr. Taylor, their historian, as the founder of the English General Baptists, and that the society grew out of the division of Robinson’s congregation in Holland, nearly two and a half centuries ago.”

On page 326 Dr. Benedict distinguishes between the General Baptists and “their more orthodox brethren,” meaning the regular Baptists. Here are Benedict’s own views, found on page 337, foot-note:

“From all the fragments of history I am inclined to the belief that Baptist churches, under various circumstances, have existed in England from the time of William the conqueror, four or five centuries prior to those of which any definite accounts have come down to us; and that the more the history of the dark ages is explored, the more this opinion will be confirmed. Baptist churches, in persecuting times, are merely household affairs—which must of necessity be hid from public view. More than three centuries had elapsed

before any of the Baptists of England had any knowledge that a church of their order existed in Chesterton. In 1457, Mr. R. Robinson brought the facts to light by examining the MS records of the old bishop of Ely.”

Again on page 343, Benedict says: “Rev. Joshua Thomas, a native of this country (England) in 1778 published a history of the Welsh Baptists from the year 63 to that time.”

I have Thomas’ great history in my library, and can verify the statement made by Dr. Benedict. Baptists were in the British Isles in A.D. 63.

Thus we have shown by historians our opponents often quote and garble that John Smyth had no connection whatsoever with the regular Baptists, the same having come down through the centuries since their origin in apostolic days. Those making the claim that John Smyth founded the Baptists are found more frequently among the so-called “Church of Christ” preachers, whose ecclesiastical father is Mr. Alexander Campbell. Let us hear Dr. Benedict, when they quote and misrepresent, on the name of their church:

“As long names are inconvenient in historical relations, I have in all my narratives, when this people are referred to, styled them Campbellites, or Reformers,

(See **SMYTH** on page 7)



Who Are Good Patriots?

Who are good patriots? The answer to this question requires a definition of patriotism. Patriotism is sacrificial love for one's 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 involves the whole of the interests of the whole of our people, while partisanism involves party interests for a part of the people.

(2) We should ever remember that partisanism 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 partisanism 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 partisanism 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 the coming 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 loyalty 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 American people 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 the 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. □

The strength of a man consists in finding out the way God is going, and going that way.

“I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of light.” John 8:12



Hen Or Egg?



In answer to the question “Which came first, the hen or the egg?” A curator of birds at the United States National Museum in Washington D.C. made the following comment:

“The question is one that appears, superficially, like a really fair thing to ask, but inasmuch as both are stages in the development of the same organism the question loses meaning. One might as well ask: which came first, the child or the adult? The cases are quite comparable. It is only because from a purely human stand point, based chiefly on experience with both at the dining table, that hens and eggs seem to us to be totally distinct and unrelated things.”

Such an evasive answer is not satisfactory. A young skeptic said to an elderly lady:

“I once believed there was a God, but now since studying philosophy and mathematics I am convinced that God is but an empty word.”

“Well,” said the lady, “I have not studied such

things, but since you have, can you tell me from whence comes this egg?”

“Why, of course, from a hen,” was the reply.

“And where does the hen come from?”

“Why, from an egg?”

Then the lady inquired: “Which existed first, the hen or the egg?”

“The hen, of course,” rejoined the young man.

“Oh, then a hen must have existed without having come from an egg?”

“Oh, no, I should have said the egg was first.”

“Then I suppose you mean that one egg existed without having come from a hen?”

The young man hesitated: “Well, you see—that is—of course, well the hen was first!”

“Very well,” said she, “Who made that first hen which all succeeding eggs and hens have come?”

“What do you mean by all this?” he asked.

“Simply this, I say that He who created the first hen or egg is He who created the world. You can’t explain the existence even of a hen or egg

without God, and yet you wish me to believe that you can explain the existence of the whole world without Him!”

“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them” (Eccl. 12:1).

“For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life” (Jn. 3:16). □

SMYTH . . .

(Continued from page 5)

and so I shall at present” (Benedict’s History, page 916).

And let us allow Mr. Alexander Campbell to say how long the Baptist church has been in existence. This should settle the issue about John Smyth once and for all time. I quote Mr. Campbell, taken from “The Campbell-Walker Debate” of 1820:

“I say, while all these

sects are of recent origin, not one of them is able to furnish a *model* of their peculiarities, or antiquity, greater than I have mentioned, the Baptists times, and produce unequivocal testimonies of their existence in every century down to the present time; and the *model* of their peculiarities the Scriptures themselves afford, as far as the name *Baptist* is concerned.

That should be heard and respected by all of Mr. Campbell’s followers. And as to their own origin, we will let the late Mr. L.L. Brigrance one of their prominent preachers and writers, speak. As editorial writer of the “*Gospel Advocate*,” one of their own publications, he said in the issue for November 28, 1935, speaking of Mr. Campbell and his associates:

“Being therefore rejected and cast out of the Baptist fold, they were forced into separate religious existence ... Thus it is seen that separate religious movement began to take form about 1830.”

While crying Pentecost as the time of their origin, their own authority frankly gives a date for their origin some eighteen hundred years this side of Pentecost! □

**The Smallest Deed Is
Better Than the
Greatest Intention!**

1 John 3:18



Pakistani Christian Murdered With Ax. — A Christian in Pakistan's Punjab Province was murdered March 9 for refusing to convert to Islam. Rasheed Masih, 36, allegedly was killed with an ax by six Muslim neighbors who reportedly were business rivals. The six men were charged with torture and murder and an investigation is underway, but the suspects have not been arrested, the Compass Direct news service reported. Iqbal Masih of the Church of Pakistan told Compass Direct that Rasheed Masih and his brother Asi had been under constant pressure to recant their faith in Christ and become Muslims. Their constant refusal "gradually turned into enmity," Asi Masih said. The police reported two of the suspects had made threats of "dire consequences and death" for six months prior to the murder.

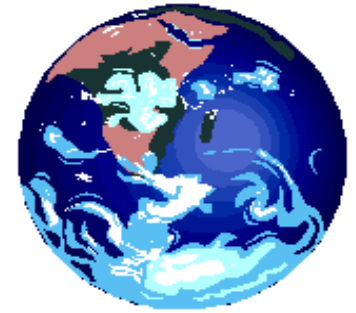
Activists Claim Free Speech Victory As "Leaving Islam" Ads Return to Buses. — A public transit authority in Florida has reversed a

World News Roundup

decision to take down banner advertisements on buses that offer help to Muslims wanting to leave their faith. Activists are hailing the move as a victory for free speech and religious freedom. Not only will the ten originally planned ads appear on Miami-Dade Transit buses in coming days, but an additional 20 ads will be run at no extra cost. The decision came after the group initiating the ad campaign threatened a lawsuit, claiming breach of contract and violation of First Amendment rights. It was confirmed in an agreement signed on Wednesday, according to lawyer David Yerushalmi, whose firm prepared a federal complaint together with the Thomas More Law Center. The bus company pulled the ads last week less than 48 hours after they had gone up, after a contro-versial Islamic pressure group complained that they promoted "anti-Islam bigotry." — CNS

"Mark Of The Beast" Idea Back On The Table. — Objections are being raised over a proposed immigration reform measure that involves a provision calling for a national ID card. Senator

Charles Schumer (D-New York) and Lindsey Graham (R-South Carolina) have proposed the biometric national ID card, but a coalition of groups has written a letter voicing opposition to it, John Whitehead, president of the Rutherford Institute, tells OneNewsNow that everyone seeking employment will be required to present the biometric ID, and employers will have to use scanners to verify citizenship. "It will contain your fingerprint, your retina scan information, even a mapping of the veins in the top of your head and other information that is uniquely identifiable to you as an individual," Whitehead explains. Personal and financial records would be included on the ID card as well, so the Rutherford Institute president warns that the idea could eventually result in government-issued radio frequency identification (RFID) tags which would allow the government to track people. If this bill is passed, the Rutherford Institute plans to file for religious objections. "As we fought cases on behalf of Social Security cards, those cases are very hard to win," Whitehead notes. "A lot of people do not want a Social Security number, [and those are] very, very difficult cases to



win." When the biometric ID idea was proposed during his administration, President Ronald Reagan referred to the cards as "the mark of the beast." Whitehead adds that the best strategy is to block the bill's passage now rather than wait to fight it in court.

Darwinian Inquisition Operating Within NASA. — David Coppedge, an employee of NASA, has filed suit over action taken against him for discussing intelligent design with other employees. Coppedge, an information technology specialist and system administrator, was demoted from a high-level job because he distributed DVDs explaining intelligent design ("NASA Threatened by Talk of Intelligence," OneNewsNow, April 22, 2010). He was accused of "creating a hostile work environment" for simply offering DVDs to fellow employees in a non-coercive manner. NASA claims the ID material is "religious," which it isn't, but

(See **WNR** on page 20)

La Voz Del Desierto

Lo Sagrado Del Matrimonio

Por M. A. Curet

La familia es la unidad completa más pequeña de la sociedad. Según marcha la familia, así anda la Iglesia, el Estado, la Nación y aun el Mundo. La familia fue la primera institución que Dios proveyó para beneficio del hombre. Debido a que fue instituida por Dios directamente, hay una santidad especial en ella.

El matrimonio fue instituido por Dios mucho antes de la entrada del pecado en el mundo. Considerando ésto, podemos entender la santidad y la cualidad sacrosanta del matrimonio. El matrimonio es una institución divina, por lo tanto es importante que entendamos cómo Dios lo planificó y con qué propósito lo estableció.

Como el matrimonio fue instituido antes de que el pecado entrara en el mundo, quiere decir que está basado en los más santos preceptos de Dios (Gén. 2:18, 20-24). Dios creó a Adán y a Eva a su imagen y semejanza. La relación entre el hombre y su esposa, en esta condición perfecta y sin pecado, era

tan sagrada y santa como la relación entre las tres Personas de la Trinidad Divina. Estos tres son uno, así también en el matrimonio, Dios dice que el hombre y la mujer serán una sola carne (Gén. 2:24; Mateo 19:4-6).

Para que el matrimonio funcione propiamente, ambos participantes deben ser temerosos de Dios. Las normas del hogar deben estar basadas en relaciones reverentes, por medio de las cuales fluya el amor de Dios en la relación familiar. Cuando un hogar es establecido sobre los principios del temor de Dios, tiene todo el potencial para una relación hermosa. No obstante, las personas algunas veces alteran o ignoran los principios de Dios debido a la dureza de su corazón.

El hecho de que el matrimonio debe permanecer bajo los mismos principios sagrados de operación establecidos de cuando fue instituido, queda indicado en la comparación que se hace de la relación entre Cristo y su Iglesia (Efesios 5:21-32). Aquí se

nos enseña que Cristo fue unido a la Iglesia en una unión eterna, y ésto debe reflejarse en la permanencia del matrimonio. El matrimonio es la relación más tierna y más sagrada de todo la vida, el “*serán una sola carne*”, que Dios dijo en Génesis 2:24, indica que uno es complemento del otro, y que el uno está incompleto sin el otro. Este es el fundamento divino para el matrimonio.

Dios ha declarado que el matrimonio es honroso (Heb. 13:4). Dios estableció el hogar para el beneficio y bienestar del ser humano. Dijo: “*No es bueno que el hombre esté solo,*” y así hizo una ayuda idónea para él. En 1ra Corintios 7:2, hay otra declaración que se refiere a la misma verdad. Dios instituyó el matrimonio para reprimir la tentación de las pasiones indebidas y para sustentar el orden social; de manera que por medio de familias bien ordenadas, la verdad y la santidad pudieran ser transmitidas de generación en generación. La paz y el bienestar de una nación dependen de la

pureza de los hogares que la forman y del esfuerzo que éstos hagan por enseñar las palabras de Dios (Deut. 6:6, 7). Dios propuso que las familias bien ordenadas transmitieran la verdad y la santidad de una generación a otra.

El decreto de Dios con respecto al matrimonio, de que “*el hombre dejará padre y madre y se unirá a su mujer ...*”, fue dictado mucho antes que todas las demás leyes de Dios. Como tal, dicho decreto constituye la base fundamental de toda la legislación humana, y eso certifica contundentemente la afirmación de que la paz y el bienestar de la nación, dependen de la pureza de los hogares que lo farman.

El marido debe amar a su mujer “*asi como Cristo amó a la Iglesia, y se entregó así mismo por ella*” (Efesios 5:25). Esta es la clase de amor que sólo Dios puede dar, es el amor ágape, la clase de amor más elevada que puede existir. Esta clase de amor siempre procura el mayor bienestar

(Vea CURET en la pág 10)

El Ocultismo Tan Antiguo Como La Biblia

La seducción de lo oculto está casi siempre en la base de la adquisición del conocimiento y el poder. En realidad el conocimiento es

poder, por ejemplo: el conocimiento anticipado significa saber algo antes que suceda.

Imaginate el poder que tendrías, si supieras los sucesos antes de que ocurran. Podrías hacerte multimillonario apostando a la lotería, carreras de caballos, etc. Saber algo antes de tiempo significa que tienes algún vínculo con un tipo de poder que puede ordenar acontecimientos futuros. Satanás tiene una capacidad limitada de hacer eso, manipulando a la gente y engañándola.

Todo lo que él hace es una falsificación del cristianismo. La clarividencia es profecía falsa, la telepatía es oración falsificada, la sicokinesia es un falso milagro divino y los

espíritus guías son una falsificación de la dirección divina. ¿Para qué quieres tener un espíritu guía si puedes tener al Espíritu Santo como tu guardador? Los anhelos infinitos se pueden alcanzar por el conocimiento y el poder que proceden de una relación íntima con Dios.

Sin embargo, Satanás trata de hacer pasar sus falsificaciones como algo verdadero. Él logrará una entrada, si puede hacer pasar sus falsificaciones como algo verdadero. Él logrará entrar en tu vida si te puedes seducir para que te acerques al engaño del mundo, conocimiento y poder síquico.

La así llamada Nueva Era ciertamente no es nueva. Cuando el pueblo

estaba a punto de entrar en la tierra prometida, Moisés da una orden (Deut. 18:9-14). Este mandamiento está tan vigente para nosotros hoy, como lo era para los israelitas bajo el liderazgo de Moisés. Vivimos en una Canaán contemporánea donde es socialmente aceptable consultar espíritus, médium quirománticos, consejeros síquicos y horóscopos para tener guías y conocimiento esotéricos (ocultos).

Desgraciadamente esto también es así entre los cristianos. Durante una encuesta que hizo el Dr. Neil Anderson en 1990 que incluyó a 1,725 adolescentes que profesaban ser cristianos en una universidad en California, descubrió lo siguiente acerca de la actividad de lo oculto.

Número de encuestados que estaban involucrados en actividad oculta: Pro Astral 44, Levantamiento de Mesas 149, Ver la Suerte 180, Astrología 321, Lugares Tenebrosos y Dragones 286, Cristales o Pirámides 72, Tablero Güija 416, Escrituras Automáticas 35, Cartas del Tarot 99, Quiromancia 192, Guías de Espíritus 37, Pacto de Sangre 100. Total de involucrados 861. Total no involucrados 864. Total de encuestados 1,725. Casi el cincuenta por ciento de estos cristianos adolescentes indicaron algún tipo de compromiso con lo oculto.

Para algunas personas resulta difícil creer que jóvenes y viejos por igual están adorando a Satanás. Los Departamentos de Policía tratan de decir a los padres: *“Despierten sus muchachos, no están en las drogas y el sexo ilícito solamente, están también en el satanismo; hemos visto la sangre y los animales mutilados.”*

Cada práctica oculta y cada secta que Moisés dijo a los israelitas que debían evitar, desde los “inofensivos horóscopos” hasta las atrocidades de los sacrificios de animales y humanos, tienen lugar y están operando en nuestra cultura presente. □

CURET . . .

(Vino de la pág. 9)

del otro, de aquel a quien se ama. Dios nos amó con esta clase de amor, y por eso envió a su Hijo Jesucristo para que muriera en nuestro lugar.

Dios no hace provisión alguna para el divorcio, en ninguna parte, por cuanto el matrimonio fue instituido antes de la entrada del pecado, no había causa, ni razón para el divorcio. El pecado dentro del hombre es la única causa para la lujuria, los deseos, sensuales, el egoísmo y el odio, cosas que a su vez provocan causa para el divorcio. El divorcio no es, ni puede ser, una parte del programa establecido por Dios (Mateo 19:1-12). □

Iglesia Bautista El Redentor

Carretera 755, Km. 0.1, Barrio Pitahaya

H. C-1, Box 3418

Arroyo, Puerto Rico 60714

(787) 839-3669 y (787) 839-5792

Marcos A. Curet, Pastor

OWLS . . .

(Continued from page 1)

verdict as to whether our logic will hold. If you care to go more fully into this study, get a copy of Jesse B. Thomas' book, "**The Church and the Kingdom.**"

Our first reason for contending that the *Ekklesia* never means anything but an organized and assembled church is that the Lord Jesus, who is the author of the Book of Revelation uses the word *Ekklesia* 20 times in Revelation and every time He uses it, He refers to a local organized and assembling church. Seven times He uses it in the singular in naming the seven churches of Asia. Thirteen times He uses it in the plural in referring to the seven churches and their successors. Whenever He spoke of a larger group than a local church He always used it in the plural.

B. H. Carroll, for many years a teacher in Baylor University and later the organizer of the Southwestern Theological Seminary, in a newspaper controversy with W. J. McClothlin as to the meaning of the word *Ekklesia*, says, "The proposed new sense of the word *Ekklesia* destroys the essential ideas of the old word, namely, organization and assembly, and would leave Christ without an institution, an official business body on this

earth."

Our Lord Himself uses the word 23 times. Once in Matthew 16, twice in Matthew 18, and 20 times in Revelation. These 23 instances settle the meaning of the word. Back in the days when T. T. Eaton was the editor of the Western Recorder, in discussing with the "invisibleists" the meaning of the word *Ekklesia* in Matthew 16:18, he gives the seven reasons or saying the church Jesus built was a local church.

(1) That is the meaning of the word *Ekklesia*.

(2) That is Christ's universal usage of the word.

(3) That is the only meaning that would have been understood by the Apostles.

(4) This is the only church recognized in the New Testament.

(5) That is the only kind of church to which the promise has been fulfilled.

(6) That is the only kind of church adapted to human nature.

(7) That is the only kind that is suited to preach a pure gospel.

Professor H. E. Dana of the Fort Worth Seminary in his book, **Christ's Ekklesia**, page 23 says: "There were in the classical use of their terms four elements pertinent to its New Testament meaning:

(1) The assembly was local.

(2) It was autonomous.

(3) It pre-supposed definite qualifications.

(4) It was conducted on democratic principles."

Probably the Rotherham translation of the Scriptures is one of the best and most accurate of all the versions. In the appendix on page 268, in giving his reasons why he uniformly translates the word *Ekklesia* by the word assembly he says: "It is well known that the Greek word for 'church' is ecclesia and that ecclesia is strictly and fully called-out assembly." The very fact that Mr. Rotherham uniformly translates the word, *ekklesia*, "assembly" throughout the New Testament is the very strongest proof possible that he thought the word *Ekklesia* meant only an "organized and assembling" body.

Ramsay, in "**St. Paul the Traveller**," says on page 124: The term *ekklesia* originally implied "the assembled constituted a self-governing body like a free city."

Harnack, in his "**History of Dogma**," says the Catholic idea of the church sprang up in the third century. Eusibius, Tertulian, Clement of Alexandria, Hieronimus, Cornelius, and Cyprian all speak of "Holy Churches" and never of the Catholic or universal church. On page 83 of Volume 3, Harnack says: "No thought of the desperate idea of the invisible church. This would probably have brought about a lapse from pure Christianity. It is neither Biblical

nor Scriptural but is a desperate idea born in the brain of a heretic and swallowed by Scofield in our day to decoy Baptists into the camp of the enemies of the only true churches, built and preserved by the Lord Jesus Himself."

Joseph Cross, in his book, **Coals From the Altar**, says this: "We hear much of the invisible church as contra-distinguished from the church visible."

Of an invisible church in this world I know nothing; the Word of God says nothing; nor can anything of the kind exist, except in the brain of a heretic.

The church is a body; but what sort of a body is that which can neither be seen nor identified? A body is an organism occupying space and having a definite locality.

Roy D. Mason, in his book, **The Church That Jesus Built**, says something like this (I quote from memory): "A mere aggregation is not a body, there must be organization as well. A heap of heads, hands, feet, and other members would not make a body. They must be united in a system each in its proper place and pervaded by a common life. So a collection of bricks and boards would not be a house.

"This material must be built up together in artistic order, adapted to utility. So

(See **OWLS** on page 12)

OWLS . . .

(Continued from page 11)

a mass of roots, trunks, and branches would not be a vine or a tree. The several parts must be developed according to the laws of nature from the same seed and nourished by the same sap."

Bishop Hort, one of the publishers of the Wescott and Hort Greek Testament, whose scholarship and ability certainly cannot be called in question, confesses the "necessity of finding some other than etymological, grammatical, or historical grounds" on which to prove the universal church. That means it cannot be proved by the word *ekklesia* nor by the grammatical construction of New Testament days. Where does Mr. Hort say then that the idea of a universal church came from?

He says the idea of a universal church came away from this side of the New Testament from the theology of uninspired men. Note what he says. He says that the idea of a universal church is not "the proper original of *Ekklesia*:" that it is not traceable to "current usage" that the word *ekklesia* is always limited by Paul himself to a local organization which has a "corresponding unity of its own," "each is a body of Christ and a sanctuary of God." By each he means each local church.

Again he says: Paul

uniformly speaks of the individual church "as the body of Christ" (1 Cor. 12:23), "a virgin" (2 Cor. 11:2), "a temple" (1 Cor. 3:16) and in Ephesians 2:2 he refers to the church as "a holy temple." All the references are from Hart's Christian *Ekklesia*. Mr. Hart's testimony that Paul's use of the *ekklesia* in Ephesians and Colossians is to the local church at Ephesus and Colosse is especially convincing because Scofield and all the balance of the "universal heretics" go to Ephesians and Colossians to substantiate their heretical teaching.

Jesse B. Thomas, in the book **Church and Kingdom**, calls attention to the fact that in John 2:19-21 Jesus calls His own body a temple: this involved both local and visible tangibility (2 Pet. 1:16; 1 Jn. 1:1). So building in Matthew 16:18. All these allusions, according to Mr. Thomas, point irresistibly to a concrete organism. In Ephesians 2:21 (R.V.) the local church as a building and "fitly joined and compacted as a body." The first in 2:21 and the latter in 4:16.

Alexander Campbell says: "Ekklesia literally signifies an assembly called out from others and is used among the Greeks, particularly the Athenians, for their popular assemblies, summoned by their chief magistrates and in which none but citizens had a right

to sit.

"By inherent power it may be applied to any body of men called out and assembled in one place.

"If it ever loses the idea of calling out and assembling, it loses its principal features and its primitive use" (**Christian Baptist**, pg. 214).

David Lipscombe in "**Gospel Advocate**" October 28, 1926 — "There is not the shadow of any universal church in the New Testament, nor is there the representation of a tangible church or one that can be reached and associated with, save the local church."

Again in the same article, Mr. Lipscombe says: "Just so, when speaking of things common to all churches, we say the church is the body of Christ, not meaning that all the churches are consolidated to make one body, but that each and every church is the body of Christ in its locality and what is common to all is affirmed of the church as of one body. This style of speech is common. This can be its only meaning. There is no development of the church of Christ in the world save in the local church. Paul uses this same general language, of the church being the body of Christ, to the church at Corinth that he does to Colossians, Ephesians and others: 'Ye are the body of Christ and members in particular'." The church at Rome, the

church at Ephesus, at Colosse, each was just as much "the body of Christ and members in particular," as the church at Corinth.

The church at Jerusalem was a complete body of Christ before another church was established. It lost none of its completeness when other churches were planted. And every other church was as complete within itself as was this church at Jerusalem. Each church was in itself a complete body of Christ, without any reference to any other church, or churches, in existence. God has given to us the local church as the only manifestation of His body. It is the only body ordained or recognized by God as acceptable to Him. It is the "pillar and support of the truth." It is "the body of Christ."

The body of which He is the Head. "From whom the whole body fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part maketh increase of the body into the edifying of itself in love."

The New Testament *Ekklesia* continued: The Greek word for church in the New Testament is "Ekklesia." *Ekklesia* is the only word in the New Testament that is translated church. The word *Ekklesia* occurs 115 times in the

(See **OWLS** on page 13)

OWLS . . .

(Continued from page 12)

New Testament. Three times it has reference to a political meeting of the citizens of Ephesus. It is translated assembly in those three instances in Acts 19:32, 39 and 41. These three instances of the word *Ekklesia* establish very clearly two things about the meaning of the word.

The Greek *Ekklesia* in the city of Ephesus was an organized body and an assembling body. In the whole 115 times it occurs in the New Testament, it is never used one time with any other meaning than of an assembly that assembles and that is organized.

As George W. McDaniel well said: "Among the Greeks, *ekklesia* was the assembly of the citizens of the free city-state gathered by a herald's blowing of a horn through the streets of a town. It is of the citizens of Ephesus that it is thus used in Acts. Two things were clear, namely the citizens were organized and gathered.

The word, *ekklesia*, is used once in Acts 7:38 of the congregation of Israel assembled before the tabernacle in the wilderness by the blowing of a silver trumpet. Again, two things are made clear, namely, the *ekklesia* was organized and gathered.

The word, *ekklesia*, is used once in Hebrews 12:23: "The church of the Firstborn." As used in that

passage it has the same essentials. When there spoken of they are assembled and organized. These expressions all show that they will be assembled when thus spoken of: "Are come unto Mount Zion"; "unto the city of the living God" "unto the heavenly Jerusalem" unto "an innumerable company of angels" "which are written in heaven" "to the spirits of just men made perfect" "and to Jesus the Mediator of the New Covenant." All these things show that this church was gathered in heaven. That they were organized as well as assembled is proven by the facts that the names of this assembly are written in heaven; both essentials are there — organized and assembled.

These are the instances found in the New Testament where the word *ekklesia* refers to some gatherings except a local Baptist church. In every one of them, whether of the citizens of a Greek city, or the gathering of ancient Israel before the tabernacle, or of the gathering of the church of the Firstborn in heaven, it had the same two essentials included namely, organization and assembly. In every other instance of its use in the New Testament the word *ekklesia* refers to a local Baptist church. One of the established rules of the interpretation of God's Word, in Greek as of all other languages, is that if

the ordinary meaning of the word will make sense, even in a doubtful passage, then its ordinary meaning is the correct meaning. Therefore, we maintain that in all the other 110 passages where the word *ekklesia* is found in the New Testament, it will not only make good sense and not contradict other Scriptures, but it will harmonize the whole New Testament with itself and that no other meaning of the word *ekklesia* was ever dreamed of until the third century or from A.D. 267 on.

Now let us face some facts. The interpretation of the Book of Revelation depends more upon a clear and accurate interpretation of the meaning of *ekklesia* than every thing else put together. If the church Jesus built and called "My church" and promised perpetuity to is composed of all saved and is an invisible church, and the Book of Revelation is a history of an institution that cannot be seen, and cannot meet, and has no ordinances, and nobody knows who is in it, or how or when they get in, and whether they can never get out, then every statement made by the Master about making the identity of the church clear and plain is false.

The Meaning of the Word *Ekklesia* (Church) As Used in the New Testament.

Since words are tools

with which we work, every writer should have some knowledge of etymology. It is impossible for truth and error to dwell together without conflict. How can two walk together except they be agreed? They cannot, for they will be trying to pull each other down. Do you think the intrepid Paul would have kept silent in a day like this, when error is stealthily stalking through the land? He did not give place to the Judaisers. "No, not for an hour."

And when Peter swayed and swerved from the true doctrine of grace, he did not fail to set Peter on an incipient path of doctrinal rectitude.

Christian courage is always better than cowardly compromise. How can an honest man be silent, or a silent man be honest?

Men talk with inexcusable ignorance about an invisible church. We hear statements like these: "If one is born again, he is already in the church I don't care whether his name is on any church roll or not."

"The only true church includes all the saved, and that church is invisible."

"There is only one church and no one gets into it except he is born again."

Let me remind you that there are no such expressions found in the Bible, yet they would have you believe that they are on

(See **OWLS** on page 14)

OWLS . . .

(Continued from page 13)

every page of Holy Writ. Baptists, by the thousands, are being swept into this maelstrom of a false ecclesiology; and their interest in the program of their own church has drifted to zero; and their lives have become a liability to the cause they profess to represent. Vacant store buildings, tents, and garages are being utilized to accommodate the new religious sects that are springing up, each claiming membership in this universal, invisible church.

Denominationalism is denounced, and yet each new sect is trying to start another. Every one of these religious cults adopts the same shibboleth. They all teach there is but one true church, but they do not hesitate to call their particular sect a church, with full authority from heaven to administer the ordinances. If there is but "one true church," and that the universal, invisible church, then it logically follows that all others are false and man made. The local churches are being discarded and thrown on the scrap-heap of oblivion. About the only excuse for their existence is to further the interest of the "Big Church."

Why should any one be loyal to a local church if he believes there is no Scriptural support for such an institution?

Many Baptists, deeply

imbued with the universal church idea, refuse to give of their means or time to support their local church. And many are forsaking the assembly of themselves together in their own churches. According to their teaching, there is no real visible church—the visible organizations being the inventions of men, and may be set aside when they see fit. The "big universal church," it is claimed, is "known only to the eye of God." And embraces within its folds every one who claims to be born again.

They say the local churches are only "branches" of the invisible church. Said Jesus: "By their fruits ye shall know them" (Mt. 7:20). "Do men gather grapes of thorns or figs of thistles?" Here, Jesus is teaching that the nature of a tree is determined by the fruit it bears. Apply this law to spiritual things and make your deductions accordingly. Furthermore, they tell us that the invisible universal church is spiritual and there is a oneness that characterizes it everywhere. This unit can be discerned only by what is seen on the outside.

Looking upon this vast concern, what do we see? What is the effect, or fruit, produced? Where this teaching, and thinking, is dominant in the sentiment and thinking of people, there are more religious sects than in communities where people have not been

swayed by such teaching. There has to be some explanation and excuse made for all these sects with their diverse teachings, and the universal church is their alibi.

It is argued by some that it doesn't make any difference what one believes just so his heart is right.

One should worship God in his own way, and if he prefers to be a Baptist, Presbyterian, Methodist, or something else, that is the road he should travel to heaven. But he must be sure he is in the invisible church.

The advocates of the universal church are not agreed as to when it started. Some go back to Adam, others to Abraham, others to John the Baptist. Some say it originated during the personal ministry of Jesus, while others are sure it had its "birth" on the first Pentecost after Christ's resurrection.

They are not agreed as to its membership. Some say it includes the saints of all ages, others say it includes none but the elect, while others claim none are in it except the saints after Pentecost.

It is passing strange in the face of all this confusion, that it is claimed that the oneness that Jesus prayed for is realized in the universal church. But Jesus prayed for a oneness that would convince the world that His was the anointed of the Father (Jn. 17:21).

What is there in an invisible church that would cause the world to see Jesus? It is the local church that the world sees and persecutes.

It is the visible, local church that preaches the gospel, administers the ordinances, and executes the whole commission of Christ. The work of the commission requires visibility—visible preachers, visible auditors, visible ordinances, and visible offerings. Every thing in the tabernacle was to be made, and was made, according to a divinely furnished pattern, and God was no less concerned about the building of His church. There was to be no deviation from the divine law then, and there is to be none now. Man's wisdom has not supplanted the "wisdom from above" in any case.

When baptism was instituted by the Lord, He, Himself, gave us the pattern in His burial in the waters of Jordan. A simple ordinance to keep before the people His burial and resurrection as well as the believer's death to sin, burial from the old life, and resurrection to walk in newness of life. A symbolism which Christ said fulfilled all righteousness. But this pattern has been changed to include sprinkling and pouring, and has been spiritualized into the baptism in the Spirit. Now we are told "real baptism" is unreal. Thus the sym-

(See **OWLS** on page 15)

OWLS . . .

(Continued from page 14)

bolism is destroyed by man.

The Lord's Supper has been taken from the local church where it belongs, and its privileges extended so as to allow all who desire it to partake. Where the universal church idea prevails, we find the greatest number believing in "open communion."

The first effort to destroy the original pattern was when men began a vast visible concern which afterwards developed into the Roman Greek Catholic organizations. When the "Big church" was sufficiently established, it began to martyr the followers of Christ. It was then that New Testament churches began to hide in the mighty Alps and in the valleys of Piedmont, where they had a refuge. It was then that people began to come out of the "Big church" and form sects of their own, but were careful not to get very far from the "mother church," the Catholic. They brought with them many of her principles and practices, and it is these unscriptural things that divide the Christian forces today.

Now since history repeats itself, and is repeating itself, great organizations, I mean great in numbers, are rising so much so as to be positively dangerous to the church of Christ. Such organizations are made a test of

fellowship. Its leaders give you certain rigid formulas and you must repeat after then as follows: "A million more in '54." According to this modern movement, people should come out of the churches of God (1 Cor. 1:2; 2 Cor. 1:11); but this is no call for individuals to come out of the churches, but for the churches to separate from certain individuals. The "ye" is plural and not singular. "Ye are the temple of God" (1 Cor. 3:16-17). "Be ye separate saith the Lord" (2 Cor. 6:17).

Paul did not ask the Corinthians Christians to come out of their church, but he did exhort the church to exercise discipline (1 Cor. 5:13). Now if those who advocate the theory that the universal church is the only "real and true church" will answer a few questions, we should be able to find our way out of this mess.

If this invisible something is the "real church," then its whereabouts should be easily located. Who would be better qualified to make such a discovery than its advocates? God said, "Answer a fool according to his folly lest he be wise in his own conceit." So in keeping with this command, I want to propound the following questions: Was the church Paul persecuted the invisible church: If so, how and where did he find it?

Is the universal church visible or invisible? If it is

invisible, how may we know it exists? If visible, what are its distinguishing characteristics that we may recognize it?

How many kinds of churches did Jesus establish? Did He establish both the universal church and local churches? If so, write Scripture to prove that point.

Was the Great Commission given to the local church or to the universal church? If given to the universal church, how does it execute it? Does it decide matters by vote or otherwise? If by vote, when was such a vote taken? If otherwise, state when, where, and how.

If the commission was given to the local church, what is the function of the universal church? If it was given to the universal church, what is the function of the local church?

If the commission was given to the universal church, how does it make disciples?

Does it have a unified method of evangelism?

If not, would not its work be confusing?

Do some make disciples of unconscious babies, others make them of believers only, others make them by water baptism, and still others make them by a routine of "good works?"

If the commission was given to the universal church, then how does it baptize?

Does it practice

immersion, sprinkling, and pouring, or does it use all three?

Does it allow its members to choose what kind they want?

If the commission was given to the universal church, then how does it execute the teaching office? Does it endorse the teaching of all the sects claiming membership in it, or does it have a system of its own?

If it can endorse the teaching of all, then would there not be a confusion in the "body." "God is not the author of confusion, but of peace, as in all the churches of the saints" (1 Cor. 14:33).

When did the universal church have a meeting and transact business? The Greek word, *ecclesia*, means a called out assembly; when did the universal church assemble?

If it cannot and does not assemble, then why call it a church? If all Christians belong to the universal church, then are they one inwardly? If so, and certainly this is claimed for it by its advocates, then why are they not one outwardly since the world can only look upon the outward appearance.

Is the universal church the body of Christ? If so, are the religious denominations "branches" of that body? Does the universal church have any way to express itself except

(See **OWLS** on page 16)

OWLS...

(Continued from page 15)

through its branches? If there is unity in the body, then why the conflict in the branches? Is it not reasonable to suppose that there is conflict in the body similar to that in the branches?

Matthew 16:18 reads as follows; "Upon this rock I will build my church." From which it is argued Christ couldn't have meant the local congregation. He must have included all His people. This is the first time the word *ecclesia* occurs in the New Testament. The word *ecclesia*, which is translated church, was well understood by the people generally in the time of Christ.

Concerning the language, Dr. A.T. Robertson says: "The Koine means the language common to the people everywhere, not merely the language of the common people, it was the means of communication throughout the Roman Empire." Business contracts, wills, deeds, correspondence, anything, and everything that made up the life of the people at that time — all these were written in the Koine.

If we could know what the people would understand by the word *ecclesia*, it would not be difficult to know what Jesus meant in His first use of it. Certainly He would not have put into it a meaning foreign to its

common use, without an explanation; and, in the absence of such explanation, we may reasonably suppose that He used it in its plain and primary sense.

Happily, we have a good key to its meaning Matthew, chapter 18:17. Jesus again uses the word—but in a sense easily understood. What it means in one passage it means in the other.

If in Matthew 16:18, the *ecclesia* means the universal church and if this is the kind of church Christ promised to "build," isn't it passing strange that He never again referred to the kind of church He promised to build, but always spoke of His church as a local congregation? Did He change His mind and not build the kind of church He promised?

If so, where is the proof? Here is proof that He meant by the phrase "My church" the name of His institution which is always a local congregation.

Thomas T. Eaton, D.D., LL.D., says: "That he should speak twenty-one times about the church he did not promise to build, and never made the slightest allusion to the church he did promise to build, is simply incredible."

Christ promised perpetuity to His church that it as an institution would never perish from the earth; that in all generations there would be groups of His followers that He would recognize as churches; and

they would carry on His work.

The great commission was given to such an institution and was followed by the promise, "I am with you always, even unto the end of the world." "All the days" means every day till the consummation of the age.

Here are some Scriptures used to support the universal church idea (1 Cor. 15:9; Gal. 1:13; Phil. 3:6). How could Paul persecute an invisible church? "Invisible" means "not visible," "not capable of being seen." Paul's persecuting did not extend beyond the Jerusalem church (Acts 8:1; Acts 9). The Revised Version renders Acts 9:31 "church." And this was the church at Jerusalem whose members had been scattered by persecution.

"The Body of the Church."

The most plausible arguments the universal church advocates advance is that based upon passages containing the word "body." But in this they confuse the things figured, and leave their readers bewildered. They argue:

"If the body is the church and Christ is its head, then there must be but one body for the one head.

"There could not be one head for many bodies. For two or more bodies to be united to one head would be a monstrosity. Hence the one Head requires one body.

And this body is the universal church."

Let us make our thinking clear by distinguishing between the kinds of bodies mentioned. Paul uses the word *body* 78 times in his writings, and in every case the primary meaning is the human physical body. This would always be kept in mind. The word "body" has but one primary meaning, if we substitute any other meaning, we are certain it wrests the Scriptures. When the word occurs we should look upon it as a natural organized substance; unless there is weighty reason for a figurative meaning, the real thing is a material body with each member in its place. If there be a heap of hands, arms, legs, head, feet, and all other parts of a body, would that be a body? Not unless these parts were organized and functioning. This human body must have its own physical head or it would be a monstrosity.

Paul makes figurative application of the word, *body*, and we must be careful in our interpretation of this figurative language. The Bible makes large use of figurative language. For instance, Christ is called a Rock, a Lamb, a Vine, a Shepherd, etc. But this does not mean that a lion is a lamb, or a rock is a vine.

The redeemed are

(See **OWLS** on page 17)

OWLS . . .

(Continued from page 16)

called “a City,” but no one would think of interpreting this literally. Some dominant characteristics in each resemble the redeemed. Certain things of the human body are figuratively applied to a local church, but that does not mean the local church is a literal body, with hands, head, eyes, and feet. Some go so far as to say that the church is not an organization. There can be no New Testament church without its members being organized together.

In First Corinthians 1:2 Paul is teaching the completeness and cooperation of the local church life that should be at that place. A body cannot be complete without its own head, and to make Christ the real head of a real spiritual body is unthinkable. Christ was seen eleven times after His resurrection: three times after His ascension. He will be wearing the same body when He returns to the earth for His saints.

This body He will wear throughout eternity. If the spiritual body is real and Christ is the real head, then there would be a real body without its own head. Such twisting of figurative language leaves a mutilated body. The head of the physical body does not primarily picture Christ as the Head of His church. Another figure does that.

“The husband is the head of the wife, even as

Christ is the head of the church” (Eph. 5:23). Does this mean the husband is the real head of the wife? If so, then the wife is headless. The husband is not the physical body of the wife, else it would take the whole husband to make a head for his wife. Since woman was second in creation and first in transgression, the husband takes first place, and is in authority, rulership, control, and the wife takes second place (Gen. 1:27; 2:18; 22:1; 1 Tim. 2:8-15; 1 Cor. 11:8-9). Here the headship of the husband is meant. So of Christ and His church. He is head over all things to the church (Eph. 1:22-23) and from this it is argued He could not be head of numerous bodies. In Colossians it is said, He is “the head of all principality and power” (Col. 2:10) — which means that He is the head of every rule and authority.

In 1 Corinthians 11:3, we read that “the head of every man is Christ, and the head of the woman is the man.” Now if Christ can be the “head of every man” then, why can He not be head of every local church without the relationship being a monstrosity. Do all women have to be united into one woman before the man can be the head? Do all men have to be made into one big universal man before Christ means He is the Ruler, the Lord of His church? Likewise, all the local churches do not have to be merged

into one big universal church for Christ to be their head. In 1 Corinthians 12:13, we read: “By one spirit we are all baptized into one body.”

This text is used as a pretext to teach Holy Spirit baptism and that one is made a member of the universal invisible church. By that transaction they teach that at Pentecost the church had its birth when the Holy Spirit came and formed the one body, the church, by uniting the members to Christ, the head. Not a word is said about the church being formed on the day of Pentecost.

The Church Was Built, Not Born!

This was subsequent to the disciples’ regeneration and hence unlike the modern theory, that in regeneration one is baptized with the Holy Spirit, and united to Christ the Head. I suppose that is where the Holiness get their idea of a second blessing. If this passage does not teach what they claim for it, then it leaves them without a foot to stand on.

First, I would have you observe that the word, with, is in neither the Greek nor the English. The Authorized Version has “by one Spirit.” While the Revised Version has “in one Spirit.” 1 Corinthians 12:13, the text means, “in one spirit of unity, fellowship, faith, hope, love and equality,

were we all immersed into one body, the church at Corinth.”

Spirit baptism is not in the text, but men have used it as a pretext and twisted it to support a theory. No Baptist will long continue to cooperate except with the Lord Jesus and through His body, the local church.

What saith the Scriptures? “Hath put all things under his feet and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all things.”

Jesus is the head of the body. The body is the local church (1 Cor. 12:27). It may be readily seen that one who belongs to a church system that does not allow equality of rights and privileges to all its members and ministers would prefer that this passage (1 Cor. 12:13) means anything but its plain meaning; but Baptists profess to believe in the equal rights of all church members and should not set aside this passage because others try to twist it.

In the year 1630, Baptists declared in articles of faith that “by baptism we are received into the holy congregation of God’s people” — (**Pillars of Orthodoxy**, pg. 215). In this passage (1 Cor. 12:13) “water” must be interpreted literally because there is nothing in its textual relation that requires a different construction.

(See **OWLS** on page 18)

OWLS . . .

(Continued from page 17)

Hence water baptism is meant and “the body,” hence, means the church.

That the passage means this, the following will show:

(1) Always give preference to the primary meaning of words unless there is weighty reason for a secondary meaning. Baptism always means a literal act unless its con-textual setting shows differently. In the text under consideration, there is nothing in the context justifying any thing but its primary meaning. Hence water baptism is meant. To find Spirit baptism in this text is to distort language by giving words a figurative meaning that does not belong to them. All authority of the local church heads up in Christ, and that is what headship means. No pope, bishop, priest, or any other individual has any authority to “lord it over God’s heritage.”

Of every local Baptist church it may be truly said, “to his own master he standeth or falleth” (Rom. 14:41). It is clear that only those who have been scripturally baptized belong to a New Testament church, and this may be the reason for some people taking so much interest in some other kind of church and despising it as some do, but the fact remains that “body” in 1 Corinthians 12:13 is a local church and the baptism mentioned is

water baptism.

The whole 12th chapter of First Corinthians is so manifestly social in its drift and statements that it would be incongruous to extend any part of it beyond local conditions.

The New Testament church is an independent, separate, local and tangible congregation. The Scriptures plainly teach such. Even those who teach the universal church theory are compelled to execute their plans, programs, and purposes through a local body, *thus showing that the invisible church theory is not workable*. There was a local church in Ephesus. Paul’s letter was addressed to the “saints which are at Ephesus” (4:1). This was a real, visible congregation. Paul called together the “Elders” of the Ephesian church (Acts 20:17).

What was the position of John the Baptist dispensationally? To which of these does John belong? Did his preaching and baptism belong under the law? If so, where do we find a record of it in the Old Testament? Perhaps the Jews knew more about their law than any other nation knew about theirs. Moses wrote the moral, civic, and religious laws and these were read and explained in the home, the synagogue, along the way, and were written upon the gate and door posts. Men, women, and children were gathered into assemblies when the law was read and

explained to them (Dt. 6:6-9; 11:20; 31:9-13). If John’s ministry belonged under the Jewish law, some one would have discovered it. There is no such record in the Old Testament.

When this Baptist preacher began his ministry, there was great excitement; the teachers of the law did not understand it. They were astonished beyond measure. John’s ministry was one of the most important epochs in human history, and yet it was neither mentioned in, nor enjoined by, Jewish law. If John’s ministry was not under Jewish law, then the baptism of Jesus was not under Jewish law. Therefore, His baptism was not an initiatory rite inducting Him into His priestly office.

Leviticus 8:1-36 states the legal requirements for the initiation of a priest into his office. The Scriptures give a detailed description of the items of procedure. More than twenty items are in that ritual, and heavy penalty was exacted on those who violated them (Dt. 27:26).

Jesus observed none of this ritual in His baptism. Both Jesus and John ignored “all the precepts of this law” in the baptism of Jesus and yet escaped the curse. He received His Father’s approval (Mt. 3:17). Would the Father be well pleased with the Son if that Son ignored every jot and tittle of the law? If John inducted Christ into His office of high priest,

what kind of high priesthood would it be? It could be nothing more than a Jewish office, and Christ would be no more than another Jewish priest. Therefore, He could be nothing more than a type of the Messianic priesthood and not the expected Messiah.

But there is something more to consider. No one could function as high priest unless he belonged to the tribe of Levi. We know that our Lord sprang from the tribe of Judah of which tribe Moses spoke nothing concerning priesthood. “If he were on earth he would not be a priest.” He was “on earth” when He was baptized, but was not a Jewish priest. Christ was a priest after the order of Melchisedec (Heb. 7:12) and did not belong to the Levitical priesthood. What desperate straits men are in when they are willing to destroy the Saviourhood and Lordship of Christ rather than accept His baptism as Christian baptism.

The baptism of Jesus marked a new era and hence did not belong to the Jewish dispensation; neither did he belong to an intermediate dispensation. Mark says the ministry of John was “the beginning of the gospel of Jesus Christ, the Son of God” (Mk. 1:1). Here, the Holy Spirit has designated the ministry of John as the actual beginning

(See **OWLS** on page 19)

OWLS . . .

(Continued from page 18)

of the gospel dispensation. Luke says: "The law and the prophets were until John." Dr. Edward T. Hiscox says, "If it be asked when and where did Baptist history begin?" Without hesitation we reply, "They commenced with John the Baptist, or Jesus Christ the head of the church; and the first of their faith were His disciples, constituting the primitive church."

Sir Isaac Newton said: "Modern Baptists, formerly called Anabaptists, are the only people that never symbolized with the Papacy" (**Baptist Church Perpetuity**, pg. 313).

Prof. John Clark Ridpath, Methodist, historian, said: "I should not readily admit that there was a Baptist church as far back as A.D. 100, though without doubt there were Baptists then as all Christians were then Baptists."

Alexander Campbell (founder of the Disciples church) says: "From the Apostolic age to the present time, the sentiments and the practices of Baptists have had a continued chain of advocates; and public monuments of their existence in every century can be produced."

Prof. William Cecil Duncan, professor of Latin and Greek in the Methodist University of Louisiana, said: "They did not originate with the Reformation, for long before Luther lived,

nay, long before the Roman Catholic Church herself was known, Baptists and Baptist churches existed and flourished in Europe, in Asia, and in Africa" (**Baptist Law of Continuity**, pp. 43-44).

So men refer to Acts 19:1-7 as teaching that the baptism of John was not Christian; but there is nothing in the passage that would justify such a claim. When Paul reached Ephesus, he met some men who had been immersed by some unnamed administrator. Paul examined them as to the Scriptural grounds for their baptism. Paul said, "Did you receive the Holy Spirit when you first believed? and they answered: "We have not even heard that there is a Holy Spirit." This was 26 years after John's death. It is not likely these men had ever seen John or heard him preach. Some came to Ephesus and preached but seemed to have been ignorant that the Holy Spirit had come to take up His abode in individual Christians, and in New Testament churches. These men accepted what light was given them, but were still left in ignorance as to the plan of salvation.

The Holy Spirit had a large part in the ministry of John (Mt. 3:11), and his auditors would not be ignorant of the Holy Spirit as these men were. John did not baptize all that requested baptism at his hands; they must meet definite requirements. They

must repent, believe in Christ, and give evidence of a change in their lives (Mt. 3:1-12). He preached blood-atonement (Jn. 1:29). The difficulty was not in John's baptism but in these men and the administrator. Jesus put to silence the religious leaders on this question of the authority of John's baptism (Mt. 21:25). Christ received no other baptism than that which John administered.

The apostles received no other. In order to have Scriptural baptism you must have a Scriptural subject. 1. A saved person. 2. Scriptural authority, a New Testament church. 3. A proper administrator, an ordained preacher. 4. Proper mode and design, immersion.

John was a man sent from God, and sent to baptize (Jn. 1:6-33). He was sent on a mission. Hence he was a missionary. John was called the Baptist (Mt. 3:1), hence he was a missionary Baptist. He was a preacher (Mt. 3:1). Christ was sent on a mission (Jn. 17:18). He was baptized by "John the Baptist" (Mt. 3:13-17). Hence he was a missionary Baptist. Jesus traveled about 65 miles in order to receive baptism at the hands of a Baptist preacher. Therefore, He had Baptist baptism. God the Father, and God the Son, and God the Holy Spirit approved the Baptist baptism (Mt. 3:16-17).

The Pharisees and

lawyers rejected the counsel of God by rejecting John's baptism (Lk. 7:29). Many religionists do the same thing today. Out of the material prepared by the ministry of John, Jesus built the first local Baptist church calling it "My church" (Mt. 16:18). He called out the twelve and ordained them that they might be with Him (Lk. 6:12-13).

They were separated from others and gathered about Christ (Mk. 3:13-14). This constituted an *ecclesia*, an assembly, a church. Paul refers to it as a church when he said "God set some in the church, first apostles ..." (2 Cor. 2:28). Christ, the founder of this church, was a missionary Baptist preacher; these apostles had been won to, and by, missionary Baptist doctrine and practice, and were set in the first missionary Baptist church by the Founder of it.

This church, as an institution, is promised continuity. Christ promised that the gates of hell should not prevail against His church (Mt. 16:18). He said that after a process of private labor, an aggrieved brother should carry his case before the church (Mt. 18:13-17). If Christ's institution ceased during any period after its establishment, then this instruction would be meaningless during that time.

Christ gave His great commission to that church

(See **OWLS** on page 20)

WNR . . .

(Continued from page 8)

even if Coppedge were promoting a six-day Biblical creation, NASA would be wrong and foolish in harassing him. There is nothing unscientific or non-intellectual about looking at the universe to see if it fits the Bible's clear predictions. Further, NASA has a short memory. The head of its vaunted Apollo moon program stated publicly that the universe gives evidence of intelligent design. Wernher von Braun, director of the Marshall Space Flight Center and the chief architect of the Saturn V launch vehicle, considered it unscientific to rule out a Creator just because we can't "test" him scientifically. Von Braun published an article entitled "My Faith: A Space-age Scientist Tells Why He Must Believe in God." This appeared in the American Weekly, February 10, 1963, and was republished in many other newspapers. He wrote, "As we learn more and more about nature, we become more deeply impressed and humbled by its orderliness

OWLS . . .

(Continued from page 19)

and closes that command with the promise, "I am with you always even unto the end of the world" (Mt. 28:18-20). Literally this means every day until time closes. □

and unerring perfection." In 1972 von Braun wrote to the California State Board of Education, urging the inclusion of intelligent design theories into the public school classrooms. He said, "... the scientific method does not allow us to exclude data which lead to the conclusion that the universe, life and man are based on design. To be forced to believe only one conclusion—that everything in the universe happened by chance—would violate the very objectivity of science itself. ... We in NASA were often asked what the real reason was for the amazing string of successes we had with our Apollo flights to the Moon. I think the only honest answer we could give was that we tried to never overlook anything. It is in that same sense of scientific honesty that I endorse the presentation of alternative theories for the origin of the universe, life and man in the science classroom. It would be an error to overlook the possibility that the universe was planned rather than happened by chance." Because of Darwinism's elitist mentality and fear of challenge, the wise counsel of the world's top rocket scientist was ignored and "intelligent design" was banned. This is not science; it is an inquisition. — FBIS

* * *

**Ex-Mulsim Girl
Fighting Deportation.** —

The following is excerpted from "Ohio Christian Convert Fights to Stay in US," AP, April 5, 2010: "A teenage girl who converted to Christianity and ran away from home is being blocked by her Muslim parents from fighting the possibility of deportation, her attorney told a judge Monday in an ongoing custody dispute. Rifqa Bary, 17, who fled home last year and stayed with a Florida minister whom she met on Facebook, is an illegal immigrant and does not want to be returned to her native Sri Lanka because she fears being harmed or killed by Muslim extremists. Her attorney, Angela Lloyd, asked a judge to sign an order stating that reunification with her parents is not possible by her 18th birthday in August. The order would allow Bary, who is in foster care, to apply for special immigration status without her parents' consent. Omar Tarazi, an attorney for the parents, objected, telling the judge that he had been unaware of Bary's separate maneuver to apply to an immigration court. He said the parents previously filed an immigration application for the whole family. Franklin County Juvenile Court Judge Elizabeth Gill declined to issue the order without first holding a hearing next month. She also declined to remove a gag order that prevents attorneys from discussing the case publicly.

Bary and her parents, Mohamed and Aysha Bary, have agreed to follow a counseling plan drawn up by a county child welfare agency to try to resolve the family's conflict. It requires both sides to work with individual counselors and to try to attend joint counseling. But a face-to-face meeting remains unlikely any time soon." — FBIS

* * *

Pro-life Bills Survive Governor's Veto. — Following the lead of the state's House of Representatives, the Oklahoma Senate has voted to override two pro-life bills vetoed by Governor Brad Henry — making the bills law in the Sooner State. The bills had previously been passed as a cluster in one measure because they dealt with one subject — abortion. But a judge ruled they dealt with separate issues, and according to Oklahoma law, would not stand. Mary Spaulding Balch of the National Right to Life Committee explains the content of the two measures involved in the override vote." The first one is a bill that would allow the mother to see her unborn child on an ultrasound prior to making that life-and-death decision," she says, "and the other one prevents wrongful birth/wrongful life law-suits." Balch says that once

(See **WNR** on page 21)

WNR . . .

(Continued from page 20)

again, the usual suspects are taking action. “Well, I can tell you that the New York group, the Center for Reproductive Rights, has already filed suit against the ultrasound bill,” she notes. Nineteen other states have enacted similar legislation that provides women the opportunity to view an ultrasound of their preborn babies before those children are destroyed through abortion. — ONN

* * *

A Legacy In The Bible. — The following is by Charles Spurgeon: “He who has once got fairly into the Scriptures can never leave them. The book holds you as a magnet holds a needle, or as a flower holds a bee. If you want great thoughts, read your Bible. If you want something simple, read your Bible. If you want the deepest and highest truth that ever was, read your Bible. The book talks to us in our own mother tongue. Why should I have to ask another what my Father says? ... The Bible to many is a dull book, as dry as an old will. But when you hear your own name read out in a will, you prick up your ears. What if there should be something in the Testament of our Lord Jesus for you. When I found my own name there my heart danced for joy. It was in these lines: ‘God so

loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life’ ... Get your legacy at once!” — FBIS

* * *

VA Reinstates Prayer Policy For Police Chaplains. — Virginia State Police chaplains can invoke Jesus during prayers again. State Police Superintendent Stephen Flaherty reinstated a policy allowing chaplains to use the name Jesus on Wednesday. Under former Gov. Tim Kaine, who chairs the Democratic National Committee, Flaherty barred chaplains from praying in Jesus’ name after a federal appeals court said prayers delivered on behalf of governments cannot favor one religion over another. Religious groups had asked Virginia Gov. Bob McDonnell to reinstate the policy. The Republican governor says chaplains should be allowed to pray according to their consciences. — AP

* * *

Archaeological Skepticism. — The following is by archaeologist Dr. Bryant Wood: “Secular scholars are generally of the opinion that any aspect of the early history of Israel prior to the kingdom period cannot be taken at face value unless the veracity of the events

described can be validated by means of independent witnesses. This approach is strongly biased and non-scientific. Other ancient documents are assumed to be accurate unless there is credible evidence to suggest otherwise. These documents are just as religious as the Bible, as the writers of ancient texts regularly mention their pagan gods and what the gods did on their behalf” (“Extra-Biblical Evidence for the Conquest,” Bible and Spade, Fall 2005). The “biased and nonscientific” skepticism on the part of most archaeologists is the product of the willful blindness described in 2 Peter 3. “Knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continued as they were from the beginning of the creation. For this they willingly are ignorant of that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished.” The Bible calls end-time skeptics “willingly ignorant.” That is an interesting use of words in light of how proud these men are of their knowledge. God doesn’t merely call them deceived; He calls them ignorant. Bible-believing friends, don’t be

intimated by proud skeptics. There is more wisdom in one verse of the Bible than there is in the whole world of skeptical writings. — FBIS

* * *

The Arrogance of Man. — The following is by Brian Snider — “‘And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and THE LORD alone shall be exalted in that day’ (Isaiah 2:17). The year has been hard on man’s arrogance. Man likes to think that he has completely conquered the sky, yet one little volcano in an out of the way place knocked a multi-billion dollar hole in international air traffic that is really only just now getting straightened out. Man likes to think that he has conquered the oceans, but a multi-million dollar drilling platform exploded, burned and sunk into the sea during routine activities, leaving a well spewing oil into the ocean and BP wondering how to cap it. Already this year, millions have been displaced and tens of thousands killed by earthquakes and their resultant destruction. And yet, for all the uncertainty of life, the lack of humility on the part of man continues unabated. No softening toward God. No willingness to hear his Word. No looking for help

(See **WNR** on page 22)

WNR...

(Continued from page 21)

outside of man's own feeble strength. One of man's great sins is his failure to recognize a Holy Creator. And for that reason, there is a day coming when God will humble every man on this earth. If man will not humble himself, God will do the humbling for him. What a dreadful day that will be for man. And yet what a glorious day that will be for our God. And THE LORD alone shall be exalted in that day." — FBIS

* * *

Political Payback Would "Paralyze" Military.

— A law firm that defends and promotes Christian heritage and moral values is encouraging members of Congress to defend the current statute that denies homosexuals eligibility to serve in the military. President Barack Obama has called for a repeal of the 1993 law, which has been often mislabeled as "don't ask, don't tell" but actually states that homosexuals are ineligible to serve in the military. Richard Thompson, president and chief counsel of the Thomas More Law Center (TMLC), contends that there is no constitutional right to serve in the military." There are a lot of people who would love to serve in the military, but they can't for a lot of

different reasons — whether it's health reasons, whether it's eyesight, [or] whether it's education," Thompson points out. "So it is not a constitutional right to serve in the military. And in this case, the years of experience since the beginning of the continental Army back in the 1780s, we have had a policy that prohibits homosexual conduct." The TMLC chief counsel is convinced that President Obama is more concerned about paying off radical homosexual supporters than he is with the welfare of the troops." Once you remove that ineligibility, you will have plants coming into the armed forces stirring up trouble. You will have brigades of ACLU lawyers waiting to then file lawsuits and to push the homosexual agenda to the point where it will paralyze the ability of the military to perform its functions," Thompson predicts. "So this would be a horrible position when they will irreversibly damage the national security merely to allow a president to fulfill a political promise." That is why the Thomas More Law Center is sending letters to every member of Congress, urging them to defend the current statute. — ONN

* * *

Court Won't Hear Appeal On Boy Scouts Land Rental. — The Supreme Court has let

stand a ruling saying the Boy Scouts cannot lease city park land in San Diego because the group is a religious organization. The high court refused to hear an appeal from San Diego-area Boy Scouts. The Boy Scouts maintain that they have no theology and only hold the position that children have a "duty to God" to become productive citizens. The American Civil Liberties Union had sued San Diego and the Boy Scouts on behalf of a lesbian couple and an agnostic couple, each with Scouting-age sons. The Boy Scouts have been the target of lawsuits since the Supreme Court ruled in 2000 that the group can exclude homosexuals from serving as troop leaders and because Scouts must swear an oath of duty to God. — ONN

* * *

Graham: "Never Retreat" Despite Day of Prayer Opposition. — Evangelist Franklin Graham says he'll "never retreat," despite the withdrawal of his invitation to speak today at the Pentagon's National Day of Prayer observance. In Washington Wednesday, Graham urged Christians to openly proclaim their faith

— "even if preaching the Gospel someday becomes against the law." An Army spokesman said Graham's message wasn't inclusive, Muslims were offended and a federal judge declared the National Day of Prayer unconstitutional. That ruling is being appealed. Franklin Graham has said he'll pray outside the Pentagon before speaking at a National Day of Prayer observance on Capitol Hill. Since U.S. District Judge Barbara Crabb ruled the National Day of Prayer unconstitutional, critics have declared what they think of her: A Marxist. A moron. A disgrace. In her ruling last month, Crabb said the law creating the tradition being observed today is an unconstitutional call to religious action. President Barack Obama, whose administration is appealing the ruling, has urged citizens to "pray, or otherwise give thanks" for the nation's freedom and blessings. And Crabb put enforcement of her ruling on hold pending the appeal, meaning thousands of prayer events will go on today as scheduled. Crabb, a 31-year veteran of the bench, has been denounced for overstepping. — ONN

**Being at peace with yourself is
A direct result of finding
Peace with God.
Philippians 4:7**



Nothing Filthy

About This

Man's Lucre

A barber has some of the cleanest money in Yonkers, New York. He was made temporary custodian of \$3,000 by his wife recently.

He put the money in his wallet and wrapped it in a towel. When the laundry service picked up the linen from his barber shop, the wallet went along with it.

Detectives found the wallet and money, intact but damp, whirling around in one of the firm's washing machines!

The general public seems to be under the impression that the Bible terms all money "filthy lucre" — but such is not the case.

The term "filthy lucre" occurs but five times in the Scriptures, and strange as it may seem, all five are in connection with "bishops", "deacons", "elders", and false "teachers" (See 1 Tim. 3:3, 8; Titus 1:7, 11; 1 Pet. 5:2).

The word "money" is used 138 times in Holy Writ. In many instances the money is properly used, while in others, improperly. It will be seen by reading 2 Kings 12 — where the word occurs 13 times — that money can be used in

the service of the Lord to His glory.

It all depends on the use to which money is put, as to whether it is "filthy lucre" or "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God."

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. 6:9-10). □

A Sign In Korea

Standing conspicuously beside a railway track in Korea is a large signboard carrying the following striking message:

"The precious blood of gallant officers and men of the 7th Cavalry Regiment, First Cavalry Division has made it possible for you to be here."

Of course there are no signboards in heaven, nevertheless all who enter will be conscious of the fact that the precious blood

A Lost Inheritance

A woman in Huntington Beach, California, says she has learned of a strangely worded will, dated 1803, which bequeathed her at least \$100 million, if not much more! But there is a mystery involved. No one knows where the treasure is.

Word from relatives in Lima, Peru informed her that she is one of eight known descendants of Antonio Pastor de Marin, Spanish viceroy who ruled Peru in the late 1700's.

When he died in 1803, she said he left 460 million pound sterling, reportedly deposited in a Scottish Bank, to be held for fifth of Christ made it possible for them to be there.

Divine justice decreed that "without shedding of blood there is no remission" of sins (Heb. 9:22).

The sinless Lord Jesus Christ willingly gave His precious blood at the place called Calvary for the remission of sins. Nothing less would do; nothing more is required. The blood of Jesus Christ, God's Son, cleanseth us from all sin (1 Jn. 1:7).

Personal faith in that divinely perfect and all sufficient sacrifice of Christ is necessary. "Whosoever believeth in him shall receive remission of sins" (Acts 10:43). What is your attitude toward the precious blood of Christ? □

generation descendants surviving in 1965.

There are seven other known descendants in Peru. She has heard that Peru's department of Foreign Relations is investigating, but so far has not found the fortune deposited in a Scottish bank.

"But that does not mean that the money doesn't exist," says the husband of the heiress. The Royal Bank of Scotland says it has no record of such a deposit, and has referred her to the Bank of Scotland. An inquiry is now being made there. No one has calculated the interest on the money, but it could amount to an astronomical sum.

The heiress said she and her husband, "excited at first"; but now they are puzzled and are wondering where all that money is. Needless to say, they are hoping that this inheritance has not faded away.

The Scriptures mention "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Pet. 1:4-5). □

**One reason the dog
has so many friends:
he wags his tail
instead of his tongue.**

Benefits of God

By J. Cullis Smith

“What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people” (Psa. 116:12-14).

“Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered” (Psa. 40:5).

The benefits of blessings of God to us are indeed wonderful and many; they are more than

can be numbered and beyond our understanding. But, to mention a few of God’s many blessings toward us let us number a few: (1) God made us. (2) God saved us. (3) God has made us His partners in His labors. (4) God has given us a mighty hope.

God did not have to give us a being. “In him we live, and move, and have our being.” It is great to be one of God’s creatures, especially a human creature. Man is the masterpiece of God’s whole creation. God made man in His own image and likeness. Nothing else was made in the image and likeness of God, not even the angels. God made man the monarch of His creation. “So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them and God said unto them, Be fruitful, and multiply and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth” (Gen. 1:27-28).

God did not even then, have to save us after the fall, but, to the praise of the glory of His grace, He has saved us. “Not by works

of righteousness ... but by his mercy he saved us” (Tit. 3:5). “For when we were yet without strength, in due time Christ died for the ungodly” (Rom. 5:6). This is the chief of the benefits of God toward us.

God did not, even then, have to let us share in His great work of redemption, but, for His great love’s sake, He has made us His partners in redemption’s glorious plan. In forming His purposes in the Counsel of Eternity, God ordained that: “Now unto the principalities and powers in heavenly places might be *known by the church* the manifold wisdom of God” (Eph. 3:18). “For we are labourers together with God” (1 Cor. 3:9). Therefore, Jesus said, “All authority is given unto me in heaven and in earth. Go ye, therefore, and make disciples of all the 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 age” (Mt.28:18-20). What a great honor, indeed, to be made God’s partners!

God did not have to give us any hope at all, but, in His great wisdom, He has given us a mighty hope. “Which hope we have as an anchor of the souls, both sure and steadfast” (Heb. 6:19). It is a good hope. “Now our Lord Jesus Christ himself, and God, even our

Father, which hath loved us, and hath given us everlasting consolation and *good hope* through grace, comfort your hearts, and stablish you in every good word and work” (2 Thes. 2:16-17). It is a living hope and never fades. “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” (1 Pet. 3-4). “If in this life only we have hope in Christ, we are of all men most miserable. But now in Christ risen from the dead, and become the firstfruits of them that slept” (1 Cor. 15:19-20). Thus we have hope of a resurrection. But all of our hope centers around the second coming of the Lord Jesus Christ. “Looking for that *blessed hope*, and glorious appearing of the great God and our Saviour Jesus Christ” (Tit. 2:13). How we should lay hold on the hope set before us! It will, indeed, anchor the soul.

“What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will say my vows unto the Lord *now* in the presence of all his people.” I will. Will you?

Fellowships And Conferences

DEARBORN HGTS., MI

June 15-17, Van Born Baptist Church, 25866 Van Born Rd., Dearborn Hgts., MI 48125, Gregory Albright, Pastor.

* * *

SIoux FALLS, SD

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