

The Baptist CHALLENGE

a voice of independent Baptists

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WHOLE NO. 544

Baptist In All Ages Since Christ

By the late L. S. Ballard

(We are beginning a series of articles with this issue on the subject "Baptists In All Ages" by the late L. S. Ballard. Have Baptists had a history that can be seen in all ages, or has Matthew 16:18 failed of its fulfillment? Protestants have denied this scripture through the years and apparently there are even some Baptists that do not give Christ the credit

for being able to do that which He has promised to do —The Editor.)

The first church of which the New Testament gives an account was a Baptist church.

1. A Baptist preacher was sent to make ready a people prepared for the Lord (Mt. 3:1-2). Here for the first time the religious title Baptist was conferred

upon John. The angels said his name should be called John (Lk. 1:13). John was his family name just as Williams, or James, or Thomas is your family name. But when God wished to distinguish John from all other religionists and place His stamp of approval upon him the appellation was Baptist.

The prophets foretold the coming of John the

Baptist and his work that should follow, which was the making ready of a people prepared for Christ, but they called him the Messenger of God (Mal. 3:1). The New Testament tells us in no uncertain terms that this messenger was John the Baptist. In order to discount the Baptist name our religious

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The Challenge We Face

By R. Nelson Colyar

"Finally, my brethren, be strong in the Lord, and in the power of his might" — Eph. 6:10.

Paul wrote his letter to the Ephesian saints, and to all the faithful in Christ Jesus, while "the prisoner of the Lord" at Rome. It is said to have been written about 64 A.D., and that it is the first of his prison

epistles. He wrote by Divine inspiration as "an apostle of Jesus Christ by the will of God." His address to "the saints which are at Ephesus, and to the faithful in Christ Jesus" renders the epistle of perennial interest to every generation of the faithful.

Paul's "finally, my brethren" (6:10f) stands out as

a mighty challenge to all the saints then, in the dawn of the Christian Era. Yet the years have not diminished its pungency nor faded its luster. The opening sentence snaps out as a sharp military command: "Finally, my brethren," (before I take leave of you), "Be strong in the Lord, and in the power of his might!" To arms! "Put on the whole

armour of God that ye may be able to stand against the wiles of the devil!"

Soldiers must be ready to take orders. They must recognize authority. They must have in hand the implements and ammunitions of war. They must know their enemy, who he is, what he is, where he is

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Quiz The Pastor

Does Prayer Change Things?

By Austin Fields

If I know before I pray that our Lord will reward my prayer with an answer, would not that change my faith from a weak faith to a very strong faith? It is through the medium of prayer that many of God's promises are given to His children. There is no other medium through which these promises can be received. If I diligently seek the Lord in prayer and then He answers my prayer with an answer, surely that would give me confidence that I did not have before I prayed.

"And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us: And if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him" 1 Jn. 5:14-15).

Prayer will change my

confidence in the Lord, and if any is changed, it will promote boldness by which I can approach the throne of grace.

And as a result of the confidence and boldness that we have in God, through the medium of prayer, we should come to the throne of grace knocking loudly and boldly. We should not come knocking as a beggar knocks, but as one who belongs to the house. Neither should we come as criminals, who are strangers to the house of prayer but as one who is intimately acquainted with Him to whom we are addressing our petitions. For when we come to Him we know that we are welcome, in fact we are urged to come.

"Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you; For every one that asketh

receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Mt. 7:7-8).

With such an invitation to come to the throne of grace, it surely will change the individual who is praying. It will change his love and admiration of Him who is his Lord and Master.

Prayer is a transforming agent in the hands of the Holy Spirit, for it transforms us from self trust to God trust, from self-dependence to dependence upon a sovereign God. *"I love the Lord because he hath heard my voice and my supplication. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live"* (Psa. 116:1-12).

May I point out that our prayer in no sense ever changes an unchangeable God. *"For I am the Lord. I change not"* (Mal. 3:6).

God has decreed to bless us and He has also decreed the means whereby these blessings are to be given. Prayer is that means whereby God blesses. Therefore prayer must redound to the one who is praying.

Job asked this question. *"What is the Almighty that we should serve him?"* (Job 21:15).

May I answer Job by saying Yes, Job, there is great profit if we pray unto Him, for prayer will produce within us a right spirit, dependence, trust and reliance in God that we did not have heretofore. □

The Heresy of the Fatherhood of God

By Roy Mason

The doctrine of the "Fatherhood of God and the Brotherhood of Man," is a lie out of whole cloth!

When some speaker wants to gain favor with his crowd, and wants to say something designed to sound religious, he puts in something about the "Fatherhood of God and the Brotherhood of Man." Magazines, newspapers, popular speakers, modernists, preachers, fraternal orders and the like, teach the Universal Fatherhood and Brotherhood.

Why Did The Devil Start This Lie?

He did it to discredit the necessity of the "new birth." Because if one is by nature a child of God, then there is no need to become a child of God, for one cannot become what he already is. But Jesus said "Ye must be born again ... and except a man be born again, he cannot see the kingdom of God" (Jn. 3).

What The Bible Says

1. The Bible says that one becomes a child of God through faith in Jesus Christ. (See Gal. 3:24; Jn.

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THE BAPTIST CHALLENGE

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The History of Higher Criticism

By Canon Dyson Hague

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Revised by Charles L. Feinberg



Charles L. Feinberg

What is the meaning of the term “Higher Criticism”? At the outset it must be explained that the word “higher” is an academic term, used in this connection in a purely special or technical sense. It is used in contrast to “Lower Criticism.” Higher criticism means nothing more than the study of the literary structure of the various books of the Bible. Such study is indispensable to ascertain the author, date, circumstances, and purpose of a writing.

Why Is Higher Criticism Identified With Unbelief?

It must be stated that there is a higher criticism which is reverent in tone and scholarly in work. But the work of the higher critic has not always been pursued in a reverent spirit nor in the spirit of scientific and Christian scholarship. In the first place, the leaders of this movement based their theories largely on their own subjective

conclusions. They have based their conclusions largely on the very dubious basis of the author’s style and supposed literary qualifications. Style is an unsafe basis for the determination of a literary work. Because a man is a philological expert does not insure that he is able to understand the integrity or credibility of a passage of Scripture any more than the beauty or spirit of it. The qualification for the perception of Biblical truth is spiritual insight.

In the second place, higher critical theories have been in the hands of those who go far in the realm of the conjectural. It was Newton who warned that no regard whatever should be paid to the mere conjectures or hypotheses of thinkers. Thirdly, the dominant men of the movement were men with a strong bias against the supernatural. Some of the men who have been the most distinguished in the higher critical movement have been men who have no faith in the God of the Bible, and no faith in either the necessity or the possibility of a personal supernatural revelation. It is not our position that all

higher critics were or are anti-supernaturalists, but the dominant figures have been and are. Sadly enough, the higher criticism has become identified with a system of criticism which is based on hypotheses and suppositions which have for their object the repudiation of the traditional theory, and has investigated the origins, forms, styles, and contents, apparently not to confirm the authenticated and credibility and reliability of the Scriptures, but to discredit in most cases their genuineness, to discover discrepancies, and throw doubt on their authority.

The Origin of the Movement

Who were the men whose views have molded the thinking of the leading writers of the higher critical school today? Three stages in this development are discernible: (1) The French-Dutch; (2) the German; and (3) the British-American. The views which are now accepted as axiomatic seem to have been first hinted at by Carlstadt in 1521. The higher criticism may really be said to have originated with Spinoza, the rationalist Dutch philosopher. In 1670

he came out boldly and impugned the traditional date and Mosaic authorship of the Pentateuch, ascribing the Pentateuch to Ezra or some other late compiler. In 1753 a French physician, Jean Astruc, reputedly a free-thinker of profligate character, set forth for the first time the Jehovistic and Elohistive divisive hypothesis, and opened a new era. He claimed that the use of the two names, Jehovah and Elohim, showed the Book of Genesis was composed of different documents. Astruc may be called the father of the documentary theories. He asserted there are traces of no less than ten or twelve different memoirs in the Book of Genesis. He denied its divine authority, and considered the book to be marred by useless repetitions, disorder, and contradiction.

Eichborn published in 1780 his work on Old Testament introduction. He further developed the documentary theory of Astruc, and was followed by Vater and later by Hartmann. They ultimately made the Pentateuch a heap of fragments, joined together

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Continual Praise

By Thomas R. Smith, Pastor
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“I will bless the LORD at all times: his praise shall continually be in my mouth. My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad. O magnify the LORD with me, and let us exalt his name together. I sought the LORD, and he heard me, and delivered me from all my fears.” — Psalm 34:1-4.

Is there ever a time when the Lord should not be praised? We all agree that God is always worthy and deserving of our praise,

but most of us would have to admit that our praise for Him is not as consistent as it ought to be.

David expressed his purpose to bless the Lord “at all times,” and “continually.” He was, as we should be, determined to continually praise the Lord. We should certainly give the Lord our sincere praise in our public worship services each time we assemble together. This is one of the blessings of congregational worship — giving Jesus the glory He deserves. Yet, like David, we should develop the habit of praising the Lord at “all times.”

There is never a time that it is inappropriate to worship the Lord. If we are going to seek to bless the Lord at all times, we must

be able to praise Him in good times and in difficult or trying times. It also means we praise Him when we feel like it and when we don’t feel like it. Our emotions or circumstances cannot be allowed to dictate when we give God the glory. We should worship Him whether others give Him glory or not. If we let others determine when we bless the Lord, we will not be as consistent as we should be.

A lifestyle of praise is possible if we take it seriously. David also refers to praising the Lord before other people: “My soul shall make her boast in the LORD; the humble shall hear.”

Continual praise includes telling others how good God has been to us.

We should also praise the Lord with other people.

David encourages others to “magnify the LORD with me, and let us exalt his name together.” It is a wonderful thing when God’s people lift their hearts together in thanksgiving and praise to God for His goodness.

Then David gives a motivation to our continual praise, the acknowledging of God’s deliverance blessings: “I sought the LORD, and he heard me, and delivered me from all my fears.”

Remembering God’s goodness in our lives, the specific answers to prayer, and the victories we have experienced through His grace, should all keep our hearts in an attitude of continual praise. □

Who Is Jesus of Nazareth, And What Is He To You Today?

By A. M. Overton

“Whosoever believeth that Jesus is the Christ is born of God.” — 1 John 5:1

Many people have been

mis-led into thinking of the matter of being saved as something mystical, indefinite and unknowable, something through which

one must “pull”, or “be pulled”, or something in which he must “do” or “give” something in order to be saved.

We declare with all the emphasis possible that this business of being saved, or

(See **OVER** on page 21)

Was the Resurrection of Jesus Really Necessary?

By William L. Pettingill

That the resurrection of Jesus Christ from the dead is a fact, no one can gainsay. It has been well described as the best attested great event of human history. Experts have agreed that according to the rules of evidence everywhere recognized in the realm of jurisprudence, it is easier to prove that our Lord rose from among the dead than to prove that such men as George Washington or Abraham Lincoln ever lived.

The great chapter on the resurrection is the fifteenth of First Corinthians. This epistle is dated A.D. 59, which would be thirty years or less after the crucifixion of Jesus of Nazareth. Corinth was not many hundreds of miles from Jerusalem. Now observe the evidence brought forth by Paul, himself an eye-witness, since he had seen the risen and glorified Christ.

“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried and that he rose the third day according to the scriptures; and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren

at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James, then of all the apostles; and last of all he was seen of me also, as one born out of due time.”

Since evidence is overwhelming, and unless the resurrection were a fact, such an array of testimony could never have been gathered. But our theme is not the fact of the resurrection, but rather the importance of it. Why was it necessary

1. The resurrection of Jesus Christ was necessary in order to fulfill the Old Testament Messianic promises. The double theme of the Old Testament prophecy concerning the Messiah, according to 1 Peter 1:1 was “the sufferings of Christ, and the glories that should follow them.” The prophets describe a Messiah who would suffer and finally die for His people, and they pointed to One also who would come in majesty as a mighty King, sitting upon David’s throne, and living forever. The rabbinical commentators were greatly puzzled by what looked to them like a contradiction, and some of them invented the theory of two Messiahs —one to suffer,

and the other to reign. But we know that there is one Messiah with two advents. At His first coming, twenty centuries ago, He fulfilled every jot and tittle of those predictions which concerned His sufferings; and when He comes again He will fulfill with the same completeness all those

predictions having to do with His glories. This, however, would be impossible if He had not risen from the dead. His resurrection was heaven’s attestation that He was indeed the promised Messiah. Thus He “was de-

(See PET on page 18)

All-Important Question

Dear Lord, when earth shall pass away, and time her chariot wheels shall stay, Where shall I be?

And when the great Archangel stands, one foot on sea and one on land, Where shall I be?

When earth and sea, and death and hell, give up the dead that in them dwell, Where shall I be?

When all mankind before Thee stand, from every shore and every land, Where shall I be?

And when the Judge shall draw the line, and say: “These sheep, these saints, are Mine,” Where shall I be?

Shall I with joy lift up my head, or hear Thee say: “Depart!” with dread? Where shall I be?

When myriad hosts, redeemed from sin, are shut with God and glory in, Where shall I be?

And when Thy sheep

are gathered home, on mountains dark no more to roam, Where shall I be?

And when a thousand years are gone, and I’m forgotten and unknown, Where shall I be?

When wicked men have sunk to hell, and saints with Christ in glory dwell, Where shall I be?

Shall I be counted Zion’s dust, or swept away among the lost? Where shall I be?

I love Thy people and Thy cause, Thy purpose, covenant, and laws, Where shall I be?

I love Thee for thy love to me, through Him who died upon the tree; Where shall I be?

T’was Thou the work began in me, That makes me hope to dwell with Thee, When life is past.

This question answer to my heart, Show me my potion, place, and part, My all in Thee. □

**Sin interrupts our fellowship with God
But not our relationship!**



Changing A Light Bulb The Christian Way

How many Christians does it take to change a light bulb?

Charismatic: Only 1. Hands are already in the air.

Presbyterians: None. Lights will go on and off at predestined times.

Roman Catholic: None. — Candles only.

Baptists: At least 15. One to change the light bulb, and three committees to approve the change and decide who brings the potato salad and fried chicken.

Episcopalians: 3. One to call the electrician, one to mix the drinks and one to talk about how much better the old one was.

Mormons: 5. One man to change the bulb, and four wives to tell him how to do it.

Unitarians: We choose not to make a statement either in favor of or against the need for a light bulb. However, if in your own

journey you have found that light bulbs work for you, you are invited to write a poem or compose a modern dance about your light bulb for the next Sunday service, in which we will explore a number of light bulb traditions, including incandescent, fluorescent, a 3-way, long-life and tinted, all of which are equally valid paths to luminescence.

Methodists: Undetermined. Whether your light is bright, dull, or completely out, you're loved. You can be a light bulb, turnip bulb, or tulip bulb. Bring a bulb of your choice to the Sunday lighting service and a covered dish to pass.

Nazarene: 6. One woman to replace the bulb while five men review church lighting policy.

Lutherans: None. Lutherans don't believe in change.

Amish: What's a light bulb? □

The New School Prayer

Now I sit me down in school
Where praying is against the rule
For this great nation under God
Finds mention of Him very odd.

If scripture now the class recites,
It violates the Bill of Rights,
And anytime my head I bow
Becomes a federal matter now.

Our hair can be purple, orange or green,
That's no offense; it's a freedom scene,
The law is specific, the law is precise,
Prayers spoken aloud are a serious vice.

For praying in a public hall
Might offend someone with no faith at all
In silence alone we must meditate,
God's name is prohibited by the state.

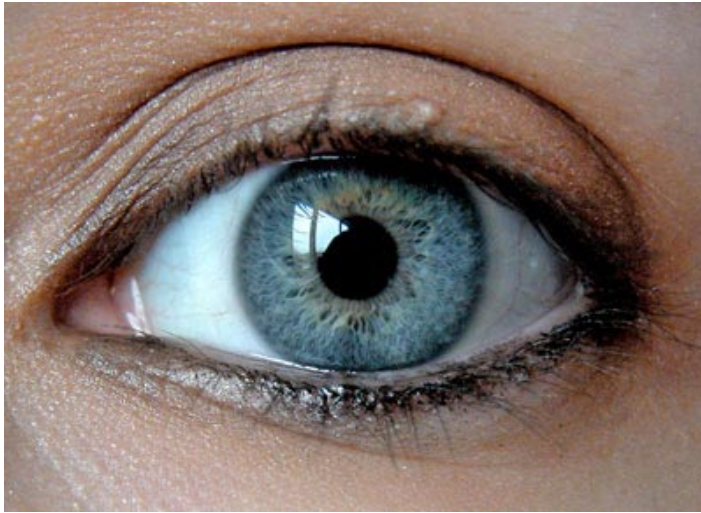
We're allowed to cuss and dress like freaks,
And pierce our noses, tongues and cheeks.
They've outlawed guns, but *first* the Bible,
To quote the good Book makes me liable.

We can elect a pregnant Senior Queen,
And the "unwed daddy," our Senior King.
It's "inappropriate" to teach right from wrong,
We're taught that such "judgments" do not belong.

We can get our condoms and birth controls,
Study witchcraft, vampires and totem poles,
But the Ten Commandments are not allowed,
No word of God must reach this crowd.

It's scary here I must confess,
When chaos reigns the school's a mess.
So, Lord, this silent plea I make;
Should I be shot; My soul please take! Amen!

**If we can sin and not be chastised,
we are not His sons.
Whose sons are we then?**



Micro Marvels of the Human Eye

The following is excerpted from Creation Moments.

The tiny computer chip—the basis of modern computers—is a thin wafer of silicon only about 7 millimeters across—about one fourth of an inch. This tiny chip might have the equivalent of 100,000 transistors built into it.

Despite its size, hundreds of connections might be attached to it. The design of the computer chip is a marvel surpassed only by the amazing technology that can build it.

If you were to find a silicon chip lying in the silicon sand at the beach, you would never be able to convince even one engineer that the chip had formed through the chance movements of all that silicon based sand!

Now consider the human eye. The retina at

the back of the eye is a very thin membrane, much thinner than even the clingiest food wrap. This retina contains not transistors but much more sophisticated photo receptors, each of which is a high gain amplifier. The retina doesn't have 100,000 of these, but rather it has 200,000 for each square millimeter of retina!

But the greatest wonder of all is how any scientist can say that your miraculous eye is the result of unguided genetic mistakes that, just by chance, resulted in the eye.

Indeed, God's fingerprints are all over the creation, just as our human work is seen in the computer chip. How can one who can design only the computer chip dare question the One who can design the eye—and so much more! □

Conversion Produces Great Changes

In studying any subject, difficulties are often encountered because we do not always take care to define the words we use clearly and adequately. Much of the religious world's confusion on the subject of conversion stems from the fact that the word "conversion" itself is popularly used in the most hazy fashion. Certainly in a fashion not in keeping with the Scriptures. Almost any sort of religious experience through which a man may pass is liable to be labeled "conversion."

From time to time we have found it defined as "a change of heart, of mind," or "a change of behavior," and so on. The result of all this confusion is that there are many honest people who today consider themselves converted and saved, when the unpalatable fact is that they are only *half*-converted.

This brief article is written with a view in helping these people to know the way of the Lord more perfectly.

Now the word "conversion" is itself a Latinized form of a Greek word which occurs but once in the New Testament, and which generally speaking means "a turning together" or "a turning with." Hence it will be understood that

for a man to be "converted," he must be "turned."

But the question is: what is involved in this turning? And the answer is that conversion is nothing more nor less than a turning of the *entire man* in his *understanding*, his *conduct*, and his *relationship*.

The New Testament reveals—and our subsequent studies of actual cases of New Testament conversion will show this—that no man has been thoroughly converted who has not experienced *three changes*.

1. He must have changed his *mind*.
2. He must have changed his *conduct*.
3. He must have changed his *relationship with God*. Notice then:

Conversion Involves A Change In Mind

This is produced by hearing the gospel. We may call this the birth of Faith, since Paul says, "Faith cometh by hearing ... the word of God" (Rom. 10:17). The gospel finds us when we are separated from God by sin, and living as though He did not exist. It's message reveals Him to us afresh; tells us of His

(See **CHANGE** on page 18)



Runaway Ohio Girl to Remain Free of Muslim Parents. — A runaway teenage girl from Ohio who converted from Islam to Christianity has reached a court settlement that allows her to remain free of her Muslim parents. The agreement Tuesday says that 17-year-old Rifqa Bary will stay in a foster home under state custody in Columbus until she turns 18 in August. After that, she'll be an adult and free to live where she chooses. Bary's attorney read a statement in Franklin County Juvenile Court, saying that the girl and her parents love and respect each other and will try to resolve their differences through counseling. Bary ran away to Florida last summer, saying she feared her father would harm or kill her for leaving Islam. Her father denied the claim, and a law enforcement investigation found no credible threats to the girl. — AFA

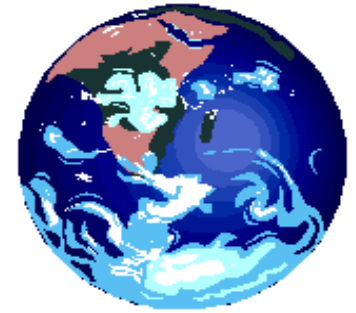
North Korea Still Top Persecutor. — For the 8th straight year, the communist nation of North

World News Roundup

Korea has been named the top persecutor of Christians world-wide according to a OneNewsNow report by Allie Martin. Open Doors, a ministry that serves the persecuted church, has released its annual "World-WatchList" of 50 countries it says are the worst persecutors of Christians. Iran is number two on the list, followed by Saudi Arabia, Somalia and the Maldives. A majority of the top 50 countries on the list have Muslim governments. ... 8 of the top 10 have Islam as their dominant religion and 35 of the 50 countries on the list have Islamic governments. The good news is that some countries, like in Latin America, have seen lesser persecution. Colombia, for one, has dropped off the list. Data for the list is compiled from a questionnaire sent to Open Doors' co-workers, key church leaders and recognized experts in 70 countries. — ONN

Interpol No Longer Subject to U.S. Constitution. — The head of a civil liberties organization is concerned about an executive order signed by President Obama last month which allows an international law enforcement agency to have

jurisdiction in the United States without being subject to the U.S. Constitution. In June 1983, President Ronald Reagan signed Executive Order 12425, recognizing the International Criminal Police Organization (Interpol) as an international organization with certain privileges and immunities afforded to diplomats. But Reagan structured his executive order to ensure that Interpol — like every other law enforcement agency in the United States — was accountable to the rule of law. John Whitehead, president of The Rutherford Institute, explains that President Obama recently issued a new executive order that amends Reagan's and establishes Interpol as a self-ruling police agency within the U.S. "The president of the United States is creating an autonomous international police force on American soil that's not subject to our Constitution," says Whitehead. "What this means is that Interpol, if they want to — and we don't know if they will or not — can do police activities against American citizens; they can investigate American citizens," he continues. "But again, they're not subject to the Constitution. So the entire concept of rule of law breaks down." Whitehead says when the White



House issued its amended executive order on December 17, 2009, it issued no press release and thus generated little media attention. The attorney argues that if President George W. Bush had attempted a similar move one week before Christmas, he would have and should have been soundly blasted by the media. Whitehead says even the "normally pro-Obama" American Civil Liberties Union has recently condemned his record on civil liberties. — ONN

Runaway Christian Convert Allowed to Live Apart From Parents. — The following is excerpted from the Christian Post, Jan. 20, 2010: "A teenage girl from Ohio who ran away from home after she became Christian can remain free from her Muslim parents, according to the terms of a court settlement. Though Rifqa Bary's parents have been fighting to regain custody of her since last August, under the agreement Tues-

(See WNR on page 11)

La Voz Del Desierto

Aborto ¿Asesinato o Libertad de Elección” -- Part I

La Biblia nos enseña que Dios hizo un hermoso y perfecto planeta “... para que fuese habitada la creó” (Isa. 45:18). Lo primero que le dijo a Adán y a Eva fue: “*Fructificad y multiplicaos; llenad la tierra*” (Gén. 1:28). El propósito de Dios siempre ha sido llenar la tierra. Esa es Su Voluntad (Sal. 127:3-5). Pero como Satanás se opone a todo lo que es de Dios, quiere exactamente lo opuesto, quiere disminuir la población mundial. ¿Cómo? Por medio de guerras, la homosexualidad, las drogas, el alcohol, el suicidio, la hambruna, el Sida y cualquier otra forma que pueda.

El pecado del aborto no es la excepción. El aborto es la pérdida espontánea o provocada del producto de la concepción, por expulsión o por destrucción, en el vientre de la madre. En Puerto Rico hay cerca de 45 clínicas y se estiman unos 50,000 a 75,000 abortos por año. No existen estadísticas de abortos entre nuestros adolescentes, pero se habla de un aumento considerable entre niñas de 12, 13, y 14 años. Se estima que el aborto ya

ha cobrado la vida de 45 millones, sólo en los Estados Unidos y 1,000 millones alrededor del mundo (según la **Scientific American** Jan 2000, p. 23).

Sin embargo, el movimiento feminista y otras organizaciones, no quieren reconocer que el aborto provocado, es un acto de violencia, en el que se mata a una pequeña criatura indefensa, pues no consideran al niño nonato (no nacido), una persona, ni un humano. Afirman que sólo es un conjunto de tejido desechable y nada más. De hecho, así como Hitler se refería a los judíos, como “un parásito en el cuerpo de otras naciones” (**Mein Kampf**, Adolf Hitler, p. 305), una feminista llamada Margaret Sanger y otros abortistas, también se refieren a los niños no nacidos, como “un parásito” en el cuerpo de la mujer (**Abortion Practice**, Warren M. Hern, p. 14, 15). Es por eso que Sanger, quien murió a causa de su adicción a las drogas y al alcohol, fundó el 16 de octubre de 1916, una organización que se conoce como la Federación de la

Planificación Familiar de América (Planned Parenthood Federation of America), la cual es una de las organizaciones que más promueve el “derecho” al aborto. Hasta la palabra “feto” hace que pensemos que en el vientre de la mujer no existe un bebé, sino solamente un “músculo” deforme, o una cosa cualquiera. Sin embargo, basta con mirar cuando son fotografiados por una moderna técnica de ecología tridimensional, que no deja lugar a dudas, que el bebé es mucho más que una masa de tejido. Vivo significa que esta criatura está en crecimiento, desarrollándose y madurando. Por lo tanto, no son células, son niños (Gén. 25:21,22; Lu. 1:41-44). Es un ser humano viviente perfectamente formado.

Pero en su defensa, los abortistas declaran, que ésto es sólo un concepto religioso. Amarilis Pagán Jiménez, directora ejecutiva del Proyecto Matria, plantea que muchas mujeres “... se sentirían culpables de terminar el embarazo, porque la gente en su entorno les

está diciendo que se convertirán en asesinas. Pero eso puede cambiar y además, no toda persona en esta Isla tiene que creer en Dios o en las religiones” (**El Nuevo Día**, 13 de mayo de 2007). Pero mejor veamos lo que dice la Ciencia: “*Basado en todos los criterios de la biología molecular, la vida está presente en el momento de la concepción*” (Dr. Hymie Gordon, Chairman, Departamento de Genética de la Clínica Mayo, en E.U.).

Mientras que el padre de la genética moderna, Dr. Jerome Lejeune, afirma categóricamente: “*Aceptar el hecho de que después de la fertilización un nuevo ser humano cobra vida, ya no es motivo de pruebas u opiniones, es simple evidencia. No tengo duda alguna; abortar es matar a un ser humano, aunque el cadáver sea muy pequeño.*” Por lo tanto, la ciencia sólo afirma lo que la Biblia declara, que el bebé venidero es un niño humano. “*Porque tú formaste mis entrañas, me*

(Vea **ABORTO** en la pág. 10)

La Autoridad de la Biblia

La autoridad bíblica de los Bautistas quiere decir, que los Bautistas creemos que la Biblia es la única y suficiente autoridad, para lo que se cree y se practica. Es el único libro inspirado por Dios. En 2da Pedro 1:21, dice que los profetas nunca hablaron por su propia voluntad; al contrario, eran hombres que hablaban de parte de Dios, dirigidos por el Espíritu Santo. Sin embargo, muchos otros libros como el Corán, el Libro de Mormón y el Bhagavad Gita, también reclaman ser Palabra de Dios. Estos libros religiosos podrán emplear términos cristianos tales como “salvación”, “bautismo”, “la cruz”, “la resurrección”, “los cielos” y “el infierno”, pero el significado que le dan son diferentes.

Estas palabras no garantizan que se está predicando el verdadero evangelio de Cristo. Además, alterar el contenido del Libro de Dios, es una violación directa de Apo-

calipsis 22:18,19. Dios declara la misma advertencia en un lenguaje ligeramente distinto en Gálatas 1:8,9: “*Mas si aun nosotros, a un ángel del cielo, os anunciare otro evangelio diferente del que os hemos anunciado, sea anatema. Como antes hemos dicho, también ahora lo repito: Si alguno os predica diferente evangelio del que habéis recibido, sea anatema.*”

Algunos teólogos como los modernistas y liberales, declaran que la Biblia contiene parte de la Palabra de Dios; esto implica que parte de la Biblia no es Palabra de Dios. Por lo tanto, no aceptan la inspiración divina de la Biblia, ni afirman su supremacía. En efecto, ellos se hacen a sí mismos, o a sus tradiciones extrabíblicas, la autoridad final. Es importante recordar que la Biblia no sólo contiene la Palabra de Dios, sino que la Biblia es la Palabra de Dios. Sin embargo, estos

ataques a las Sagradas Escrituras no son nada nuevo. Los escépticos, han tratado de destruir la autoridad de la Biblia, durante mil ochocientos años. Pero la Biblia aún permanece. Otros podrán aceptar teóricamente la verdad divina, como proveniente de la Biblia, pero a la misma vez insisten en sostener ciertas doctrinas, erróneas y antibíblicas, en un nivel de autoridad igual o por encima de la Biblia.

Inadvertidamente estos han excedido la autoridad de las Escrituras, y por esta razón, nunca podrán llegar a un acuerdo con quienes procedan de acuerdo al principio de que la Biblia solamente, es la autoridad final (1ra Cor. 4:6; Hechos 17:11). Recordemos que no hay otra fuente divina sino la Biblia, y que “*Toda escritura es inspirada por Dios*” (2da Tim. 3:16). No dice algunas. A pesar de que se compone de una carpeta y páginas, como cualquier otro libro común, su contenido trasciende los límites de todo conocimiento humano, y sus palabras son Espíritu y son vida.

[Por Hno. Galo Rodríguez Redactor.]□

ABORTO . . .

(Viene de la pág. 9)

cubriste desde antes de nacer. Te alabo, porque de modo formidable y maravilloso fui hecho. Maravillosas son tus

obras. Lo sé muy bien. No fueron encubiertos de tí mis huesos, aún cuando en oculto fui formado y tejido en lo más profundo de la tierra. Tus ojos vieron mi embrión, todo eso estaba escrito en tu libro, habías señalado los días de mi vida, sin faltar una de ellas” (Sal. 139:13-16; Jer. 1:5; Isa. 44:24).

A pesar de esto, los partidarios del aborto, siempre tratan de mostrar este tema como un asunto religioso. Sin duda alguna, para los cristianos, el nuevo ser humano, desde el inicio de su existencia, es creado a imagen y semejanza de Dios. En ellos radica su grandeza y dignidad. Pero el inicio biológico de la vida a partir de la concepción. **No esta determinado por religion alguna**, sino como dice el Dr. Lejeune, es ya una **Evidencia Científica**. Partiendo de esta certeza, los países y sus leyes deben proteger y defender el derecho a la vida que todo ser humano posee, desde el inicio de su existencia. Independientemente de su credo religioso, político o ideológico. “*A los cielos y a la tierra llamo por testigos hoy contra vosotros, que os he puesto delante la vida y la muerte, la bendición y la maldición: escoge, pues la vida, para que vivas tú y tu descendencia*” (Deut. 30:19). ¡Dile **No** al aborto y **Si** a la vida!

[Por Félix M. González Bulgadá, Redactor.] □

Iglesia Bautista El Redentor

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

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day, the 17-year-old teen can stay in a foster home under state custody in Columbus until she turns 18. After legally becoming an adult in August, Bary will be free to live where she chooses. ... Since last August, Bary has been involved in a legal battle with her parents, claiming that her father had said, ‘If you have this Jesus in your heart, you are dead to me!’ and also added some time later, ‘I will kill you!’ Last July, Bary ran away from her home near Columbus by boarding a Greyhound bus and heading to Orlando, where she was taken in by an evangelical pastor couple in Orlando that she met through a Facebook prayer group. Bary stayed with the pastors for two weeks until Florida authorities discovered her parents had filed her as missing. She has since been living in foster homes – first in Florida and later in Ohio, where judges from both states eventually agreed jurisdiction in the custody case belonged.”

* * *

Dutch Lawmaker Must Go to Trial for Hate Speech Against Muslims. — The following is excerpted from “Dutch Lawmaker Fails to Avoid Hate Speech Charges,” OneNewsNow.com, Jan. 14, 2010: “Dutch lawmaker

Geert Wilders has failed in his bid to have judges drop or reduce charges of criminal incitement against him, despite arguing that his anti-Islam message falls within the boundaries of freedom of speech. Wilders, one of the Netherlands’ most popular politicians, is due to go on trial in March for allegedly insulting Muslims as a group and inciting hatred and discrimination against them. The charges stem from Wilders’ 2008 short film ‘Fitna,’ which offended many Muslims by juxtaposing Quranic verses with images of terrorism by Islamic radicals.” — FBIS

* * *

Ten Commandments Back at Courthouse. — Baptist minister Chester Shartzter sang God’s praises and talked of restoring God’s place in American government as he hoisted a framed copy of the Ten Commandments back onto the wall of a Kentucky courthouse. More than 200 people joined Shartzter and Grayson County officials in returning the commandments to the county courthouse just days after a federal appeals court allowed the display, saying it wasn’t religiously oriented. The county won the latest stage of an eight-year legal battle with two residents and the American Civil Liberties Union, when a divided 6th Circuit Court of Appeals struck down an

injunction barring the Ten Commandments from public property. — AP

* * *

Dutch Lawmaker Faces Hate Speech Trial. — Dutch lawmaker Geert Wilders is facing criminal charges in Amsterdam for allegedly inciting hatred against Muslims. On Wednesday, he nodded as prosecutors read aloud a hundred remarks he has made condemning Islam, Muslims, and immigrants — notably one comparing the Quran to Hitler’s *Mein Kampf*. Wilders is one of a dozen European politicians who are testing the limits of freedom of speech while voicing voters’ concerns at the growth of Islam. At Wednesday’s hearing, Wilders told the judges he has nothing against Muslims, but opposes the “Islamization” of the Netherlands because he believes “Islam is diametrically opposed to freedom.” Muslims make up about six percent of the Dutch population of 16 million. — AP

* * *

German Home Schoolers Granted U.S. Political Asylum. — A

German couple who fled to Tennessee so they could home school their children has been granted political asylum by an immigration judge in Memphis. The decision clears the way for Uwe Romeike his wife and five children to stay in Morristown, Tennessee, where they have been living since 2008. German law requires children to attend public or private schools, and parents can face fines or prison time if they don’t comply. Romeike, an evangelical Christian, said he believes Germany’s curriculum is “against Christian values.” The family was represented by the Virginia-based Home School Legal Defense Association. HSLDA staff attorney Mike Donnelly says the family is delighted. “They were relieved and grateful. They’ve been living here for 18 months [and] they’ve really enjoyed it,” says the attorney. “They love the freedom; they like not having to look over their shoulder, waiting for someone to try to catch them and fine them or take their children away.” He hopes the ruling will influence public opinion in Germany, where German officials are hostile to all

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**To plan ahead is Biblical;
Not to plan is foolish
James 4:14**

WNR...

(Continued from page 11)

home schooling. "In Germany they want to try to stamp out parallel societies," he reports. "They think home schoolers are somehow parallel societies, which is silly." Donnelly says an appeal by the government is possible but not likely. "They do sometimes do that, so we won't know for a little while — but I would tend to doubt that they will do that," he states. — AP

* * *

Muslims Gun Down Christian Friend. — A young man in Pakistan was shot to death by friends Dec. 3 after he refused to recant his faith in Jesus Christ. Three friends of Patras Masih threatened to kill him if Masih did not deny Christ and embrace Islam. When Masih refused, the three shot him multiple times in the chest, according to Masih's father. — BP

* * *

Militant Hindu Turns to Christ. — The leader of a militant Hindu extremist group in Nepal, jailed for bombing a church in 2008, has repented because of the grace Christians in prison have shown him. Ram Prasad Mainali, 37-year-old head of the Nepal Defense Army, was jailed in September for

bombing a church in Kathmandu, the Compass Direct news service reported. A teenager and a new bride were killed and more than a dozen other people were injured. Mainah began attending a Christian fellowship in Nakkhu Jail. About a third of the prison's 450 inmates attend services at the prison church. he said he began reading the Bible after experiencing the graciousness of prison Christians. "Although I bombed the church, Christians come to meet me every day," Minali told Compass Direct. "No right-wing Hindu has come to meet me even once." Only 5% of Nepal's 30 million people are Christian, while more than 80% are Hindu. — BP

* * *

Mormon Church Adds 15th Utah Temple.

— The Mormon church is planning a new temple in Payson, about 60 miles south of Salt Lake City. It will be the 15th Utah temple for The Church of Jesus Christ of Latter-day Saints. The temple will serve about 78,000 church members. Temples are sacred to Latter-day Saints and are used for religious rituals including proxy baptisms, marriage ceremonies and other rites designed to strengthen church teachings. Once consecrated, temples are open only to church members who have been found

worthy to enter by their bishop and stake president. — AP

* * *

Hate Crimes Harbinger?

— The mayor of Lancaster, California, has apologized for pro-Christian comments he made recently before a group of pastors. Mayor R. Rex Parris said in his address that Lancaster was "growing a Christian community," and after controversy developed he issued an apology. City Councilwoman Sherry Marquez posted on Facebook comments about a Muslim honor killing on the East Coast, thought better about it, and pulled the comments an hour and a half later. She has also apologized. The Antelope Valley Human Relations Task Force responded and heard from community residents Monday night. Task Force chairman Darren Parker tells OneNewsNow that hate crimes charges against Parris and Marquez will not be sought. "The organization will send a letter," he explains. "It was voted on by the entire body, recommended along with our legal counsel, that unanimously we would send a letter recognizing that in

fact something had happened, and that in fact people were harmed by this." Parker said the apologies were helpful. But the Council on American-Islamic Relations has filed a federal complaint against both parties. Brad Dacus of the Pacific Justice Institute complains that the case demonstrates that hate-crimes laws chill free speech. "With the hate-crimes bill in place, this is probably just one example of many to come of attempts to try to silence people of faith," says the attorney. "And that's why we must aggressively correct this and make sure these individuals and their rights are protected against this kind of outrageous intimidation and silencing." The letters from the Task Force, according to the *Antelope Valley Press*, were to tell Marquez that her remarks were "divisive and inflammatory" — and the mayor that his were "divisive and exclusive rather than inclusive." — ONN

* * *

U.S. Passes 50 Million Abortions. — At some point during the past

(See WNR on page 13)

It is often easier to refrain from committing sins that are forbidden than to perform the good that is commanded

WNR . . .

(Continued from page 12)

two years, the United States experienced its 50 millionth legal abortion. The tragic statistic, which spans the 37 years since the U.S. Supreme Court legalized abortion nationwide in 1973, is based on data compiled by the pro-choice Guttmacher Institute and tallied by the National Right to Life Committee. Guttmacher's data is respected by both sides of the issue and comes directly from abortion clinics. To put the total in perspective, the combined number of military deaths in all of America's wars — from the Revolutionary War to the second Iraq war — is 1.2 million. "We've been brutalized, desensitized and paganized by an ever-rising flood of the unborn's blood as our nation continues to abort roughly one out of every four babies conceived," said Richard Land, president of the Southern Baptist Ethics & Religious Liberty Commission. — BP

* * *

Billy Graham Voted Most Influential Preacher. — According to a new survey, Billy Graham has had the most influence on Protestant pastors of any living preacher. In addition to Graham, the list of top ten most influential preachers included Chuck Swindoll, Chuck Stanley, Rick War-

ren, David Jeremiah, and Mac Lucado. The survey was taken by LifeWay Research, an arm of the Southern Baptist Convention. Billy Graham has preached the gospel to more people than any other man in history, but he has also compromised the gospel as much as any man in history by pioneering the ecumenical evangelism philosophy that has torn down the biblical walls of separation between truth and error. He has turned hundreds of thousands of his "converts" over to Roman Catholic and liberal Protestant churches to be devoured by wolves in sheep's clothing. — FBIS

* * *

94 German Catholics Suspected of Abuse. — The German news magazine *Der Spiegel* reports that the number of suspected sexual abuse cases in Germany by Roman Catholic clergy and laymen is much higher than was previously thought. According to a poll by *Spiegel*, which was answered by 27 Catholic dioceses in Germany, more than 94 clerics and laymen have been suspected of sexual abuse since 1995. Only 30 have been prosecuted, due to the statute of limitations. Ten employees of the Catholic church are currently accused of sexual abuse in Germany. — AP □

You Must Be Born Again

By Jim W. Jackson

Since the beginning of our ministry we have stressed the New Birth. The motto of Calvary Baptist Church is John 3:7: "Marvel not that I said unto thee, ye must be born again." A church member can be off on tithing and miss a blessing. He can be one who thinks church attendance is not necessary and he will suffer in this life and be rebuked by our Lord in the world to come. He might fail to witness and pray and study God's word and not grow in grace and in stature as a child of God. But if a church member fails to be born again in this life, that person will spend eternity in Hell.

Recently a young lady who was saved in our church went home and told a neighbor of her experience. The lady to whom she was witnessing seemed astonished. The neighbor who was an unsaved church member asked the young convert to show her in the Bible one thing about anyone being saved, saying she had joined the church and had never heard anything about anyone being saved. She wondered if the Bible taught that we should be saved.

For this lady and many others who are in her lost condition and facing an eternal hell, read Acts 16:29-33. "Then he called for a light and sprang in, and came trembling, and fell down before Paul and Silas and brought them out, and said, Sir, what must I do to be saved? And they said Believe on the Lord Jesus Christ and *thou shalt be saved* and thy house. And they spake unto him the word of the Lord and to all that were in his house. And he took them the same hour of the night and washed their stripes and was baptized, he and all his house straightway."

Romans 10:9 says, "That if thou shalt confess with thy mouth the Lord Jesus and shall believe in thine heart that God hath raise him from the dead, thou shalt be saved!"

You say, "Preacher, does that include me with all my sins and mistakes. All these years I have left God out of my life. My sins have been many and vile and black. Will God forgive me now?"

Yes, he certainly will if you repent and believe.

(See JACKSON on page 19)

**Errors of Doctrine are soon
Followed by errors of practice**

Letter to the Apostle Paul

From: Rev. Alexander Demas

New Ekklesia Church,
Thessalonica

To: Missionary Saul Paulus
(The Apostle Paul)

C/c: Church at Antioch

Dear Brother Paul,

Greetings, from your former disciple, Alexander Demas. You will be excited and encouraged to hear that I have recently been called as pastor of the church at Thessalonica that has faithfully supported your ministry for many years. Our church has recently heard of your health issues and your incarceration in Rome. Please know that we have been faithfully praying for you. (I have especially been concerned for you, because I still fondly remember the short time that we served together in missions work before the Lord led me elsewhere).

New Ekklesia Church is so grateful for your years of service to our Lord. I know that you have had many long time friends in our church. (Unfortunately, many of these friends have recently left our church for various reasons.)

Since becoming pastor of this church, I have done my best to attempt to

reorganize the church in such a way that it can function more effectively and efficiently. One of the first things that I have done is to establish a Missions Committee in our church that I encouraged to make a detailed study concerning current Missions techniques and practices and how we can most effectively reach this modern world for Christ.

After this intense study, our Committee concluded that we need to concentrate on certain specific areas of world Missions outreach at our church. Our greatest desire is to find the neediest people of this world so that we can concentrate on taking the Gospel to them through modern business principles and current technology. Missions scholars and our own meticulous research have made it clear to us who these persons are and how we can best reach them. Of course, we know that souls need to be saved around the world, but we have come to the conclusion that New Ekklesia Church must concentrate upon the area of the "20-25 Window" for our Missions outreach.

We have further concluded that in our modern world, it will be best to concentrate on supporting short term projects, rather

than lifelong ministries since short term projects yield the most visible results in the shortest possible time period. The Missions experts that we consulted have confirmed that this will be the best way to reach the world in our generation.

We also feel that such short term projects are the most efficient way to get the members of New Ekklesia Church to be involved consistently in giving to Missions since they will be continually excited by the ever changing Missions opportunities that are presented to them. We will support condensed, pithy Missions projects, not time-consuming, long term investments.

Bro. Paul, please know that we love you with all of our hearts (This is especially the case with me, because of our past history since you were such an incredible blessing on my life; I know you feel the same way toward me). So, you can imagine how difficult it is for me to inform you that, after compiling our report, our Missions Committee has come to the conclusion that we can no longer financially support your ministry. I know that this is a great disappointment to you and I apologize for that, but we know that you have many

other supporters who can stand in the gap for you.

Let me outline some of the factors that have led us to this difficult decision:

1. YOUR AGE —

Our Committee is afraid that because of your advanced age, you are no longer able to identify with the current generation. You have had a significant ministry, especially when you served in Asia Minor, but we, as a Committee, do not believe that you will be able to make the difficult transition necessary to minister in Europe. We feel that you are too tied to Oriental culture and so, it will be difficult, if not impossible, for you to adapt to ministry in Europe.

Our research has led us to believe that the greatest hope for world outreach is to use young missionaries who can identify with the current generation. You have had your chance, now it is time for us to go in a "different direction" with our financial support, and give someone younger a chance. I know that you, who have disciplined so many young preachers yourself (myself included), will surely understand our decision.

2. YOUR HEALTH —

Our Committee is so

(See PAUL on page 15)

PAUL . . .

(Continued from page 14)

thankful for your many sacrifices, but as a result, you have had too many life threatening situations which have caused too much wear and tear upon your body. To be completely honest, in your current health situation, we on the Missions Committee, feel that you would not be a good investment of our Missions *denarii* because your health will prohibit you from expending the energy that is necessary to do the ministries that our church envisions. Again, we are thankful for your sacrifices, we know that the Lord will honor them, but we must think about the future of our Missions program. There are so many projects that we desire to accomplish in the harvest fields of the world and this will require healthy bodies. We cannot waste our hard earned *denarii!* We know that you will understand and that the Lord will surely continue to provide for you from other sources. (Besides, I am sure that you have an adequate retirement plan in place).

3. YOUR FIELD — You have left a fruitful ministry in Asia Minor, especially in Ephesus, where you proactively influenced a whole culture. Our Committee does not feel that this move to Europe can possibly bear the same results. Your talents were perfectly

matched to the Asian mission field. We believe that you will be a “duck out of water” in Europe. Now, we have learned of your incarceration in Rome. This development will definitely further reduce your effectiveness. How will you ever be able to have an effective ministry while being chained to those licentious Roman soldiers? We are sorry for your situation, but we must think about getting the most “bang for our *denarii*”. A missionary whose freedom of movement has been so curtailed just cannot get the job done that we have envisioned. We feel that we would not be good stewards of God’s money if we continued to pour our resources into your ministry, since you are now incapable of free movement.

New Ekklesia Church agreed to support you in Asia Minor, but since you chose to change your field of service to Europe, our contract with you can legitimately be cancelled. This is not a judgment upon you or your future ministry. We will continue to pray for you and for your release, but we must move on to fields that we think are more deserving of the Gospel than Rome. (Please do not take this personally; we have had to take the same step with other missionaries who left a very successful ministry in Samaria to move on to Ethiopia). After our re-

search we have determined at New Ekklesia Church that our target field must be Asia. So we are concentrating on Asian ministry, not European or African ministry).

4. YOUR STATUS. — Our Committee also believes that you have probably been out in field service too long. Many of the people of our church no longer even know you or your ministry. It has been such a long time since you last visited us. We just cannot pump our people up for Missions without regular personal contact. So, we feel we must concentrate our efforts on new missionaries and partner with them to reach our targeted fields. We even plan to send teams from our church out to instruct these new missionaries in what our research has indicated is the best way to reach these targeted people for Christ. I am sure that with your vast Missions background you can understand, accept, and appreciate this fact.

5. YOUR CONTACT — Our Committee must also point out that you have been inconsistent with your reports from the field lately. We realize that you have been in some awkward situations, but it is still absolutely essential that we receive regular reports from you in order to keep Missions before our people. This is a very vital way for us to know whether our investment in your project

is consistently bearing fruit. Regular “prayer letters” are a “must” and their neglect for any reason whatsoever must result in missionary termination. I might also say, as a word to the wise, that when we do receive your letters, they are good, but our Committee feels that they are much too long and wordy. We feel that the best letters are those that are short and pithy; our people will never read them otherwise. Furthermore, our people need to hear of exciting results from their missionaries, not to be preached to! You can see where I am coming from, I am sure.

I hope that we can part ways as friends. Your termination is only a business decision that is in the best interests of our church; it is NOT personal. We still love you in the Lord and will continue to be praying for you. We do love you, my brother! You are still important to us. We apologize to you that we could not speak with you about this in person, but you understand that, due to your situation in Rome, this was impossible. Also, our exciting and growing church does not have anyone that we can spare, at this moment, to come and visit you in your Roman prison. When you are released, if you get back to Thessalonica, I would be happy to meet you over a cup of coffee.

(See **PAUL** on page 16)

PAUL . . .

(Continued from page 15)

May the Lord continue to bless you, as He is blessing us. Yours in Christ's service,

Rev. Alexander Demas
New Ekklesia Church,
Thessalonica

I wonder how the Apostle would have felt if he had received such a dismissal. Perhaps he would have remembered this occasion when he sadly looked around his dark, damp cell in the cold Mamertine prison in Rome and wrote, "Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica . . ." (2 Timothy 4:10) □

FEINBERG . . .

(Continued from page 3)

by an editor or redactor. In 1806 De Wette propounded the view that the Book of Deuteronomy was written in the age of Josiah (2 Kings 22:8). Before long Vatke had unreservedly declared the post-Mosaic and post-prophetic origin of the first four books of the Bible. In succession came Bleek, Ewald, Hupfeld, Graf, Kuenen, and Wellhausen with their respective views on the non-Mosaic authorship of the Pentateuch.

After the German stage of criticism came the British-American. David-

son, Robertson Smith, G. A. Smith, Driver and Briggs followed the trail blazed by the German rationalistic writers. The list is admittedly a very partial one, but these are prominent names in connection with the movement.

The Views of the Critics

Three things can certainly be asserted of nearly all, if not all, of the leaders. They denied the validity of miracle and any miraculous narrative. Miracles were considered legendary or mythical. They denied the reality of prophecy. Prophecy was called conjectures or co-incidences, if not imposture. They denied the reality of revelation; they were avowed unbelievers of the supernatural. The religion of the Old Testament was simply a human religion. The formative forces of the higher critical movement, then, were rationalistic forces. Unbelief was the antecedent, not the consequent, of their criticism.

The Crucial Point

According to the faith of the universal Church, the Pentateuch is one consistent, coherent, authentic, and genuine composition, inspired by God, written by Moses some fourteen centuries before Christ. It is, moreover, a portion of the Bible that is of paramount importance, for it is the basic substratum of the

whole revelation of God and the introductory section of the Word of God, bearing His authority and given by inspiration through His servant Moses. That is the faith of the Church.

The Critics Theory

According to the higher critics the Pentateuch consists of four completely diverse documents. They are (1) the Jehovist, (2) the Elohist, (3) the Deuteronomist, and (4) the Priestly Code documents, generally designated as J, E, D, P. These different works were composed at various periods of time from the ninth to the fifth centuries. These documents represent different traditions of the Hebrews, and are at variance in most important matters. They were surely not compiled and written by Moses. In the editorial process no limit apparently is assigned to the work of the redactors. Higher critics conclude that the documents contain three kinds of material: the probably true, the certainly doubtful, and the positively spurious.

A Discredited Old Testament

Not only is the Pentateuch discredited, but the rest of the Old Testament is dealt with in a similar manner. The Psalms are not from the time of David, but from the Maccabean age. Isaiah was written by a the accepted ideas of the Bible

and its unquestioned standard of authority and truth. For whatever this so-called divine element is, it appears to be quite consistent with defective argument, incorrect interpretation, if not what the average man would call forgery or falsification. To accept it the Christian will have to readjust completely his ideas of honor and honesty, of falsehood and misrepresentation. Men used to think that forgery was a crime, and falsification a sin. Men used to think that inaccuracy would affect reliability and that proven inconsistencies would imperil credibility. Now it appears that all these may exist, and yet, marvelous to say, faith is not to be destroyed, but placed on a firmer foundation.

If Not Moses, Who?

If Moses did not write the books of Moses, who did? If there were three or four, or six, or nine authorized writers, why not fourteen, or sixteen, or nineteen? And what of the indeterminate number of redactors? Whence came their authority? Moses we know, and Samuel we know, and Daniel we know, but ye anonymous and pseudonymous, who are ye? The Pentateuch with Mosaic authorship, as Scriptural, divinely accredited, is upheld by tradition

(See FEINBERG on page 17)

FEINBERG . . .

(Continued from page 3)

and scholarship, and appeals to reason. But a mutilated scrapbook of anonymous compilations, with its pre- and post- exilic redactors and redactions, is confusion worse confounded.

No Final Authority

Another serious result of the higher criticism is that it threatens the Christian system of doctrine and the whole fabric of systematic theology. Previously any text from any part of the Bible was accepted as a proof-text for the establishment of any truth of Christian teaching, and a statement from the Bible was considered an end of controversy. But now the higher critics think they have changed all that. They claim that the science of criticism has dispossessed the science of systematic theology.

Not Obscurantists

There are, however, two questions that must be faced by every student of the Bible. The first is this: Is not refusal of the higher critical system mere opposition to light and progress and the position of ignorant alarmists and obscurantists? The desire to receive all the light that the most fearless search for truth by the highest scholarship can yield, is the

desire of every believer in the Bible. No really healthy Christian mind can advocate obscurantism. But it is the duty of every Christian to test all things, and to hold fast that which is good. The most ordinary Bible reader is learned enough to know that the investigation of the Book, that claims to be supernatural, by those who are the avowed enemies of all that is supernatural, and the study of subjects that can be understood only by men of humble and contrite heart, by men who are admittedly irreverent in spirit, most certainly be received with caution.

The Scholarship Argument

The second question is also serious: Are we not bound to receive these views when they are advanced, not by rationalists, but by Christians, and not by ordinary Christians, but by men of superior and unchallengeable scholarship? There is a widespread idea especially among younger men that the critics must be followed, because their scholarship settles the question. This is a great mistake. No expert scholarship can settle questions that require a humble heart, a believing mind, and a reverent spirit, as well as a knowledge of Hebrew and philology; and no scholarship can be relied upon as expert which is manifestly characterized

by a biased judgment, a curious lack of knowledge of human nature, and a still more curious deference to the views of men with a prejudice against the supernatural.

There is also a widespread idea among younger men that because scholars are experts in Hebrew that, therefore, their deductions as experts in language must be received. This, too, is a mistake. No scholar in the world ever has or ever will be able to tell the dates of each and every book in the Bible by the style of the Hebrew. And all the scholarship is not on one side. It is not true that the only people who oppose the higher critical views are the ignorant, the prejudiced, and the illiterate. Has rationalism its scholars? So has the orthodox position. And they are not one whit behind those who espouse the modern viewpoint. Shall we stand with the enemies of Scripture truth or with

Christ in His view of the Old Testament?

We desire to stand with Christ and his Church. If we have any prejudice, we would rather be prejudiced against rationalism. If we have any bias, it must be against a teaching which unsteadies heart and unsettles faith. Even at the expense of being thought behind the times, we prefer to stand with our Lord and Savior Jesus Christ in receiving the Scriptures as the Word of God without objection and without a doubt. A little learning and a little listening to rationalistic theorists and sympathizers may incline us to uncertainty; but deeper study and deeper research will incline us, as it is inclined other scholars, to the profoundest conviction of the authority and authenticity of the Holy Scriptures, and to cry, "Thy word is pure; therefore thy servant loveth it." □

**There's a long, long trail a winding
Down through Baptist history;
We are proud of every record,
And we're happy as can be
That our service has been loyal
For we have followed faithfully,
And now we mount the highlands
With the Man of Galilee.**

CHANGE . . .

(Continued from page 7)

love in Christ, so that we change our minds, and turn from unbelief to belief. Thus the process of conversion is begun. Notice this! Belief isn't the *end* or *completion* of conversion. It is the commencement. The initial change that takes place is a Change of Mind.

Conversion Involves A Change Of Conduct

By this we mean that Faith must issue in repentance. A change of mind must result in a change of behavior. It matters not how fervently we profess to believe in Christ or in God, if we do not change our conduct we cannot be saved. Jesus said, "Except ye repent ye shall all likewise perish."

And surely, when we believe in Christ, we wish to be pleasing to God, and therefore, we determine to forsake the things in our lives that have given Him offense. We change our behavior.

In Matthew 21, Jesus tells of a lad who refused to obey his father's command to "Go work today in my vineyard," but who "afterwards repented and went."

The lad realized that his attitude was displeasing to his father. His was true repentance. He went. He changed his conduct. Salvation is not possible without this important

change, for "God commands all men everywhere to repent" (Acts 17:30).

Conversion Involves A Change of Relationship

We have seen that true conversion begins in the heart, or mind and issues in a change of conduct. Notice now that this process is consummated in a change of relationship with God.

"For the favor He shows, and the joy He bestows

Are for them who will trust and obey." □

PETTINGILL . . .

(Continued from page 5)

clared to be the Son of God with power according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4).

2. The resurrection of Jesus Christ was necessary in order to fulfill His own oft-repeated promises that He would rise from the dead. In John 2:15-22 He said, "Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them, and they believed the scriptures, and the word which Jesus had said." But this is only one of the many

times He predicted His resurrection. Here are some others:

"And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him and the third day he shall rise again" (Mt. 20:17-19; comp. Mk. 10:32-34; Lk. 18:21-32).

"For he taught his disciples and said unto them. The son of man is delivered into the hands of men and they shall kill him; and after that he is killed, he shall rise the third day" (Mk. 9:21).

Notice how, after His resurrection, His disciples were rebuked for failing to expect it:

"Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The son of man must be delivered into the hands of sinful man, and be crucified, and the third day rise again" (Lk. 24:5-7).

This from the "two men ... in shining garments" at the empty tomb. And then

this from His own lips:

"O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Lk. 25-27).

3. The resurrection of Jesus Christ was necessary in order that sinners might be saved.

"The word is nigh thee, even in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:8-10).

"And if Christ be not risen, then is our preaching vain, and your faith is also vain. ... and if Christ be not raised your faith is vain; ye are yet in your sins" (1 Cor. 15:14, 17).

4. The resurrection of Jesus Christ was necessary in order that believers might be kept.

"Blessed be the God

(See PET on page 19)

**Adversity many times has been
an angel in disguise,
But prosperity has been
the devil in a mask.**

JACKSON . . .

(Continued from page 13)

Hear His word: "Though your sins be as scarlet they shall be white as snow, though they be red like crimson they shall be as wool." Romans 10:13 says, "For whosoever shall call upon the name of the Lord shall be saved!" The sinner must realize he is lost. He must realize his need of a Savior. He must know that the Lord Jesus Christ is the only one that can save him. Then as he repents and cries out for mercy and for forgiveness, the Lord hears his cry, and he is born into the family of God. "Ye must be born again." □

PETTINGILL . . .

(Continued from page 18)

and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively (living) hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not a way, 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. 1:3-5).

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 3:10).

"Because I live, ye shall

live also" (Jn. 14:19).

"Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

5. The resurrection of Jesus Christ was necessary in order that believers might live a fruitful life.

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Rom. 7:4).

"For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living" (Rom. 14:9).

"For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again" (2 Pet. 14-15).

6. The resurrection of Jesus Christ was necessary in order that believers should also rise from the dead:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the

word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (that is, go before) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air:

and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:13-18).

An old Christian was asked how he knew the Lord Jesus is alive. "Why," he replied, "I have just come from a half-hour interview with Him." Those who knew Him, know Him, know that it is "He that liveth, and was dead, and, behold, I am alive for evermore. Amen." (Rev. 1:18). □

Fullness Of Joy

"In His presence there is fullness of joy; and at His right hand, pleasures for evermore." — Psalm 16:11

"When we reach our peaceful dwelling

On the strong, eternal hills,

And our praise to Him is swelling,

Who the vast creation fills;

When the paths of prayer and duty,

And affliction, all are trod.

And we wake and see the beauty

Of our Savior and our God:

O 'twill be a glorious morrow

To a dark and stormy day,

When we smile upon our sorrow,

And the storms have passed away."

FACE . . .

(Continued from page 1)

and the extent of his power. Thus Paul, a mighty soldier of the cross of Christ, throws down the gate of spiritual conflict to the faithful in Christ Jesus against Satan and all the powers of spiritual darkness and moral turpitude at his command. There is no deceitful cunning, no diabolical weapon he will not use to destroy utterly the Christian hope and way of life.

The adversary of Jesus Christ has not changed one iota in character, method or purpose of his relentless opposition to the Christian ethic in all the ages. The tangible means to his diabolic objective may vary, but the underlying motive, never. The diabolicalism of this world with all of its false systems of religious pretenses and practices is just what it was when Paul challenged the faithful in Christ Jesus to battle for the Lord's cause.

The challenge we face has nothing to do with the unbeliever, no matter what his pretenses may be. It is to the faithful in Christ Jesus! It has nothing in common with "a form of godliness, but denying the power thereof." It is to the faithful in Christ Jesus. It has nothing to compromise with the so-called "branches of the church, the mystic body." It is to the faithful in Christ Jesus and to none other whatsoever!

There is a great deal of masquerading under the name of Baptist today that has nothing in common with the origin, doctrine and practice of true New Testament Baptists whatsoever. Much of it should appear to spiritual vision under the light of God's word in this magazine in future issues, if the magazine lives up to the challenge of the Apostle Paul in Ephesians.

The challenge to true New Testament Baptists, which must be clearly defined in these pages from issue to issue, is not a single-phase action.

First, soldiers of the cross are "to be strong in the Lord, and in the power of his might." They are to summon up the energy they possess in Christ Jesus. To the church at Jerusalem Jesus said: "Ye shall receive power (energy) when that the Holy Spirit is come upon you." It is not the energy of the flesh that is to be summoned, for none can prevail in this spiritual conflict by the energy of the flesh. "I can do all things through Christ which strengtheneth me" the apostle said in another epistle. Paul is saying: Summon up the spiritual force which you possess in the Lord. "Be strong ... in the power of his might." The challenge here is to rely on the Lord for strength to perform all His commandments. This power is given to activate the Great Commission in all its parts.

That power holds sway over all the evil forces of the world. It is restraining power; it is driving power. It is superior might. It is conquering power. It is sovereign power: it stands alone. As it is written: "Jesus returned in the *power* of the Spirit into Galilee, and there went out a fame of him through all the region round about." So are the faithful in Christ Jesus to go forth to the nations with the word of God in the energy of the same Spirit that empowered Jesus.

Second, "Put on the whole armour of God." Five pieces of protective armor are enumerated here, which we have not space to mention. To be less prepared for the battle is to be vulnerable to Satan's attacks. He is too much for the mere strength of the flesh and the wisdom of the world. One, and only one, weapon of offense is needed: namely, "the sword of the Spirit which is the word of God." It is to be wielded by the faithful in Christ Jesus in every phase of the battle, but never in the strength of the flesh. It is sharper than any double-edged sword. It gets to the hearts of men, not to the heart of flesh. None but the *faithful in Christ* is willing to depend upon the Word of God only! Some must bring to bear a bit of science, a bit of philosophy, a bit of worldly sophistication, a lot of human organization to make the

Word of God effective.

Yet all this readiness set out by Paul may be simulated, without effective action. An army without a supply line is headed for defeat. There is yet one thing needful, Prayer. That line of supply reaches from earth to heaven and back again. The faithful in Christ Jesus must go forth to do battle "praying always with all prayer and supplication in the Spirit, watching thereunto with all perseverance and supplication for all saints." The churches of Jesus Christ and prevailing prayer go hand in hand through the ages unto the fulfillment of the Great Commission.

The supreme challenge to real, independent, New Testament Baptists of today is to hear the word of God and keep it; to believe what God says, and act like it. They are faced with a formidable array of denominational machines which often foster unscriptural programs for the churches, foisted upon the ministry and the churches schools teaching doubtful and heretical doctrine; building money pools that entice the weak in the faith, et cetera, ad nauseam. The challenge to the ministry is to edify the churches by the Word of God "till we all come in the unity of the faith."

The challenge to true, New Testament Baptists is to hear and heed what the

(See **FACE** on page 21)

FACE . . .

(Continued from page 20)

Spirit saith to the churches; to rise in the power of the Spirit of God and demonstrate to a gainsaying generation of Baptists and to an unbelieving world that they can operate, and cooperate successfully. Now, in the fulfillment of the Great Commission of our Lord in all its parts, scope and purpose, with the promised presence and blessing of the Lord upon them, just as the plan and pattern for our obedience is set forth for all the faithful in Christ Jesus in the New Testament. "Wherefore the Lord God of Israel saith ... Them that honour me I will honour, and they that despise me shall be lightly esteemed" (1 Sam. 2:30).

OVERTON . . .

(Continued from page 4)

being born of God, is a matter, so far as the human element is concerned, of hearing and learning from God's Word who Jesus of Nazareth is, and what He has done to save us from our sins.

The Holy Spirit plainly declares through the apostle Paul, "Ye are all the children of God by faith in Christ Jesus" (Gal. 3:28). He also says, "Faith cometh by hearing, and

hearing by the word of God" (Rom. 10:1). Jesus Himself said, "It is written in the prophets, and they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (Jn. 6:45).

The purpose of the Book of John, the one book of the Bible given to show just men all they need to know to have everlasting life, is given in John. "And many other signs truly did Jesus in the presence of his disciples which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name" (Jn. 20:30-31). Through this same John the Holy Spirit further says, "Whosoever believeth that Jesus is the Christ is born of God" (1 Jn. 5:1).

Therefore the BIG question is, who is Jesus? Who is He to you?

Jehovah spoke of Him as the "Seed of woman." Jesus was so born. See Matthew 1:18-25.

Isaiah said, "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel" (Isa. 7:14). Jesus was born of a virgin, and so named. Read again Matthew 1:18-26.

Micah said that the

Ruler of Israel, the Messiah, the Christ, would be born in Bethlehem. Jesus was born of the virgin Mary in Bethlehem of Judea (Lk. 1:1-7).

The angel of God told Joseph "Thou shalt call his name JESUS; for he shall save his people from their sins" (Mt. 1:31).

The voice from heaven God the Father, said, "This is my beloved son in whom I am well pleased" (Mt. 3:17).

John the Baptist said of Him, "I saw and bare record that this is the Son of God" (Jn. 1:24).

A demon from hell said, "I know thee who thou art; the Holy One of God" (Lk. 4:34).

The woman at the well said, "I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he"

(Jn. 4:25-26).

Peter said, "Thou art the Christ, the Son of the living God" (Mt. 16:16).

Pilate, after a thorough examination as governor of Judea, said, "I find no fault in this man" (Lk. 23:4, 14).

The Roman officer who had charge of the crucifixion, upon seeing what took place when Jesus died, said "Truly this was the Son of God" (Mk. 15:19).

Even Judas, who betrayed Him, said, "I have sinned in that I have betrayed the innocent blood" (Mt. 27:41).

Thomas said, upon seeing Jesus after He arose from the dead, "My Lord, and my God" (Jn. 20:28).

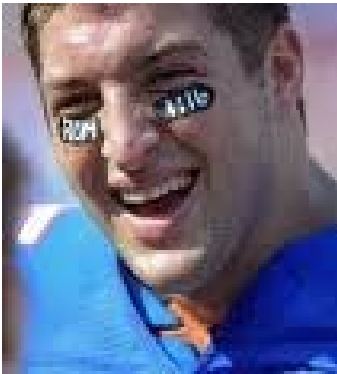
Reader, who is Jesus to you? Is He a complete, all-sufficient, eternally enough Savior to you? If so, He is the Christ to you and you are born of God. □

**God began with nothing
and out of
nothing made something**

**If we will surrender our
nothing to Him,
He will create something
glorious according to
His will**

Hebrews 11:3

**We should have an open ear to God
If we expect Him to have an open ear
to us.**



Tim Tebow

Boy tackles mom. That was about it.

The ad that made Florida Gators quarterback Tim Tebow and his mother, Pam, unintended stars of the Super Bowl was not a screed against abortion. Nor was it a heart-warming story about a mother ignoring doctors' advice and having her baby.

It was instead, a light-hearted take on a mother-son relationship.

"I call him my miracle baby," she says. "He almost didn't make it into this world. ...You know, with all our family's been through, we have to be tough."

Suddenly, she flies off screen.

"Timmy!" she scolds, popping back up. "I'm trying to tell our story here!"

He apologizes. "You still worry about me, Mom?"

"Well, yeah," says Pam Tebow. "You're not nearly as tough as I am."

The tagline "Celebrate Family, Celebrate Life," directs viewers to the Web site of the ad's sponsor,

Focus on the Family, the Colorado-based evangelical Christian organization. The ad was posted on the group's Web site, focusonthefamily.com.

In the two weeks leading up to Sunday's game, the ad had been the subject of furious debate. Groups supporting legal abortion — including the anti-abortion message. I myself am a survivor of domestic violence, and I don't find it charming. I think CBS should be ashamed of itself."

Not all abortion supporters agreed. "It's absurd to claim that this is an endorsement of violence against women," said Frances Kissling, former president of Catholics for Choice. "These people came across as affectionate, loving funny and happy."

But, Kissling said, Focus on the Family was lucky that abortion-rights groups made a stink. "If there had not been all of that publicity over the last two weeks, this ad could have passed almost unnoticed. Who would have known what they're talking about? It's so subtle."

Abortion foes said they were delighted with the way the ad turned out.

"What you see is the increasing sophistication of the pro-life movement," said Charmaine Yoest, president of Americans United for Life. "Focus on the Family has really been strategic. They went with the old adage 'Less is more,' and they put a positive message out there."

Likewise, Marjorie Dannenfelser of the Susan B. Anthony List, which supports candidates who oppose abortion, was pleased.

"Wow, this is so benign," she said. "It's a story of a mother's strength. That is the message that I saw."

Tebow's parents were

living in the Philippines as missionaries when Pam Tebow contracted amoebic dysentery, then learned she was pregnant with Tim, her fifth child. Doctors told her that her placenta had detached from her uterine wall — a condition known as placental abruption — and recommended that she abort her fetus. Complications from a placental abruption can be deadly.

But Tebow spent the last two months of her pregnancy on bed rest and gave birth to a healthy son. In 2007, that child became the first sophomore ever to win the Heisman trophy.

— Los Angeles Times.

**Good for good is
man-like.
Evil for evil is
beast-like.
Evil for good is
devil-like.
Good for evil is
God-like**

AGES . . .

(Continued from page 1)

opposers have contended that he was called John the Baptist because he baptized, but there is nothing in the Word of God to justify such a contention. Yet for the sake of the argument, we can admit that to be true and still the name is unchanged. John was the only one in his day qualified to administer Christian baptism, and only those who preach and practice the standards set up by John the Baptist are qualified to administer Christian baptism today. And since missionary Baptists are the only people in the world today who preach and practice the doctrines and customs taught and practiced by John the Baptist, they only can administer Christian baptism. And if John's preaching and practice made him a Baptist, those who preach and practice the same things are no less Baptists.

2. John was a missionary Baptist. God says in Matthew 3:1, that he was the Baptist. Why "the" Baptist? Because he was the only one in the world when he came preaching in the wilderness of Judea. Why missionary Baptist? Because he was sent from

God (Jn. 1:6-7). A missionary is one sent. John was sent from God to preach and witness for the Christ, therefore a missionary. He was "the Baptist." Therefore a missionary Baptist preacher.

3. John being a Baptist preacher sent from God preached an experimental salvation through grace, rejecting all works, forms, and ceremonies on the part of individuals as having anything to do with the salvation of the soul. He taught men first to repent of their sins (Mt. 3:2), and second to believe in the Lord Jesus Christ (Acts 19:4). He rejected those who came to his baptism who had not repented of their sins and believed in Jesus Christ, and who were unable to give a Christian experience (Mt. 3:7-9).

4. John the Baptist baptized all who went into the first Baptist church of New Testament days (Mk. 1:4-5). Hence all who went into the first New Testament church were Baptists. They had repented toward God and had believed in Jesus Christ for salvation, and after being saved were baptized for the remission of sins (Mk. 1:4). The expression "for the remission of sins" means on account of the remission of sins, or to declare the remission of

sins.

5. This Baptist preacher baptized all the members of the first New Testament church (Mk. 1:4-5). Now since all the members that went into this church repented of their sins and believed in Jesus Christ and were baptized by a Baptist preacher, it was without doubt a Baptist church.

6. Christ the head of the church was baptized by a Baptist preacher, and was therefore Himself a Baptist (Mt. 3:13-17). That He is the authorized head of the church, see Ephesians 5:32.

7. The foundation of the church was baptized by a Baptist preacher (Acts 28:16; Eph. 2:20-22; 1 Cor. 3:11). If Christ the head and foundation of the church was a Baptist, and all between the head and the foundation were Baptists, then the first New Testament church was beyond doubt a Baptist church.

8. Christ who received baptism at the hands of a Baptist preacher established the first New Testament church (Mk. 3:13-14; Lk. 6:12-13).

But, say the enemies of Baptists, you can't find the name Baptist church in the Bible. No, for the reason the churches of the New Testament are not named. They are called churches of Christ, churches of Asia, churches of Macedonia, church of God at Corinth, etc. But these are all terms in the possessive case and are in no sense names.

Many heretics and man-made denominations have tried to find a scriptural name for churches and in their desperation have said our name is "Church of God," or "Church of Christ." But any man with just a little sense knows that such terms are not names. The only man in history with a distinctive religious name was John the Baptist. He was sent from God to make ready the people for the first New Testament church and God gave him his religious name. Now since God was pleased to call him a Baptist, all who preach and practice as John did are Baptists and God is pleased with the name. So it was not necessary for God to call the church Baptist since He named the man who made ready the people for the church, and the one who was to introduce the church age. From the logical facts adduced, all sensible people should know the name of the churches of Christ. The citizen who is born in this country and follows the principle set forth by the American government is an American. A man would be a fool to deny that. So all who follow the principles and doctrines set forth by John the Baptist are Baptists.

Baptists have been called by many names through the centuries. They are called by different names in the New Testa-

(See AGES on page 24)

**When we send prayers up to heaven,
God will send help down from heaven.**

Fellowships And Conferences

LUBBOCK, TX

March 14-17, 2010,
Tabernacle Baptist Church,
1911 34th St., Lubbock, TX
79411, Jeremiah Sargent,
Pastor.

* * *

ST. CLAIR, MO

May 4-6, 2010, Mt. Zion
Baptist Church, 1352
Parkway Dr., St. Clair, MO
63077, Thomas Smith,
Pastor.

* * *

BENTON, KY

May 5-7, 2010, Faith
Missionary Baptist Church,
1259 Hwy 641 North,
Benton, KY 42025, Bill
Amberg, Pastor.

* * *

DEARBORN HGTS., MI

June 15-17, 2010. 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.

AGES . . .

(Continued from page 23)

ment. For instance they are called “children of God” (Gal. 3:26-27). They are called saints (Rom. 15:25). They are called sheep (Jn. 10:14). They are called Christians (Acts 11:26), and many other names.

John was a Baptist, but he was no less a child of God. He was a Baptist, but no less a saint. He was a Baptist, but no less a sheep. He was a Baptist, but no less a Christian. So all who follow John in doctrine and principle are Baptist children of God, saints and Christians.

The disciples in congregated capacity were called a church (Mt. 18:17; they were called a house (1 Tim. 3:15); they were called a flock (Acts 20:28); they were called a bride (Jn. 3:29). Is the church because it is called a house no less a church? Is it no less a church because it is called a flock or a bride?

Next month we shall present undeniable proof that Baptists have existed in every age since Christ.

ROY . . .

(Continued from page 2)

1:11-12).

2. The Bible says **that** some are children of the devil. “Ye are of your father the devil” (Jn. 8:44). If some are children of the devil — and Jesus says so — then away goes the universal fatherhood of

God.

3. The Bible says that by nature we are *not* the children of God, *but* “children of wrath” (Eph. 2:3). That means persons deserving wrath — deserving punishment.

4. The Bible pointedly says that those who are the children of the flesh, are *not* the children of God (Rom. 9:8). That means those who have been born the first time — born of the flesh.

There is no escape from this plain teaching of the Bible. One cannot believe the Scriptures just cited, and believe in the universal Fatherhood of God.

Of course there is such a thing as brotherhood that takes no cognizance of the spirit. Men are brothers in the sense of physical kinship. Then people organize different kinds of “brotherhoods.” Added to that, there is the brotherhood of the children of the devil — and it is a big one. But in the spiritual sense, no one is a child of God save those who have

received Jesus as Savior. Then when we become the children of God, we are brothers to all who are His children.

Implications Of The False “Fatherhood” Doctrine

The implications of this false doctrine are far reaching, and likewise undermining.

It undermines the doctrine of Hell. If the universal fatherhood doctrine were true, then to believe in Hell one would have to believe that God sends His own children to Hell. That is one of the main arguments of those who don’t want to believe in Hell. They say, “It isn’t reasonable to believe that God would ever let His own children go to Hell.” No it isn’t! But all are not His children. The truth is all of God’s children are either in Heaven or on the way there, and not one will ever fail to reach home but only the born again are His children. □

**God had one Son
without sin,
But He never had
a son
without suffering**