

the Baptist CHALLENGE

a voice of independent Baptists

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WHOLE NO. 425

The 25 So-called Unanswerable Campbellite Questions Answered

Questions by: Alan B. Highers, Memphis, Tennessee.

Answers by L. H. Brown, Jackson, Tennessee.

Beware: The enemies to God's truth, no doubt, will viciously, illogically and unscripturally attack the answers to these questions and do their utmost to destroy the truths therein. *Don't* let the attacks steer you from the concrete, Biblical and undeniable truths contained in these answers.

1. Do the same steps which make one a Christian also make him a Baptist?

ANSWER: Yes, because a Christian is one born of God who adheres to and obeys the doctrines of the Lord Jesus Christ, and all who do this are naturally Baptists. The word "Christian" is a title which was given to the Disciples by heathenish Gentiles first at Antioch (Acts 11:26) [**Expository Dictionary of New Testament Words** by W. E. Vine]. Hence, the loyalty of the disciples at Antioch prompted the Gentile heathens to title them "Christians" and in

the true sense of the word, one cannot be a Christian without being a Baptist because all Christians were Baptist in the first century (Mt. 3:1-3). Even Alexander Campbell said that the sentiments of Baptists reach back to apostolic days (Ref: **McCalla-Campbell Debate on Baptism**, pgs. 378-379).

2. If one must do different things, then is not being a Baptist something *different* from being a Christian?

ANSWER: One does not have to do different things. One who is truly a Christian is truly a Baptist, and one who is truly a Baptist is also truly a Christian. True Baptists believe, teach and practice the things taught in the New Testament, and this makes them Christians according to the origination of the word "Christian." Keep in mind the fact that the term "Christian" was not given to the Disciples by the Lord but by the heathenish Gentiles.

3. According to Baptist doctrine, does it take something additional *after* becoming a Christian then to become a Bap-

tist?

ANSWER: No, not according to the true meaning of the word "Christian." When one truly becomes a Christian he has truly become a Baptist. One cannot be a Christian in the true sense and not be a Baptist. All the early churches were Baptist churches, and only those who were affiliated with the early churches were called

Christians (Acts 11:26; Mt. 3).

4. Can one be a Christian without ever being a Baptist?

ANSWER: No, because to be a Christian is to be a Baptist as has already been pointed out above. One who refuses to obey the teaching of the New Testament can be neither a Christian

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Central To Celebrate 75th Anniversary

By B. Larry Jones, Pastor,
Central Baptist Church, Little Rock, Arkansas

Seventy-five years ago on January 10, 1922 the People's Baptist Church of Little Rock, later to be called Central Baptist Church, was organized with about 200 members. This new church immediately extended a call to J.O. Johnston, a former lawyer and banker, who was ordained to the gospel ministry six years earlier.

The church had a difficult first 10 years with the most difficult year being 1929, the year

the Great Depression began. Two years later the Lord began blessing Central Baptist with a harvest of souls and a dynamic new pastor, M. L. Moser, Sr.

During the next four years God added 1,100 new members to the church, seven hundred and fifty of those came by baptism! Bro. Moser pastored this great church for the next 34 years. His son, M. L. Moser, Jr,

(See 75th on page 20)

Editorial

A Warning About Promise Keepers

Baptists are at a crossroads. Baptists are in the process of being wedded to modernism and ecumenicalism. Never before in the history of Baptists has there been such a crisis confronting earnest churches and pastors as today. Baptists, who number millions in the United States are bewildered and confused in their minds as they witness this courtship of Promise Keepers to all denominations, including Baptists.

There is a painful silence today concerning the present "Great Compromise" except among a few publications, mostly independent Baptist publications. Many want no voice raised as they want perfect harmony to prevail. True Baptists, however, can never be impassive when the truth of the gospel is denied. The gospel is

far too precious for us to be indifferent to its adulteration. The salvation of immortal souls depends on the truth being preserved pure.

Centuries ago, well-meaning friends warned that for the sake of charity and unity one should not earnestly maintain a certain article of faith. One replied, "Cursed be that love and unity for whose sake the Word of God must be put at stake!"

The Last Great Battle

The last great battle of the "end-time" is upon us. "This know also, that in the last days perilous times will come ... having a form of godliness, but denying the power thereof ... men of corrupt minds, reprobate concerning the faith" (2 Tim. 3:1-8). Shall we Baptists, for the sake of crowds, prestige and so-

called results, now compromise with the enemies of the faith and wed ourselves to a neo-orthodox theology as seen in the Promise Keepers movement? It was because of the rise of infidelity inside the Protestant churches that the Fundamental movement began to stand for the old-time gospel without fear or compromise. A definite line of demarcation was boldly drawn by outstanding stalwarts, men such as Charles H. Spurgeon.

Today, however, a new situation is confronting us. While the modernism of a hundred years ago continues to live, a new line of compromise called "Promise Keepers" has taken over the leadership among so-called Christendom. The PK movement covers everything from Roman Catholics, Protestants, Mormons, and Pentecostals of every variety and now includes Baptists as well. This new movement is a subtle device of Satan to woo Baptists into a compromise and they are being successful. Some of the largest SBC churches of Little Rock are giving 100% cooperation with the Promise Keepers movement, as well as some churches affiliated with the Associations, the Baptist Bible Fellowship as well as other organized Fellowships, and who knows how many more, and I am told that even some independent Baptist churches are cooperating. How can we as Baptists cooperate with those who deny salvation by grace and instead preach a salvation based upon Mariology, as in the case of the Roman Catholics? Or a salvation based upon works, as in the case of the Pentecostals? Many practice sprinkling, infant baptism and believe in baptismal regeneration?

Avowed atheists and agnostics are not nine-tenth as

(See **PROMISE** on page 17)


Toscanini

Arturo Toscanini, who would have been 130 had he lived until March 25, achieved a stature as an operatic and orchestral conductor never attained by another. His name will be enshrined with the immortals of great music.

Toscanini's personal and professional character were alike: both represented uncompromising integrity. Becoming a conductor at 19, he traveled the road of fame and public acclaim for more than 50 years. But from his boyhood he was modest and retiring. He hated affectation and exaggerated applause. On the professional side, he had a consuming passion to realize every shade and color of the composer's composition — even to the rhythm of an autumn leaf floating to the ground.

Toscanini got his marvelous total effects, so Mr. W. G. Rogers tells us, from the "little things" that the most accomplished conductors would ignore. He memorized every work he conducted. He said that "the conductor should have the score in his head rather than his head in the score."

Toscanini has a message for preachers. If the greatest of conductors could also be one of the finest of gentlemen, it will not damage a preacher to be a gentleman as well as a preacher. And preachers might substitute "notes" for "score," and make it read: "A preacher should have his sermon in his head rather than his head in his sermon." A famous evangelist once spoke to the theological students in Vanderbilt University. He never used notes. He told them, "If you can't remember your sermon, how do you expect the audience to remember it?"

But notes do have an advantage: they indicate a stopping place. 

THE BAPTIST CHALLENGE

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Are We Losing the Doctrine of the True Humanity of Christ?

By Chester E. Tulga


For many years, Christians have been defending the doctrine of the true deity of Christ against the Unitarians and the modernists who have denied it or perverted it. This is as it should be, for the deity of Christ is the cornerstone of the Christian faith. Those who deny the deity of Christ are not Christians, regardless of their label or profession. We must not compromise this basic fact and vital doctrine of the New Testament.

While we have been busy defending His deity, subtle influences have been at work which have obscured His true humanity. We have, perhaps unconsciously, been remodeling Jesus to suit our age, or our theology, or our particular situation.


This is seen clearly in current fundamentalism. Jesus is being remodeled by subtraction. The whole tendency of our times is to play up His soft qualities and play down His strong qualities of character. We hear much about His love and little about His strong sense of justice. His love is played up so much that it ceases to be right or just, but a sentimentalism devoid of both.

He is continually presented in all His tenderness, but there is little presentation of the Christ who drove the money changers out of the temple. Men are continually emphasizing His feminine traits and neglecting His masculine traits. This is seen in religious art which, unable to reproduce a holy countenance, presents us with a feminine countenance. This is seen clearly in the current pictures of the boy Jesus who looks suspi-

ciously like a girl.

Religious sentimentalism today has invented many lovely phrases referring to Jesus, but often they are more suitable for a woman than a man. Religious sentimentalism exalts Jesus, sings love songs about Jesus, presents a soft tender Jesus who is long on love, and short on justice, but pays little attention to His stern demands, to His exhortations to sacrifice and His warnings against judgment and hell. Have we remodeled Jesus? 

Luther Writes To His Wife

“Dear Kate — We arrived here, at Halle, about 8 o’clock, but have not ventured to go Eisleben, for we have been stopped by a great Anabaptist (I mean a flood) which has covered the road here, and has not threatened us with mere ‘sprinkling,’ but with ‘immersion,’ against our will, however. You may comfort yourself by being assured that we are not drinking water, but have plenty of good beer and Rhenish wine, with which we cheer ourselves in spite of the overflowing river.” Halle, January 25, 1546 (Quoted by John T. Christian, *History of the Baptists*, Vol. 1: 109). 

Would You Like A Bundle of The Baptist Challenge For Your Church?

We will send a bundle each month free to any pastor who would like to distribute them to his church members

When Does The Christian Give?

By G. R. Reynolds

Let us carefully consider the question that heads this article and may this be approached from the standpoint of the Scriptures.

God’s word speaks about *tithes* and *offerings*. In 2 Chronicles 31:12, we read, “And brought in the *offerings* and the *tithes*.” The prophet Malachi says, “In *tithes* and *offerings*.” (Mal. 3:8). Let’s see what the Scriptures reveal.

The Scriptures present examples of God’s people bringing in their tithes. In 2 Chronicles 31:5-6, 12, we read: “The children of Israel brought in abundance the first-fruits of corn, wine, and oil, and honey and of all the increase of the field; and the *tithes of all things brought they in abundantly*. And concerning the children of Israel and Judea, that dwelt in the cities of Judah, *they also brought in the tithe* of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps ... And brought in the offerings and tithes.” The book of Nehemiah speaks about the people tithing. We read thus: “Then brought all Judah the *tithe* of the corn and of the new wine and the oil unto the treasures” (Neh. 13:12).

God surely lays claim to the tithe and if we do not pay Him that which is His, then He says that we rob from Him (Mal. 3:8). Of the patriarch Abraham, we read: “And Melchizedek king of Salem brought forth bread and wine: And he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high

God, which hath delivered thine enemies into thy hand. *And He (Abraham) gave him tithes of all*” (Gen. 14:18-20). *Thus Abraham was a tither!* In the great New Testament book of Hebrews, the Apostle Paul has this to say concerning Abraham: “But he whose descent is not counted from them *received tithes of Abraham, and blessed him that had the promises ...* And may I so say, Levi also, who receiveth tithes, paid *tithes in Abraham*” (Heb. 7:6, 9). These passages unite to show that we are to pay our tithe, for we owe a tenth to God. And that which we owe is a debt or obligation. The Christian owes God a tithe, and until the Christian pays this, he is not fair with God. *The Christian is to pay his tithe*. For this reason, we are not to speak of giving our tithe: but rather we are to *pay God our tithe*.

This brings us to our present subject, When Does The Christian Give? Frankly, and yet in love, I say that the Christian does not give God anything *until his giving exceeds and goes beyond his tenth or tithe!* You say: Does the Lord expect us to pay our tithe and then give in addition to that? The answer is He most assuredly does! Let’s notice some Scriptures.

In the Book of Exodus, we find these words: “And Moses spake unto all the congregation of the children of Israel, saying, Take ye from among you an offering unto the Lord: Whosoever is of a willing heart, let him bring it, an offering of the Lord ... And they came, every one

(See **GIVE** on page 10)

Origin of the First New Testament Church

There are varied opinions regarding the origin of the first New Testament church. The same is also true with many other cardinal New Testament subjects. However, at this time I wish to consider the doctrine of the origin of the first New Testament church.

Surely, no one questions there being a church in New Testament days since the inspired writers of the New Testament had so much to say about the church. The New Testament not only speaks of "church" (singular), it also speaks much about "churches" (plural). "Then had the churches rest throughout all Judea and Galilee and Samaria" (Acts 9:31). Paul "went through Syria and Cilicia, confirming the churches" (Acts 15:41). "So were the churches established in the faith" (Acts 16:5). "All the churches of the Gentiles" (Rom. 16:4). "And so ordain in all churches" (1 Cor. 7:17). "Who was also chosen of the churches" (2 Cor. 8:19). "John to the seven churches which are in Asia" (Rev. 1:4). All of these churches were of the same kind and they did not represent various denominations.

The New Testament churches belong to Jesus. In Matthew 16:18 Jesus said, "I will build my church." In Romans 16:16 Paul said, "The churches of Christ salute you." In both these passages ownership is denoted.

The phrase "churches of Christ" is not a church name, as some people would have us believe. If it were, the Lord's churches would have several names. In 1 Corinthians 11:16 we find Paul called the Lord's churches "churches of Asia." These like phrases simply de-

note the fact that the churches of New Testament times were the Lord's churches. Nowhere in the Bible is a church name recorded. The Lord's churches were all of *one kind* and needed no name. The Lord's churches have never been known by name, but kind. The Lord's churches have been Baptist churches in *kind* from the very beginning.

The first New Testament church was established during the personal ministry of Jesus (not at Mt. Olivet just before the ascension of Jesus; not at the first Pentecost after Jesus ascended to glory).

Before the period of the establishment of the first church can be determined, we must understand just what a New Testament church is. The word "church" is the translation of the word *ekklesia* which means "That which is called out" (Young's Analytical Concordance); "Called out or forth" (Thayer's Greek-English Lexicon). Hence, primarily any called out or called forth would be a church; but, not necessarily a church of our Lord.

Charter Members of the First New Testament Church

The preparatory stage of the first church was peculiar; it was unique. The Lord sent before a personally chosen servant to lay the ground work and make ready a material (charter members) for the first church.

In Isaiah 40:3 the prophet of God, by the authority of God, said, "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our Lord." Then in Malachi 3:1 another of God's prophets

said, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of host." God sent a messenger, therefore, he is a missionary.

In Matthew 3:3, with reference to John's ministry, Matthew writing with the pen of inspiration said, "For this is he that was spoken of by the prophet Esaias, saying The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." This verse speaks of *God's personally chosen and sent servant*, whose name was John, fulfilling his mission by preparing a people for the Lord. John knew he was sent of God to do a particular work for the coming of the Lord. "I am not the Christ, but that I am sent before him" (Jn. 3:28).

In Matthew 3:1 John came preaching — he was God's preacher; a missionary. In this same verse the Holy Spirit says John was the Baptist so he was God's missionary Baptist preacher.

In Matthew 3:2 John, God's Baptist preacher, preached repentance. Matthew 3:6 says that John, God's Baptist preacher administered baptism. In Matthew 3:8, God's Baptist preacher demanded evidence of repentance, which was also evidence of salvation before baptism (Acts 3:19). The same is characteristic of true Baptist churches today.

The ministry of John, God's personally chosen Baptist preacher, received full approval from the eternal Godhead. Note: Jesus demands and receives baptism of John; the Holy Spirit gives His approval by lighting upon Jesus; the Father was heard to say from heaven, "This is my be-

loved Son, in whom I am well pleased" (Mt. 3:16-17). The baptism which John administered was not only approved by God, but was sufficiently valid to be administered to Jesus, the divine Son of God.

Ground Work Being Laid

Jesus began to fulfill His mission on earth. He further approved the ministry of John, His Baptist preacher, by preaching the same doctrine that John preached. "Jesus began to preach, and to say, Repent: For the kingdom of heaven is at hand" (Mt. 4:17). This was the exact text that John preached (Mt. 3:2).

The ground work for the establishment of the first church had been completed by God's chosen and sent Baptist preacher and, Jesus whom the Father sent (Jn. 4:34; 5:30; 6:38; 17:4, 21, 23), has now launched His personal mission endeavor. Jesus called fisherman from the sea of Galilee of whom He said He would make fishers of men (Mt. 4:18-22). These four men (Simon or Peter, Andrew, James and John) followed Jesus (Mt. 4:20-22).

Jesus *called out* men to become fishers of men. From the beginning, the chief purpose of the church of our Lord has been to fish for men by preaching the gospel of Jesus Christ.

Now, what is a church? That which is called out; called out or forth (Young and Thayer). There is a rule that says, "Things equal to the same thing are equal to each other." That which is called out is equal to *ekklesia* and *ekklesia* is equal to that which is called out. Therefore, the called out assembly in Luke 6:12-13 is an *ekklesia* or a church.

At the beginning of the personal ministry of Jesus He

(See **CHURCH** on page 5)

CHURCH...

(Continued from page 4)

called out men. In Mark 3:13 and Luke 6:12-31 Jesus *called unto Him His disciples*. Of them (the called out disciples) Jesus chose twelve whom He ordained Apostles. Jesus did not ordain all the called out, all the assembly, He ordained only twelve of the assembly.

The first New Testament church, the first church of our Lord, was called out, called together, assembled in the mountain by Jesus. During this church meeting in the mountain Jesus ordained twelve Apostles in the church (1 Cor. 12:28). Four of these ordained Apostles were the fishermen called from the Sea of Galilee (Mt. 4:18-22). Therefore, proof is ample that the first New Testament church has been "called out," and at that time had twelve ordained officers. If this was not a New Testament church (the first New Testament church) it would be interesting to know just what it was.

Jesus In Command of the First Church

John, the Baptist preacher, rejoiced in the fact that the church was established and that Jesus was in full command of it (Jn. 3:28-30). In John 3:28 John

said, "I am not the Christ, but I am sent before him." What was John sent for? "To make ready a people prepared for the Lord" (Lk. 1:17). In John 3:29, with reference to Jesus, John said, "He that hath the bride is the bridegroom." In other words, Jesus has accepted and called out the prepared people; has taken charge of them and they compose the bride of Jesus. In Revelation 22:17 the church is called the bride. Hence, the first church had already been established and Jesus had possession of her.

Jesus, while delivering His historical mountain message, said to His disciples, "Ye are the light of the world. A city that is set on an hill cannot be hid" (Mt. 5:14). This denotes both organization and government. A city has boundaries, people, government and officers. Jesus must have used the city to illustrate the fact that His congregated disciples composed an organized church, which also was to be restricted by His laws and He was the governing head. Furthermore, with reference to the city being set on an hill, this denotes elevation and exaltation and, certainly the Lord's church is elevated and exalted above this world system in spirit, nature, character and purpose (Jn. 15:19; 17:16-19).

Limited Commission

Early in Jesus' ministry He put the first church to work. The disciples administered baptism to new disciples (Jn. 3:22; 4:2). In Matthew 10:1-7 Jesus sent forth the twelve Apostles to preach (Mt. 10:5, 7) but limited their ministry to the house of Israel (Mt. 10:6). In Mark 3:14, with reference to Jesus' ordaining the twelve in the church (1 Cor. 12:28), Mark, with the holy pen of inspiration, said Jesus ordained them to be with Him (Jesus) and that He might send them forth to preach. Therefore, twelve preachers in the first church were sent out by Jesus to do mission work.

Again in Luke 10:1-11 Jesus sent out seventy other limited missionaries with full instructions where to go, how to conduct themselves and what to preach. The twelve Apostles, plus seventy other preaching missionaries, make eighty-two missionaries from the first church during the personal ministry of Jesus and on the other side of the cross. Quite a church doing quite a work — don't you think?


Psalms 22:22 prophesies that Jesus will praise the Father in the midst of the congregation. In Hebrews 2:12, with reference to Psalm 22:22 it says, "In the midst of the *church* will I sing praises unto thee." Then in Matthew 26:30 Jesus sang a hymn with the disciples, which must have been a representative gathering of the first church.

Also in Matthew 26:31 Jesus said the sheep of the flock would be scattered that night, and in Acts 20:28 Paul speaks of the flock as being the church of our Lord.

In Luke 16:16 people are entering into the first church. Note, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." What did John

preach? He preached the kingdom of heaven is at hand (Mt. 3:2). What did Jesus preach? He preached the kingdom of heaven is at hand (Mt. 4:17). Did people press into this kingdom? Yes (Jn. 3:22). Jesus' disciples baptized new disciples (Jn. 4:1-2). Where did Jesus get His first disciples? From the ministry of John, the Baptist preacher. Why did Jesus authorize His disciples to baptize? In order to baptize new disciples into the church. Only authorized members of the first church could baptize others into the church. Hence, new disciples were pressing into the first church (Lk. 16:16).

In Acts 1:21-22 Peter with reference to a successor of Judas said one must be selected from John's baptism. This is concrete evidence that the twelve Apostles all had John's baptism and that they were charter members of the first church.

Finally, in Matthew 26:26-28 Jesus instituted the Lord's Supper as a church ordinance. References have already been given where the church was administering baptism. In Matthew 18:15-17 Jesus instructs the church how to deal with disorderly members. As has already been shown no less than 82 preachers had been sent out, 12 of which were ordained in the church. They had been ordered to preach the Kingdom of Heaven is at hand. Certainly they preached Christ because the Kingdom of Heaven cannot be preached without preaching Christ, therefore, a full-fledged, well-organized, hard working New Testament church — the *first church* of our Lord before Calvary! At the ascension of the Savior He broadened the commission of this same church and extended it to every nation in the world with a duration to the end of the world. 

Study Guide to the Gospel of Luke

By M. L. Moser

These notes were prepared for use in the Sunday School of the Central Baptist Church, Little Rock, Arkansas. They are prepared as an annotated outline of the Book on a verse-by-verse basis. Order from:

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(See postage rates on page 6)

LifeLine Helps The Baptist Challenge

We are beginning a new year, 1997, and often we send out a letter to each of our readers asking them if they wish to continue receiving **The Baptist Challenge**. When we do, we usually receive enough special offerings, along with the sale of Challenge Press books, to enable us to continue publishing **TBC** for another year. However, this year we will probably not do that. Instead, we are asking each of our subscribers to help us by subscribing to LifeLine long distance service which will not only help you, but help **The Baptist Challenge** as well. What is LifeLine long distance service?

Recently we received a call from a subscriber in Florida asking about the LifeLine long-distance service that was mentioned in **The Baptist Challenge**. For those who may not know, we will give you some information on the company and

how it helps **TBC**.

"Our company is driven by a desire to add to God's kingdom," said Tracy Freeny, President of LifeLine, a long distance telephone company that will give over \$5 million this year to Christian ministries through its affinity marketing programs. "Our goal is to sign up 3.5 million customers and put \$84 million a year back into kingdom work by 1998."

The Baptist Challenge (and Challenge Press) entered into an agreement with LifeLine a little over a year ago because of its commitment to Christian values, including their pro-family stand on social issues such as abortion as contrasted with the anti-family activities of AT&T, U.S. Sprint and MCI. When a **TBC** supporter switches long distance service to LifeLine (at no charge to the customer), **TBC** receives 10% of that supporter's domestic long dis-

tance billing. In addition, LifeLine is **TBC's** own long distance company, saving 10% on our long distance bill as well.

AT&T was a corporate sponsor of the Gay Games IV and Cultural Festival in New York in 1994; directly soliciting homosexual customers through a mail campaign; supporting homosexual marriages; and indoctrinating employees to accept homosexuality. AT&T has also been cited for being a major sponsor of sex, violence and profanity on TV.


According to the AFA Journal, MCI and U.S. Sprint have also tarnished their record with pro-family advocates. Recently, MCI joined the National Gay and Lesbian Business Alliance in a marketing campaign aimed at homosexuals. MCI has also purchased advertising in *10 Percent*, a popular magazine aimed at homosexuals. U.S. Sprint is the carrier for two long distance affinity companies soliciting business specifically from the homosexual community — Working Assets and The Pride Network. Working Assets is a long distance company that returns a percentage of its customers' long distance charges to leftist groups such as Planned Parenthood, Amnesty International and the Children's Defense Fund.

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If He stoops to give to the rose bush, whose withered blossoms float upon the autumn breeze, the sweet assurance of another springtime, will He refuse the words of hope to the sons of men when the frosts of winter come?

If matter, mute and inanimate, though changed by the

(See **ACORN** on page 24)

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The Lord's Supper

By W. B. O'Neal

"The Lord's Supper," 1 Corinthians 11:16, was instituted at the observance of the Passover Supper on the night before His crucifixion by the Lord Jesus. As the Passover Supper was a memorial service, so is the Lord's Supper.

The Passover Supper was held in remembrance of the deliverance, by blood, of the children of Israel; not alone from the scourge of the death of the first-born but from Egyptian bondage. It was both a deliverance from the wrath of God and from the chains of slavery to this world. Undoubtedly, too, there was the hidden figure of the coming salvation through the "blood of the Lamb," slain from the foundation of the world.

Passover A Family Affair

But the Passover was restricted. It could be observed only by Israelites or by a stranger becoming such by submitting to circumcision, (See Ex. 12:43-49). It was also limited to one house or family, except where there were not enough persons in one household to consume the roasted lamb (Ex. 12:3-4).

Jesus arranged for His last observance of the Passover with His little flock, His intimate followers, those who, at that time constituted His house; for He set first in the church apostles (1 Cor. 12:28). The church is the house of God (1 Tim. 3:15; 1 Pet. 4:17). This little band that knew Him to be the Christ, the Son of the living God, had become His house, His family.

He did not invite all that great crowd which had hailed

Him as the Son of David and had strewn palms in the way as He had entered Jerusalem a few days before. He did not invite some of His best friends, as Mary, Martha and Lazarus. He did not even invite the "good man of the house" for this occasion.

Why did Jesus leave out so many friends, well-wishers, and even a helper who made the occasion possible in his own home? It was because the Passover was to be observed by family unit and because it was not to express friendship, fellowship or brotherhood; but to refresh the memory and so keep the story of deliverance on the mind — verily, imprinted there.

Lord's Supper Limited

The Lord's Supper is also limited. It is not to be observed by a company of feastmongers. That is, there cannot be a spirit of revelry in it, or a question of the relative-standing or rating of one person to another (see Paul's instructions to the Corinthians 1 Cor. 11:18-22). If to remember the broken body and shed blood is to make one rejoice, it is certainly not to do so with the thought of our communion one with another, but only with the thought of our redemption and of the value of it.

An unsaved person cannot observe the Lord's Supper. He is not capable of discerning the Lord's body. If he has not received the benefits of the broken body and shed blood, he cannot comprehend it. He can but eat and drink unworthily. Should one not yet born into the family be invited to partake? Should a Hebrew family invite a Hittite or an Amorite to the Passover? Is not the Lord's Supper limited?

According to Scripture only those who had been saved and had been baptized participated in the breaking of bread.

Baptism is, therefore, another door to the Lord's table. The order given in Scripture is, "They that gladly received his word were baptized . . . and were added unto them," then came the breaking of bread.

Baptism and the Lord's Supper

Why does baptism come before the Lord's Supper? The act of baptism symbolizes that which takes place when one is born again. It represents the translation from death into life. As a separate individual one never takes food until he is born. Baptism symbolized that birth. The Lord's Supper presents the elements that sustain life. His broken body is the manna of life, the bread that came down from heaven. The shed blood is the fountain of living water, the elixir of eternal youth. These are the constant sustainers of the new life, once that life is attained. So we symbolize the attainment of the new life in the act of baptism then we memorialize the sustenance of that life in the observance of the Lord's Supper.

The ordinance of baptism is the declaration of the new birth. As birth can take place but once, so baptism is finished when once complied with. The Lord's Supper is the reminder of the life sustained in Christ Jesus. As food must be taken often, so we read, "As oft as you do it, ye do show forth the Lord's death till he come."

The Church

Another requirement indicated in the Scripture and called for from the standpoint of reason, is church membership. A church is the house of God (1 Tim. 3:15; 1 Pet. 4:17). If we are wrong, correct us, please. But isn't it a fact that when the Israelites came from far and near

to Jerusalem for the observance of the Passover, that they did not partake of the supper as a group, but in their separate booths and in their family units? Thus, they continued, as they were first instructed, to eat the roasted lamb and the unleavened bread.

Except the Lord's Supper be limited to the family unit, then it is impossible to keep it from becoming more or less a fellowship affair or a festal occasion where personal ties are emphasized and not the sustaining bread and wine of life. Never was a Hebrew child instructed at the Passover that, "This is a reunion or a celebration of our kinship," but the child's mind was directed back to the blood upon the door and door posts in Egypt, which blood both saved them from the scourge of the death angel and put them on their journey to the Promised Land.

That the Lord's Supper should be observed only by members of a local church is set forth in the words, "And they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread." No local church has the authority to pass on the harmony in doctrine and in fellowship of any person or persons except its own members. Not even those who are members of a church of the same faith and order are subject to a question of such harmony, except by the body to which they themselves are united.

Question of Discipline

A deacon was excluded from the membership of a Baptist church for unmentionable conduct and because he blatantly refused to come before the church that he might be given a chance to confess his

(See **SUPPER** on page 19)

The Last of the United States

By Milburn Cockrell

The words to follow in this article are strictly one man's opinion. They may not necessarily represent the views of the readers of this paper nor any other person. The reader is asked to bear this in mind before he reads the rest of this article.

The presidential election is over for 1996. The press and the people will discuss and debate what happened for some time. I, for one, never thought I would see the day when Americans would elect a draft dodger over a real war hero as the Commander-in-Chief. I doubt that this will be much of a source of encouragement to the young men and women who wear the uniforms of our armed services and who are now being sent to police the world. If they all deserted and came home, I would have no criticism for them.

Voters had very little choice in the main. They could vote for an old-geezer (Bob Dole), a woman-squeezer (Bill Clinton), a little-Caesar (Ross Perot), or a God-pleaser (Howard Phillips). Guess what? The people chose the woman-squeezer, and the women (more than any other group) put Bill Clinton back in the White House for another four years! What does this say about the female cry of "sexual harassment in the work place"? What does it reveal as to the moral character of many American women? Has Bill Clinton become some sort of a "sex symbol" to a great many American women? Poor Paula Jones!

There is one thing upon which we must all be agreed: the majority of Americans are disappointed and disgusted with our leaders in Washington.

How do you know? Because only 49 percent even went to the trouble to vote in this election — the lowest number in 70 years! People who do not vote always in fact vote with the majority. Some 51 percent of our citizens either did not care about what happened, or they felt things would get no better even if they did vote.

A Bible-believing Christian had very limited choices as to whom he could cast his vote for President. First, there was Bill Clinton. For a real Christian he posed a number of problems. He has lifelong ties with the radical left which opposes everything for which real Christians stand. By his role in the international peace movement during the Vietnam War he gave aid and comfort to the enemy. Article III, Section 3, of the Constitution of the United States says "treason" consists of "giving them (the enemy) Aid and Comfort." Clinton's history of lies and deceptions is legion. He is a socialist who wants to put as much of America's economy under government control as possible. His relationship with Gennifer Flowers and others is scandalous. His cabinet for the last four years has been filled with the extreme left, homosexuals, lesbians, and "wackos." He sees nothing wrong with the murder of unborn babies. To this I would add: 30 top officials investigated or resigned, 4 independent counsels named, 900 confidential FBI files procured, 7 innocent travel office staffers fired, 3,000 travel office documents withheld, 1 drug memo hidden, \$450,000 in illegal Indonesian contributions solicited [It has now risen to over \$1 million

dollars — MLM], 3 pardons dangled, \$265 billion in new taxes, and 56 mysterious murders in some way connected with the Clinton Regime. I could go on, but the list would be too long to print in the BBB.

Then there was Bob Dole. He was hardly a choice for a Bible-believing Christian. Look at his past record. He voted to confirm Ruth Bader Ginsburg and John Stevens (both pro-abortion) to the Supreme Court. He voted to fund "fetal tissue research," a ghoulish, Frankenstein-type abuse of aborted babies' remains. He voted in March 1996 for giving tax dollars to Planned Parenthood, the nation's loudest abortion promoter. He voted to give Communist China "most favored nation" trade status. He voted for the Freedom of Access to Clinic Entrances Act (FACE), which will make non-violent Operation Rescue participants into federal criminals. He repeatedly stated that if elected president, he would not have a "litmus test" on abortion for federal judges. Then there are his votes to fund the Gay Men's Health Crisis, the Legal Services Corporation, the National Endowment for the Arts, the Federal Department of Education, and a vast array of other entities which advance the anti-family agenda. Bob Dole voted for the Americans with Disabilities Act, which grants special rights and aid to individuals who are "disabled" by drug addiction, alcoholism and AIDS. Don't forget he voted for NAFTA and GATT. He also brushed aside the Second Amendment to our Constitution and voted for the Brady Bill and the Crime Bill.

It is no surprise that Bob Dole received only about 50 percent of the votes of professed Christians. It is amazing to me how Dole could garner a 100% pro-life ranking on score cards being distributed by so-called

"Christian" political groups. Most Christians saw little difference in the two men.

You can fool all the people some of the time. And you can fool some of the people all of the time. But Democrats and Republicans have proven that you only need to fool a plurality of the people at election time. Democrats and Republicans are the ones who got our country in this mess, and the man who thinks either of the two parties is going to get us out is a mere simpleton.

But what about Ross Perot? Like Dole and Clinton he said some good things, but on family values he has the same views as Joycelyn Elders. He talked much about the loss of our jobs to other countries, but the record shows that he has sent a good many jobs out of the country himself. Not much is known of him except he knows how to make big money. I am convinced he was not in the race to "go broke." If you add the votes in most states that Dole got to Perot's, you will discover that if Perot had stayed out of the election the results would have been different. He was in fact a tool in the hands of the Democrats to split the conservative vote so as to elect Bill Clinton. This is why Perot criticized Clinton so much the last few weeks. He did not want to take away any votes from Clinton.

None of the three would have made much change in the direction of our country. None of them showed any real evidence of spiritual regeneration. All three men would have reformed a big government, but not dismantled it. Both Clinton and Dole are henpecked.

Most Christians in America knew little about Howard Phillips of the U.S. Taxpayer Party. He has much evidence to prove

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USA . . .

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that he is one of God's elect. He offered a vision for our country, our families, and foreign allies. He is a true patriot who ran on principle and dared to describe himself as an "anti-Communist." He proposed to terminate the federal role in education, prohibit all abortions, appoint only pro-life judges, abolish the IRS, withdraw from NAFTA, end AIDS education, withdraw from the UN, immediately deploy SDI, repeal the Brady Bill and the 1913 Federal Reserve Act, and cease "most Favored Nation" trade benefits to Communist China.

I am going to confess that I voted for Bob Dole, believing him to be the lesser of two evils. I seem to have failed to realize that a lesser evil is still evil! I did not vote my convictions, for if I had I would have voted for Howard Phillips. But I have repented! Never again will I vote for a man that I do not believe is qualified for office. I intend from now on to vote for the man best qualified — win or lose. If no such name appears on the ballot, I intend to write in a name.

Both the Democrats and the Republicans have betrayed the citizens of our country. Both govern in favor of special interest groups who pay the most money to get bills passed which will benefit their special interests. It is now a known fact that either party sells foreign policy to the highest bidders. Washington is filled with professional politicians who have little or no concern for the good of our country and the needs of the average American. If you go with the Democrats you ride a fast train to socialism and the New World Order. If you go with the Republicans you ride a slower train to the same place, but both trains are going to the

wrong place! Both political parties are under the control of the Trilateral Commission, the Council of Foreign Affairs (the last 12 presidents and vice-presidents have been on it), the Bilderbergers, the Illuminati, the international bankers, etc. Both are determined to send our jobs abroad and to reduce us to a Third World status.

Are Better Days Ahead For The U.S.

Both Bob Dole and Bill Clinton kept assuring us that better days are ahead for our people. Neither told the truth. Our best days are past politically, morally, economically, educationally and spiritually. Our precious freedoms are being taken away. We are bankrupt and the wolf is at the door. Our days are numbered as a nation, and Ichabod (*"the glory of the Lord has departed"*) is written over our door. A number of things prove this.

We as a people have developed a characteristic that will bring our downfall. Americans love you when you lie to them and hate you when you tell them the truth. We elect to public office the most skilled liar in the race. We seem to have forgotten the importance of truth. If the greatest liar of all time (Antichrist) ran for public office in our country he would go in by a record landslide! The words that Jeremiah spoke concerning God's ancient people are true of us: *"They bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD... They will deceive every one his neighbor, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity"* (Jer. 9:3-5).

Americans have become a

people without morals. There is no morality outside of the Bible, and our people have cast the Bible to the wind. The elitists, the humanists, the evolutionists, the one-worlders, the Soviet educators, and the far left have convinced most people there is no right and wrong. Morality has been kicked out to make way for the New World Order. It is now clear that we require no moral standard of our leaders. Now anything goes.

In 1993 former U.S. Education Secretary William J. Bennett related that since 1960 "there has been 560 percent increase in violent crimes; more than a 400 percent increase in illegitimate births; a quadrupling in divorce rates; a tripling of the percentage of children living in single parent homes; more than 200 percent increase in the teenage suicide rate; and a drop of almost 80 points in the S.A.T. scores" (*The Index of Leading Cultural Indicators*, p. 8).

John Adams, one of our founding fathers and a former president, said on October 11, 1798, in his address to the military: "Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other." Read this statement carefully, and then you decide for yourself what the future holds for us as a country.

We are no longer a moral people, and we are only nominally Christian. Years of Arminian evangelism have filled our churches with goats instead of sheep. Christianity in America is like Mother Hubbard; it covers everything and touches nothing. Bill Clinton is a Baptist, Bob Dole a Methodist, and Madonna is a Catholic!

Yearly we murder millions of unborn babies in the name of "free choice." *"These ... things doth the LORD hate ... hands that shed innocent blood"* (Prov. 6:16-17). God will

surely judge the U.S. for this. The liberal cry is, "Save the baby whales and kill the human babies," "Save the Spotted Owl, but murder helpless babies," and "Don't subject criminals to the death penalty (it is cruel and unusual punishment they say), but murder helpless infants (this is neither cruel nor unusual they think)! Abortion on demand turns doctors (who are supposed to save lives) into hired murderers! When taxpayers are forced to support such murder we all become an accessory to murder!

More and more Americans are becoming socialists. Few now believe the free market system, competitive capitalism, and private enterprise affords the widest opportunity and highest standards of living for all. A great number want the government to run and fund everything. It is almost impossible to convince many Americans that Washington has no money to give us it does not first take from us, losing about 50 to 90 percent in the process. About 40 percent of our earnings go to taxes in some form. No nation can long endure such taxation!

The vast majority of our people are given over to materialism; it is their lord and god. Churches are sometimes the worst of all! Go to the average church. Listen to the conversation. It will most likely be centered around finance instead of the faith — cash instead of Christ! The Bible warns that riches hinder conversion (Mt. 19:23) and turn away the heart from God (Dt. 8:13-14). They do not satisfy (Eccl. 2:26) and lead to Hell (Lk. 12:16-21).

I can hear some Arminian preacher asking, "Why are you complaining? Don't you believe that all events are foreordained by God? Did God not set up Bill Clinton?" The answer is yes.

(See USA on page 10)

USA...

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Daniel 4:17 declares: "... *that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.*" Seeing many of our citizens are "*lwd fellows of the baser sort*" (Acts 17:5) God has given us a leader of the "*basest of men.*" People always get what they deserve.

Ripe For Ruin

God punishes nations while they are in existence. Individuals may be punished in the hereafter, but not nations. In my opinion America has filled up the cup of her sins (Gen. 15:16; Mt. 23:32; 1 Thess. 2:16). Students of Bible prophecy cannot find the United States in the endtime scene. Why is this? If God can destroy Commercial Babylon in "*one hour*" (Rev. 18:10), can He not do the same for the United States? All great nations come and go. We are about to go!

How will the U.S. go? Only God knows. Will nuclear weapons destroy us? This is a good possibility. The Bush-Clinton Treaty gives Moscow Nuclear Dominance. We have dismantled 4,000 nuclear warheads. The U.S. has been forced to pay tribute money in order for some worthless former Soviet missiles-launcher silos to be dismantled. Although Bill Clinton continues to assure our people there are not nuclear warheads aimed at us, this is like most of his statements. In fact there are over 9,000 strategic nuclear warheads aimed at us. We have only about 3,500 START warheads. The U.S. is disarming while the Soviets are building up their weapons. Bill Clinton and the Republican Congress have reduced our military to one-third of what it was at

Desert Storm.

The anger of God may send a mighty earthquake and turn us into a pile of trash. We know from Holy Scripture that earthquakes are to increase in frequency and magnitude as we near the return of Christ. This is a possibility.

There is a third scenario. Our leaders may continue their present policies of the welfare state until the taxpayers revolt or until the recipients of the welfare state revolt because funds are depleted. In either case the destruction will be most severe. Consider what would occur if Social Security, Medicare, and Medicaid went broke? What if the government had to shut down for lack of funds? This would eventually result in our being reduced to a Third World status — a country which would pose a threat to no other nation! Hence we would not be mentioned in the endtime scene of prophecy.

As I write this article there sits in front of me my youngest grandson, Kadin Cockrell. I have four other grandchildren who are at school. Tears fill my eyes as I realize they shall never know the America that I have known and even their parents have known. There is no American dream for them. They will live in a socialist America where Big Brother runs and funds everything. For them awaits serfdom to the New World Order — the world of George Orwell!

A Few Final Thoughts

What should Christians do in view of impending Divine Judgment upon our country. There are a number of things we can and should do. We must never get to the place that we cease to respect the President and the Congress of our country (1 Pet. 2:13-17). We must respect the office if not the man or woman who holds it. When


the baser sorts are elected let us use peaceable means to replace them in the next election.

Second, we should pray for all public officials: "*I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty*" (1 Tim. 2:1-2). Let us as God's elect cry day and night unto Him in behalf of all our public officials. Our sovereign God can do great wonders: "*The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will*" (Prov. 21:1).

Third, I think it is time we give up on both the Democrat Party and the Republican Party. They both serve special interest groups, not the American people in general. They have gotten us in our present mess, and it is almost certain they cannot be trusted to get us out. The possibility of reforming either is as sure as a snow storm in Hell or the conversion of the Devil. We must have a new party who will run a real Christian and who stand without compromise on principle. All true believers must back such men when it comes time to vote. This is our only hope. The Republican Party has said the Christian Right has no place to go. It is time we proved them liars!

Fourth, as Christians we must not ever allow poor leaders to cause us to cease to love our country. Our Constitution is based on the Bible, and it was produced by God-fearing men. Our system of government, a Constitutional Republic, is the finest yet developed by man. If I forget you, O America, let my right hand forget her cunning! If I do not remember my native land, let my tongue cleave to

the roof of my mouth! Let us sing to the top of our voice in our churches *America* which was written by a Baptist preacher, Samuel Francis Smith (1808-1895).

There is little telling what four more years of Ahab and Jezebel will bring upon our beloved country. The year 1997 will be a time of much talk in Washington which will amount to almost no real changes — except in a few faces here and there. Our leaders will in the main continue to establish the New World Order of the kingdom of Antichrist. What is good about this? Nothing so far as this world is concerned. But it is good news to the Spirit-filled believer. This all means that the coming of the Lord draws nigh. "*Be patient therefore, brethren, unto the coming of the Lord ... behold the Judge standeth before the door*" (Jas. 5:7, 9). — The Berea Baptist Banner 

GIVE...

(Continued from page 3)

whose heart stirred him up, and every one whom his spirit made willing, *and they brought the Lord's offering to the work*" (Ex. 35:4-5, 21).

I want you to ponder these words:

"Then Hezekiah answered and said, "Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and *thank offerings into the house of the Lord, and the congregation brought in sacrifices and thank offerings*" (2 Chr. 29:31). "And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: *for the Lord hath blessed his peo-*

(See GIVE on page 24)

Orthodoxy and Modernism Contrasted

Lots of people do not know it but there is a very wide margin of difference between orthodoxy and modernism. The difference is so wide that we have concluded to present the following study with the hope that it may help our readers in some way or some how.

Contrasts Between Orthodoxy And Modernism

Orthodoxy is a spiritual reality while modernism is a fleshly reality.

Orthodoxy is heavenly theism while modernism is spiritual cannibalism.

Orthodoxy is whole Bible truth accepted while modernism is part Bible truth rejected.

Orthodoxy is divine truth applied to life while modernism is a fleshly interpretation of the Bible applied to life.

Orthodoxy is the heart running true while modernism is the intellect running wild.

Orthodoxy preaches the whole Bible to the whole world while modernism proclaims a part of the New Testament to the whole world.

Orthodoxy believes in the verbal inspiration of the Scriptures while modernism believes in thought-inspiration of the Scriptures.

Orthodoxy emphasizes the divine aspect of the gospel while modernism emphasizes the human aspect of the gospel.

Orthodoxy preaches salvation by the way of the cross while modernism preaches salvation by the way of culture.

Orthodoxy laments the depravity of man while modernism gloats over the goodness of man.

Orthodoxy condemns the world while modernism caters to the world.

Orthodoxy proclaims blood redemption while modernism ignores the blood atonement.

Orthodoxy challenges sinners to get right with God while modernism challenges sinners to live right before man.

Orthodoxy preaches bringing in the kingdom while modernism preaches building up the kingdom.

Orthodoxy magnifies the Lord in kingdom work while modernism praises the leaders in kingdom work.

Orthodoxy glories in the cross of Christ while modernism glories in the conquests of Christians.

Orthodoxy exalts the spiritual while modernism exalts the social.

Orthodoxy clings to the old, old things while modernism caters to new things.

Orthodoxy believes in grace for salvation while modernism believes in works for salvation.

Orthodoxy glories in the Deity of Christ while modernism glories in the humanity of Christ.

Orthodoxy is humble while modernism is uppish.

Orthodoxy is theocratic while modernism is plutocratic.

Orthodoxy proclaims the depravity of the human heart while modernism magnifies the goodness of the human heart.

Orthodoxy preaches the blood gospel while modernism takes the blood out of the gospel.

Orthodoxy assumes that man is by nature bad while modernism assumes that man is by nature good.

Orthodoxy preaches the inerrancy of the Word while Modernism proclaims error to be in the Word.

Orthodoxy preaches justice

and mercy while modernism preaches mercy.

Orthodoxy denies evolution while modernism smiles upon evolution.

Orthodoxy points hearts to Calvary while modernism points hearts to culture.

Orthodoxy is pro-God while modernism is pro-good.


To sum up, orthodoxy is pro-God, pro-Bible, pro-church, pro-cross, pro-blood, pro-self-denial, and pro-sacrifice, while modernism is pro-leader, pro-institution, pro-culture, pro-compromise, pro-conciliation, pro-broadmindedness, pro-human praise, pro-flesh, and pro-world.

Heavenly Admonition

The Holy Spirit, speaking through Paul, appeals to young Timothy to stand four-square by the gospel. He admonishes him to avoid profane and vain babblings; to avoid opposition of science falsely so-called; to preach the Word; and to be faithful in the ministry of the Lord.

Why these admonitions? The answer is not hard to find. Science falsely so-called is this-worldly, not heavenly; it is vain intellectualism, not true spirituality; it betrays the gospel message of the Bible; it denies the fall of man; it denies the depravity of the human heart; it denies the necessity of the cross; it denies the fact of blood-cleansing; and it belittles everything that is truly and essentially Christian.

The Baptist Challenge stands on orthodoxy. We believe the Bible is true; we believe its standards are perfect; we believe that Christ actually saves; we believe the Holy Spirit actually recreates; we believe that the Word of God is changeless and eternal; we believe that salvation is everlasting; and we believe that the soul committing itself to the Lord


Jesus Christ need have no fear. We share with Paul his testimony to young Timothy when he says, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." We likewise share with him the further testimony of the Holy Spirit when he says, "If God be for us who can be against us?" 

BOOK REVIEW

"Helpmeets Of The Old Testament; A Study of The Women of the Old Testament Both Good and Bad" by Betty Jo Seay. Available from the Challenge Press: \$8.50 plus postage and handling. See ad on page 6 of this issue of TBC.

This book is the newest book published by Challenge Press, coming out in December 1996. This book is recommended reading for both men and women. The following is a part of the Introduction to the book:

"These studies are mainly accounts of the part women had in the Old Testament. Their's was a supportive rather than a leading role, so the story of the woman cannot be told without telling of the man. Adam had his Eve, Abraham had his Sarah, Isaac had his Rebekah. These women were souls of faith. Also included were Lot's wife and other women who were not so inspiring. These studies have uncovered many interesting details not usually brought out."

This book is written from a woman's viewpoint and often sees things that a man does not see. This is an outgrowth of a series of lessons taught to the ladies of the Two Rivers Baptist Church in Fairbanks, Alaska and thus it is an excellent book to be used, especially in Ladies or Missionary meetings. 

Textbook Reference To Creationism Draws Fire.

Parents of a high school student complained that they were offended by a textbook that equates creationism with astrology, fad diets and other forms of "pseudo science." The biology textbook, "Biological Science: A Molecular Approach," has been used in Fairfax County (Vir.) high schools for several years. At issue are these sentences from the book's section on pseudoscience: "Creation science is not science because its working assumptions cannot be examined by scientific methods. ... Many other examples of pseudoscience exist: astrology, 'miracle cures' for diseases such as cancer and arthritis, and some dieting programs and health practices." The parents of Christopher Carr, a nine-grader at Thomas Jefferson High School for Science and Technology, asked that school officials either remove the sentences, stop using the textbook or insert a disclaimer in each copy of the book. "What we can't accept is the implication that our religious faith is just a lot of 'pseudoscience,' as is so clearly implied," Bob and Vicky Carr said. "We don't send our children to public school to have their faith ridiculed."

Asian Legislation Seeks To Control Religion. Baptist leaders living in Sri Lanka, Indonesia, Vietnam and Myanmar (Burma) are asking Baptists around the world to pray for

them and speak out on their behalf on urgent religious freedom issues in their countries. In Sri Lanka, while the constitution currently guarantees religious freedom, Baptists and other Christians are fighting against proposed changes in a new draft constitution that would seek to stop conversion to Christianity, control the building of new churches and give Buddhism, the majority religion, special protection and control. 67% of Sri Lankans are Buddhist. Leaders of the Evangelical Alliance and the Christian Consultation of Sri Lanka noted that an organized campaign has been waged over the past five years to pressure the government to enact legislation to stop conversion. "The claim is that this is a Sinhala Buddhist country and other religions have no place," one Christian leader said. Much of the opposition comes because many people are being converted to Jesus Christ and Christian churches are being accused of "unethical conversion," the Christian leaders report. Opposition has been especially severe among people in rural villages, where one pastor has been killed, others assaulted and more than 18 churches burned.

Falwell Denies Joining Southern Baptists. Jerry Falwell says he has not joined the Southern Baptist Convention, even though a recent contribution from his church to a new SBC-related state convention in Virginia qualifies him for SBC membership. The pastor of Thomas Road Baptist Church in

Lynchburg, Va., told his congregation Oct. 30 he is only "a Baptist in the South" and has not abandoned his independent stance, reported the *Roanoke Times and World News*. He will, however, maintain close ties with Southern Baptists, a spokesman said.

Indonesian Riots Raise Persecution Concerns. A church-burning spree by 3,000 Muslims in Situbondo, East Java, that left at least five people dead has raised concerns about rising religious intolerance in Indonesia. A Pentecostal pastor, three members of his family and a church worker were burned to death in the Oct. 10 attack. News reports indicated that the riots began over a five-year sentence handed down to a Muslim sect leader convicted of blasphemy. A mob gathered outside the courtroom reportedly had sought a death penalty and threatened to lynch the defendant. Afterward rioters torched a nearby Christian church, spawning mayhem that eventually spread to seven cities. In all, 25 places of worship were damaged or destroyed in the worst outbreak of violence by Muslims against Christians in recent years. All together, 120 people were arrested and 40 remained in custody as of Oct. 16, reported Compass news service. The incident follows an attack on 10 churches by a mob during Sunday morning services June 9 in Surabaya. Parishioners reportedly were robbed and beaten and the church buildings damaged or destroyed. Though the country

is 85% Muslim its long-standing policy has been for religious tolerance. The state recognizes five major religions. An estimated 22 million of Indonesia's 200 million citizens are Christians. One source said more than 200 churches have been attacked, vandalized or burnt since 1991, but it rarely makes either national or international news and little has been done to arrest or punish attackers.

African With HIV Granted Asylum. An immigration judge has granted asylum to a 30-year-old African computer engineer on the basis that he is HIV-positive and fears being ostracized in his homeland. The ruling is believed to be the first stemming from a little publicized White House policy reversal this year that, in effect, gives preferential treatment to immigrants who have AIDS or are HIV-positive. — Intercessors For America

Christian Lawyers Defend Prison God-Pod. Rutherford Institute attorneys are defending Tarant County Jail which began an all-volunteer program to teach inmates Christian principles in a dorm-like "God-Pod" section of the facility. Violence, assault and recidivism rates among God-Pod participants dropped dramatically. The ACLU and American Jewish Congress have sued the prison.

Visa Difficulties In Russia.

As the winds of adversity begin to blow harder in Russia, we see its effect on missionaries who must have entrance visas to stay and minister there. Mike Hostage and Russ Posey have been denied visas and have had to leave the far Eastern part of Russia in September. Steve Cummings (in Belarus) was in the middle of his mid-week service when the police barged in and demanded the meeting be stopped. They came to arrest Steve and his wife, Lisa, but did not. They are facing possible deportation, a large fine or both. ... Such police action certainly could mean trouble for missionaries and churches in Belarus and Russia. Missionary George Lewis from Romania writes, "Brother, please pray about the subject of our visas. It is really getting serious." — Baptist Couriers for Christ.

* * *

Society Has An Irreverent Attitude Toward Sacred Things.

As seen in society's disrespect for man (life) who is made in the image of God and through vocabulary and expressed attitudes our global society and certainly America has an irreverent attitude toward sacred things. This is evidenced in the assemblies of the saved through applause. [In the churches today] "people aren't just flip-pantly 'giving God a hand,' in many services they routinely give each other a hand, especially in response to musical offerings. Scripture teaches that we sing and make melody in our hearts to *the Lord*. The music presented in worship is a sacred offering unto the Lord, not a

performance being offered for man. The music of worship should lead us to God not direct us to man." (World 8/31/96). Judith Martin writes, "Having forgotten church manners, people are substituting those that would be proper for a performance. ... Hard as it may be to imagine, musicians in church are supposed to play or sing for the glory of God, not pleasure of the congregation (which people interestingly slip and call 'the audience'). That is why there should be no applause in church. Not even for small children, who particularly need to have the purpose of their performance explained to them." In response to the protest that the Bible authorizes clapping (as in Psalm 47:1), Judith Martin proves herself a better theologian than many evangelical worship leaders. "Where," she asks, "is the Biblical reference by which God commands applause to honor musicians..." (Fundamental News Service, 11/9/96).

* * *

Life On Mars Acknowledged, But Not Life In the Womb.

Calling the supposed discovery of life on Mars "stunning," President Clinton promised his support for more space research. NASA plans to send 10 unmanned craft, at a cost of \$270 million each, into space to verify the claim that a rock found in Antarctica is from Mars and contains proof of Martian life billions of years ago. There is, however, no scientific consensus that the rock contains signs of life, and there are other explanations for its origins. In writing *Roe v. Wade*,

Justice Blackmun stated that since there was at that time no consensus on when life begins, abortion is justifiable. It is shameful that American leaders are more willing to deal with the implications of life on Mars than life in the womb.

* * *

NEA Funding Resumes.

The National Endowment for the Arts will be funded at the same rate as last year, \$99.5 million, thanks to the Congress and president. A few safeguards against certain controversial art were implemented, but last year's explicit ban against funding offensive material was quietly dropped. — CC

* * *

Greedy Voters Danger To Democracy.

A democracy cannot exist as a permanent form of government. It can only exist until the voters discover they can vote themselves largess from the public treasury. From that moment on, the majority always votes for the candidate promising the most benefits from the public treasury, with the result that the democracy collapses over loose fiscal policy ... always followed by a dictatorship (Alexis de Tocqueville) — CC

* * *

Creationism Is Based On Sound Science.

Macro-evolution is the issue, and for this there is no proof whatever, or even any good evidence that can't be better explained in

terms of the creation model. No true evolution has ever been observed during human history, there are no true transitional structures in the billions of fossil remains from the past, and vertically upward macro-evolution seems flatly impossible in terms of the universal ... second law of thermodynamics. Furthermore, these very phenomena are actual "predictions" from the creation model. It seems that creationism is the system that is based on sound science while evolutionism relies solely on faith (Acts & Facts) — CC

* * *

\$9.95 Gets Your Prayer To Heaven.

The entrepreneurial spirit on the Internet is alive, if not always well. One offer which showed up on a Web page was to "electronically beam prayers, hopes and dreams into space, into time... into forever." All you have to do is send prayers — and checks or money orders — and they will be launched "at the speed of light on a powerful microwave radio beam into deep space. As soon as they are sent, they become available to be intercepted by God." Oh, yes: an additional service purportedly allows you to send messages to departed loved ones, with the assurance that God would deliver the messages. The old saying, "A fool and his money are soon parted," is still true. The pity is that the leech who thought this scheme up is preying on a genuine spiritual hunger abroad in the land. ☞

FELLOWSHIPS AND CONFERENCES

SANFORD, FL

December 12-15, 1996, Jordan Baptist Church, 920 Upsala Rd., Sanford, FL, George R. Sledd, Pastor.

HUMBLE, TX

January 9-10, 1997, Northway Baptist Church, 5939 Bender Rd., Humble, TX 77396, David Stone, Pastor.

WESTCLIFFE, CO

January 21-24, 1997, "Retreat In the Rockies", Wetmore Baptist Church, P. O. Box 84, Wetmore, CO 81253, (719) 784-4197, Brian Withrow Pastor.

LAWTON, OK

February 11-13, 1997, Bethel Baptist Church, 1902 NW Columbia, Lawton, OK 73507, Forrest Keener, Pastor.

SANTA FE, NM

February 24-26, 1997, Temple Baptist Church, 2103 Yucca St., Santa Fe, NM 87501, Harold Chiolero, Pastor.

LUBBOCK, TX

March 11-13, 1997, Tabernacle Baptist Church, 1911 34th St., Lubbock, TX 79411, E. L. Bynum, Pastor.

LUDLOW, KY (Cincinnati Area)

March 24-27, 1997, Bethlehem Baptist Church, 316 Adela Ave., Ludlow, KY 41016, Bill Miller, Pastor.

GRAND JUNCTION, CO

April 24-26, 1997, Mesa View Baptist Church, 2876 "B" Rd., Grand Junction, CO 81503, Jim Allmond, Pastor.

CALVERT CITY, KY

April 27-May 2, 1997, New Hope Baptist Church, 1661 Griggstown Rd., Calvert City, KY 42029, Edgar Lee Paschall, Pastor.

SIOUX FALLS, SD

October 6-8, 1997, Empire Baptist Temple, 412 S. Hawthorne Ave., Sioux Falls, SD 57104, Ron Tottingham, Pastor.

LITTLE ROCK, AR

October 27-29, 1997, Central Baptist Church, 15601 Taylor Loop Rd., Little Rock, AR 72221, B. Lawrence Jones, Pastor

We shall be happy to list the dates of fellowship meetings of independent Baptist churches throughout the country. Please send the dates far enough in advance.

You could not make a devil except with an angel for the raw material.

A Judas Iscariot could only be produced out of an apostle of the Lord Jesus Christ.

America Was A Christian Nation

By Haven Bradford Gow

Much of the opposition to efforts by religious persons and groups to influence legislation regarding school prayer, abortion, homosexuality and pornography is rooted in a misguided interpretation of the First Amendment that demands a strict and total separation of Church and State. But it is clear from the statements of this nation's early government leaders that America indeed was founded on Judeo-Christian moral and religious values, and that the First Amendment was intended to preserve, protect and promote religion and religious liberty.

For example:

Abigail Adams: "A patriot without religion in my estimation is as great a paradox as an honest man without the fear of God ... The Scriptures tell us righteousness exalteth a nation."

John Adams: "We have no government armed with power capable of contending with human passions unbridled by morality and religion ... Our Constitution was made only for a moral and religious people."

John Adams: "It is religion and morality alone which can establish the principles upon which freedom can securely stand."

John Quincy Adams: "The first and almost the only Book deserving of universal attention is the Bible."

Samuel Adams: "Impress the minds of men with the importance of educating their little boys and girls ... in the study and practice of the exalted virtues of the Christian system."

John Jay (the first Chief Justice of the U.S. Supreme

Court): "Providence has given to our people the choice of their rulers, and it is the duty as well as the privilege and interest of our Christian nation to select and prefer Christians for their rulers."

James Madison: "We have staked the future of all our political institutions upon the capacity of mankind for self-government; upon the capacity of each and all of us to govern ourselves, to control ourselves, to sustain ourselves according to the Ten Commandments of God."

George Washington: "It is impossible to rightly govern ... without God and the Bible."

Governor Morris: "Religion is the only solid basis of good morals; therefore education should teach the precepts of religion, and the duties of man towards God."

Abraham Lincoln: "The only assurance of our nation's safety is to lay our foundation in morality and religion."

Daniel Webster: "Whatever makes men good Christians, makes them good citizens."

Noah Webster: "The moral principles and precepts contained in the Scriptures ought to form the basis of all our civil institutions and laws ... All the miseries and evil which men suffer from vice, crime, ambition, injustice, oppression, slavery, and wars proceed from their despising or neglecting the precepts contained in the Bible."

Clearly, the Founding Fathers intended the First Amendment not to insulate society or the state from the influence of

(See **NATION** on page 24)


How To Live A Clean Life in a Dirty World

The remains of Qumran tell an interesting story. Before the Dead Sea Scrolls were discovered in 1946 archaeologists assumed that Qumran was a military outpost. That was an easy assumption to make because it is located only a few miles from Masada, the mountain fortress built by Herod the Great. However, after the scrolls were found it was discovered that Qumran was a community of Essenes, a sect of the Jews, who had gone into the wilderness to escape the pollution of a sinful world. Their theme Scripture was Isaiah 40:3 *"In the desert prepare the way for the Lord; make straight in the wilderness a highway for our God."* They perceived their preparatory role to be in the copying of Biblical manuscripts. When it appeared that their community was to be destroyed, they stored their scrolls in clay pots.

Their reason for residing in a desolate place like Qumran was that there was too much sin in the cities. They thought that if they removed themselves from the populated areas they would remove themselves from the temptations of sin. That idea, of course, is not new. From the earliest times the monastic movement in Christianity took men and women out of the world and sent them far back into wilderness monasteries and convents. Escape from the world is not tantamount to escape from sin.

How, then, can we keep a clean mind in a dirty world? If escape is not the answer, what is? The New Testament is replete with this information: Keep your life in focus. *"Looking unto Jesus"* (Heb. 12:2); *"Do not be conformed to this world but be ye transformed by the renew-*


ing of your mind" (Rom. 12:2); *"... if anything is excellent or praiseworthy, think about such things"* (Phil. 4:8); *"Set your minds on things above, not on earthly things"* (Col. 4:2). Learning to think the right thoughts ... keeping our eyes on Jesus ... reminding ourselves of how Jesus would have us live, moment by moment, is the only way to live clean lives in a dirty world.

With each action, reaction, and attitude the dominant question must be *"Is this how Jesus would have me think, feel, and behave?"* — Pulpit Helps 

The Westminster Confession of Faith

"The Assembly of Divines sat from 1643 to 1649. Their Confession of Faith and Catechisms will live as long as theological literature lasts. With the exception of those portions in which religious liberty, Church government, and Christian Baptism are treated, they are invaluable. The Assembly not only sustained infant-baptism, but also enjoined sprinkling as the mode of administering the ceremony."

"It was a close division: twenty-five were for the injunction of sprinkling, twenty-four against it. That majority of one was obtained by Dr. Lightfoot's influence, to whose authority as an Oriental scholar and biblical critic great deference was paid. The minority were not willing to legislate on the subject, and would have left it to the option of ministers. But it seems that there was a dread of possible consequences; for if any infants should be immersed, a suspicion might get abroad that sprinkling was insufficient. This might lead to the conclusion that those who had been only sprinkled ought to be baptized. The inquiry might then be extended to adults, and so the in-

terests of the Baptists might be furthered. It was judged prudent to prevent all this by positive enactment" J. M. Cramp (**Baptist History**, pp. 274-275). 

Gehenna

By B. H. Taylor

The final abode of the wicked is Gehenna. Several things are taught in the New Testament about it.

First, *it is a prepared place.* *"Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels"* (Mt. 25:41). *"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever"* (Rev. 20:10). Prepared for the most depraved and dangerous prisoners — the devil and his messengers.

Second, *for a fitted people.* *"What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction"* (Rom. 9:32). Gehenna is a specially prepared place for vessels of wrath specially fitted for perdition. The word translated destruction in Romans 9:22 is translated perdition in 1 Timothy 6:9, 2 Peter 3:7, and Revelation 17:8-11. It never means annihilation. *"And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh"* (Isa. 66:24). *"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt"* (Dan. 12:2). These teach that a part of the prepara-

tion of the lost for Hell is in their resurrected bodies. These bodies if any thing like the bodies of the saints will be flesh and bones (Lk. 24:39). They will also be indestructible if like the saints (1 Cor. 15:53). They shall be such as to bring shame to the wicked and awake everlasting contempt and abhorring to all beholders (Isa. 66:24).

Thirdly, *Gehenna is a place where the damned are tormented by fire and brimstone by day and night forever and ever.* *"And the smoke of their torment ascended up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name"* (Rev. 14:11).

Fourth, *this fire will be unquenchable.* *"And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched"* (Mk. 9:43-48). Think of it! Imperishable bodies of flesh in unquenchable fire.

Fifth, *an undying conscience.* *"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented"* (Lk. 16:25). Always an accusing con-

(See **HELL** on page 16)

Premillennialism

JUSTIN MARTYR, A. D. 150

He was a learned writer of Greek origin, born in Neapolis or Sichem, in the province of Samaria, in Palestine, A.D. 89; some say later. He was converted to Christianity, A.D. 132-133, and flourished as a writer A.D. 140-160. He was in part contemporary with Polycarp, Papias and Irenaeus. Eusebius says his works stood in high credit among the early Christians. His "Dialogue with Trypho," the Jew, is considered authentic and genuine. Justin was a real convert to Chiliasm (Pre-millennialism), of a pure character, and looked for no millennium in this world. He speaks of those as "destitute of just reason who did not understand that which is clear from all the scriptures, that two comings of Christ are announced." He argues that the millennium would be beyond the resurrection, and in the restitution of all things, quoting Isaiah 65, and others of the prophets as proof especially these verses, "Behold I create new heavens and a new earth, &c."

When questioned by Trypho in regard to his faith, he answered, "I am not such a wretch, Trypho, as to say one thing and mean another. I have before confessed to thee that I, and many others, are of their opinion (the millennial reign) so that we hold it to be thoroughly proved that it will come to pass. But I have also signified unto thee on the other hand that many, even those of that race of Christians who follow not godly and pure doctrine — do not acknowledge it. For I have demonstrated to thee that these are indeed called Christians, but are atheists and impious heretics, because that in all

things they teach what is blasphemous, ungodly, and unsound."

Then after saying that he will commit his dialogue to writing that others may know his faith, because it is of God, he continues, "If therefore you fall in with certain who are called Christians, who confess not this truth, but dare to blaspheme the God of Abraham and Isaac and Jacob, in that they say there is no resurrection of the dead, but that immediately when they die, their souls are received up into heaven — avoid them and esteem them not Christians, &c. But I and whatsoever Christians are orthodox in all things, do know that there will be a resurrection of the flesh, and a thousand years in the city of Jerusalem, built, adorned, and enlarged according to the Prophets." The foregoing is according to the original of Justin's printed copies. The reader is referred to Brooks and Duffield for the argument in relation to Justin's writings having been interpolated by Romish writers.

Justin thus continues: "For thus hath Isaiah spoken of this thousand years; 'For there will be a new heaven,' &c. He then quotes Isaiah 65, making the "tree" of verse 22, the tree of life, and adds: "We believe a thousand years to be figuratively expressed. For as it was to Adam, 'In the day that he should eat of the tree he should surely die' (Gen 2:17). So we know that he did not live a thousand years. We believe, also, that this expression, 'The day of the Lord is a thousand years' (Ps. 90:4, and 2 Peter 3:8), relates to this. Moreover a certain man among us whose name is John, being one of the twelve Apostles of Christ, in that revelation which was shown to him, prophesied that those who believe in Christ, should live a thousand years in Jerusalem;

and after that there would be a general, and in a word, an universal resurrection of every individual person, when all should arise together with an everlasting state and future judgment." And in proof that he looked for no carnal millennium, but a pure state, he immediately quotes the Savior's prediction in Luke 20:35-36.

Justin taught that the Abrahamic promise of land would be fulfilled at the resurrection, in the renovated or new earth. He also says: "We may conjecture from many places in Scripture that those are in the right who say six thousand years in the time fixed for the duration of the present frame of the world" [See his **Dialogue with Trypho**].

Milner highly lauds the character of Justin, and Semisch, a German writer, remarks that "Chiliasm constituted in the second century so decidedly an article of faith, that Justin held it up as a criterion of perfect orthodoxy," and Dr. Burnet calls

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HELL...

(Continued from page 15)

science — a worm that dieth not. A gnawing, burning conscience on the inside and unquenchable fire on the outside. No wonder God says they have no rest day nor night forever and forever (Rev. 14:11).

Sixthly, *the wicked live in Gehenna as long as God lives*. The strongest expression in the Bible for that which never ends is "forever and ever." That expression is found twelve times in Revelation. Eight times it is used of God "who liveth forever and ever," etc. Once (22:5) it is used of the righteous. Three times it is used of the conscious suffering of the wicked (14:11; 19:3; 20:10). As long as God lives, that long will the wicked


suffer.

Seventh, but some man says, I do not see any justice in that. Well, note *that the righteous in Heaven shout over God's justice in His judgments* (Rev. 19:16). They see it whether you do or not. Again, a man in one minute kills his fellowman. He goes to the prison for a life sentence. Suppose he lives 50 years. His offense was committed in one minute; he is punished over 26 million minutes for one minute's sin. That, too, for only one offense. Multiply that by an innumerable number of offenses, not against depraved man, but against Holy God, and you see that even from the viewpoint of earthly courts the wicked ought to suffer eternally (Rev. 22:11), and you will know in part the way of eternal punishment. Down here it is given to us to know only in part (1 Cor. 13:9).

Eighthly, *who goes to Gehenna?* "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). The unbeliever as well as the great sinners. How shall you escape the damnation of Gehenna, if you reject Jesus Christ, man's only Savior (Acts 4:12; Heb. 9:22)? "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

There is life for a look at the crucified,

There is life at this moment for thee.

Eternal, nonforfeitable, unending non-losable life is offered thee just now, O sinner, if you but receive Christ (Jn. 1:12; 6:37; 10:27-29). 

PROMISE...

(Continued from page 2)

dangerous as those preachers who instill doubt and contempt in the minds of others. Congregations who would not tolerate a Catholic, a Mormon, a Pentecostal, or a Modernist in their pulpits, recommend, and often lead their men to this movement where these same men are presented to them as "fellow Christians." It is our solemn conviction that where there can be no spiritual communion, there can be no real pretense of fellowship. Fellowship with known and vital error is participation in sin. This new ecumenism is simply a denial of historic Christian faith while wrapped in the garb of so-called orthodoxy. Some "Baptist" leaders pride themselves today that they are "liberal conservatives" because they attend such meetings.

Baptist churches are the "pillar and ground of the truth" (1 Tim. 3:15). They earnestly maintain and "contend for the faith once for all delivered unto

the saints" (Jude 3). To be a Baptist is to be miraculously born again of the Holy Spirit (2 Cor. 5:17). To be a Baptist is to believe certain historical facts concerning the birth, life, death, resurrection, ascension, and return of our blessed Lord Jesus. Being a Baptist means we believe that Christ established His church (local), established but two ordinances (Baptism and the Lord's Supper), and gave them only to His church to observe, perpetuate and protect. Only Baptists are the custodians of these ordinances, since only Baptists are true churches. Satan has employed every seductive and deceptive force at his command to draw men away from a firm belief in these truths and replace their confidence with a counterfeit faith or false confidence.

Present Strategy of Satan

The present strategy that Satan is employing is to bring about a friendly cooperation between ecumenists and Baptists.

All around us today spiritual adultery is being committed at the expense of the truth. "Truth has fallen in the streets" (Isa. 59:14). "I have seen a horrible thing in the house of Israel: there is the whoredom of Ephraim: Israel is defiled" (Hos. 6:10).

It is with no bitter or angry spirit that I write these words of alarm concerning this "horrible thing." The enemy has scored a great victory in breaking down the separation barriers between liberals and Baptists. It is astounding to see an outstanding minister and an outstanding Baptist preaching from the same platform. In this unholy compromise, nothing is said against the modernists, who deny the very faith of the gospel which is being preached. Rather, they are received as brothers in Christ as though they have the same doctrine of salvation as we have. Because of such participation in error, doctrinal phrases have become meaningless. Liberals preach as if they were thoroughly fundamental, but one soon discovers that they do not believe in salvation by grace through faith as the Bible teaches and as we Baptists believe. It soon becomes evident that what they believe concerning the inspiration of the Scriptures and the death of Christ, and the doctrine of the gospel, is not the same as our Baptist faith. "Their rock is not as our rock" (Dt. 32:31).

We must come back to the bed-rock question, "What is the ministry of the church here on earth?" Our answer is "To fulfill the commission as given to the church, which includes a preaching of scriptural salvation, scriptural baptism and a scriptural teaching concerning the church." The scriptural doctrine of salvation is the good news of redemption for the guilty through the shed blood of the Lord Jesus Christ (Eph.

1:7) and without human works of any kind (Eph. 2:8-9). How then can we fellowship with people who believe in salvation through Mary and the "Church" (Catholics), or salvation by works, or at the best, by a mixture of works and grace (Protestants)? The question must be raised by every Bible-believing child of God, "How can we unite together in any kind of an organization if any of its leaders do not believe in the gospel message itself? How can we preach salvation by grace and cooperate with those who believe in salvation through the church (Catholics), or baptism (Protestants) or works (all of the above).

The sad thing is that many true born-again believers have been deceived by this new movement called Promise Keepers. They have felt it was a wonderful answer to prayer that at long last it was possible to have a united, concerted drive to restore Biblical and family values back to the home, and to win the lost to Christ. They rejoice that the gospel is being earnestly proclaimed and that the liberals and the modernists are condescending to join in this new movement. They feel that the end justifies the means; that the salvation of souls and the restoration of family values is the answer to any criticism against this adulterous union. They are willing to forego their doctrinal convictions (preferences ?) in order to see God move in what they consider a mighty way in their cities and churches. Here is the crux of the matter. We would therefore kindly point out to these dear friends that the Holy Spirit does not need any help from the liberals and heretics (for this they are) in any spiritual ministry. Surely this is "going down to Egypt for help." May I point

(See **PROMISE** on page 18)

Alien Baptism and the Baptists

By W. M. Nevins

This book not only traces the history of the Anabaptists from 200 A.D. down to the present, but also shows the fallacy of the universal, invisible church, and of the claim of the Roman Catholics that Christ built His church on Peter. It shows that the first Baptist church established in the wilds of Georgia in 1773 was called the Kioka Anabaptist Church. It shows that during 15 centuries the rivers of Europe ran with the blood of Anabaptists who died rather than accept the baptism of alien sects. It has had a phenomenal sale and is now in the sixth edition.

Get this book and read it and keep it for future reference. It will make you a truer, more loyal Baptist. (Available in Spanish and Portuguese also.) Order from:

Challenge Press**P. O. Box 25848, Little Rock, AR 72221****\$6.94 Plus Postage & Handling**

(See postage rates on page 6)

PROMISE...

(Continued from page 17)

out from my observations the natural outcome of this unholy wedlock?

Results of Wedlock

First, the separation walls between the modernists and Baptists are forever broken down. In fact, this is one of their explicit aims, to "tear down the walls that divide and separate us." The conclusion to the situation is quite logical: if we can compromise with the Philistines in Promise Keepers for a week and find it well-pleasing to God, then surely we can continue to compromise with them for a lifetime. We can continue with them in all areas of our ministry, inviting them to preach in our churches, etc.

Secondly, the separation walls between the church and the world are forever cast down. Important denominational leaders or seminary professors would be pleased to speak in our churches. Those who have paid the price because of separation and sanctification find themselves in the embarrassing position of having fellowship with those who deny the distinctives for which millions of our Baptist forefathers have died.

Third, our Baptist position is weakened. Have our Baptist forefathers been wrong all these years to stand up for the doctrines that have made us as Baptists distinct from all others? Any pastor who unites with the present-day Philistines (Promise Keepers) insults the wisdom and integrity of our Baptist forefathers who have poured out their life's blood for the faith once delivered to the saints.

"The Unity of the Spirit"

Christian love has its claims, and divisions are to be shunned as grievous evils; but how far are we justified in holding to our compromising position? We rejoice in every opportunity of Christian fellowship with those who, while differing from us denominationally, love and proclaim the truth dear to us. "The unity of the Spirit" is not any mere external bond, but it is that oneness of faith, hope and love which pervades every child of God. However, fellowship in Promise Keepers which contains many who are enemies of the cross is another matter. It is sheer hypocrisy to talk about "fellowship" while at the same time compromising with the modernists and unbelievers.

Mrs. Spurgeon, in the last volume of her husband's biography, refers to the "Downgrade Articles" in his magazine, "The Sword and Trowel": (The "Downgrade Controversy" shook the evangelical life of the British Empire, as Mr. Spurgeon fought for the Truth in his denomination and also in evangelical circles.)

"From August 1887 to February 1892, scarcely any number of the magazine appeared without some reference to the Controversy and its various issues. The most pathetic note of all was written within a few days of Mr. Spurgeon's Home-going, for in it he revealed the fact, already known to all who were nearest and dearest to him, that his fight for the Faith had cost him his life. Yet, he never regretted the step he had taken, for, throughout the whole affair he felt such divine compulsion as Luther realized when he said, 'I can do no other'."

The North American Indians say of a man with keen discernment, quick to detect dangers, "He hears the cataract." Spurgeon heard the cataract! Hear him:

"We have been likened by one of our opponents to a boy in the field who cried 'Wolf!' The parallel only fails in the all-important point that he cried 'Wolf' when there was none, and we are crying 'Wolf' when packs of them are howling so loudly that it would be superfluous for us to shout at all if a wretched indifferentism had not brought a deep slumber upon those who ought to guard the flocks.

"Numbers of easy-minded people wink at error so long as it is committed by some clever man and good-natured brother who has so many fine points about him. Let each believer judge for himself, but for our part we have put a few fresh bolts on our door, and we have given orders to keep the chain up, for under color of begging the friendship of the servant, there are those who aim at robbing the master. These preachers are not mistaken friends, but enemies of the Cross of Christ. There is no use in employing circumlocutions and polite terms of expression — where Christ is not received as to the cleansing of His blood and the justifying merit of His righteousness, He is not received at all. Those who know and love the truth of God cannot have fellowship with that which is diametrically opposed thereto, and there can be no reason why they should pretend that they have such fellowship. My counsel has always been 'come out from among them.' I have felt that no protest could be equal to that of distinct separation.

"To pursue union at the expense of truth is treason to the Lord Jesus. If we are prepared to enter into solemn 'league and covenant' for the defense of the crown-rights of King Jesus, we cannot give up the crown jewels of His gospel for the sake of a larger charity. To tamper with His doctrine would be to drift into compromises which they would not at first propose but which they seem forced to justify. Yielding to be the creatures of cir-

cumstances, they allow another to gird them and lead them whither they would not; and when they wake up, and find themselves in an undesirable condition, they have not always the resolution to break away from it.

"As a matter of fact, believers in Christ's atonement are in declared religious union with those who make light of it; believers in Holy Scripture are in confederacy with those who deny its plenary inspiration; those who hold evangelical doctrine are in open alliance with those who call the 'Fall' a fable, who deny the personality of the Holy Ghost, who call justification by faith immoral. Yes, we have before us the wretched spectacle of professedly orthodox Christians publicly avowing the union with those who deny the Faith, and scarcely concealing their contempt for those who cannot be guilty of such gross disloyalty to Christ.

"With deep regret we abstain from assembling with those whom we dearly love and heartily respect, since it would involve us in a confederacy with those with whom we can have no communion in the Lord. Garibaldi complained that by the cession of Nice to France, he had been made a foreigner in his native land; and our heart is burdened with a like sorrow. But those who banish us may yet be of another mind and enable us to return."

The New Testament not only teaches the necessity of contending for the faith, but it also exhorts us to separate ourselves from those who deny the faith. There is no need for any child of God to be in ignorance as to his stand and his position before God and man. The Word of God is clear as to His instructions.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was

(See **PROMISE** on page 19)
PROMISE...

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needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds (2 Jn. 9-11).

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:14-18).

Try The Scriptures

The Scriptures are implicit: "Try them" (1 Jn. 4:1).

"Mark them" (Rom. 16-17)

"Rebuke them" (Tit. 1:13).

"Receive them not" (2 Jn. 10).


"From such turn away" (2 Tim. 3:5).

Our testimony regarding our position must not be like the uncertain sound of a trumpet but clear and distinct as the

Scriptures.

Shall we obey God or man?

The desperate need of the hour is pastors to be as Charles Haddon Spurgeon, to sound the alarm, and raise the banner of God, and fight the foes of the gospel. Some do not like it made known that it was Spurgeon's battle with the religious Philistines that broke his heart and sent him to an early grave. It was the failure of Baptist leaders to stand with him in stemming the awful tide of false doctrine among Baptists that caused him to pass through great conflicts with Satan which few have experienced.

May God anoint our eyes with holy eyesalve that we may see clearly the issues at stake in this great battle of the end-time. May He give us courage to stand uncompromisingly against all ecumenicalism, Promise Keepers, and may God give us courage to stand uncompromisingly against every attempt of the enemy to woo us into "the great compromise"; the unholy wedlock with those who deny our historic Baptist faith. 

SUPPER...


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sin and to ask for forgiveness. This deacon, his wife, and their daughter were received into the membership of a body of believers of another faith and order and that but one week after his dismissal from the Baptist church. The authority of the Baptist church to baptize was gladly accepted, but its authority to discipline was ruthlessly disregarded. Can any one argue that the Baptist church having excluded this deacon should practice open communion either with the excluded deacon, his family, or the members of the body that took them in?


In another case a Baptist

sister was excluded because she refused to accept the action of the church in asking her to accept the apology of another sister and to receive her in fellowship. This excluded sister, like the deacon above mentioned, was received into full fellowship of another church, a Baptist church, one in the same association of churches with the excluding church practice open communion with the excluded sister? Yea, should it practice such with its neighbor church, or any member of it, since its authority was so brazenly disregarded? How could the worshiper "discern the Lord's body," under such conditions?

None but the local church may properly observe the Lord's Supper. Outside the church door, there is no authority. Inside the structure in which we worship, there is no ground for inviting any one, though he be priest or king. If the spirit is to honor or show respect for a visiting brother, then the spirit is not in harmony with the thoughts and intents that go with the partaking of the broken body and the shed blood.

The Lord's Supper is not a test of any relationship whatever, church fellowship and agreement in doctrine are required, but the supper is not a test of them. The only test at the Lord's table is the test of the hearts and minds of the partakers: that is, in "discerning the Lord's body." 


Voltaire's Prophecy Failed

Voltaire, the French skeptic and satirist, said: "In a hundred years the Bible will be a forgotten book found only in museums." When the hundred years were up, the home in which Voltaire made the prediction was the home of the Geneva Bible Society. 

They Told The Truth or They Lied

When a man of brains speaks well of the Bible and Christ he consciously or unconsciously bears tribute to the inspiration of the one and the deity of the other.

The Bible claims to be a revelation from God, and its character sustains its claim. "The word of the Lord came expressly to Ezekiel" (Ezk. 1:13). "The Lord said unto me," exclaimed Jeremiah (Jer. 1:7). "Hear the word of the Lord," says Isaiah (Isa. 1:10). "Thus saith the Lord," rings through the Old Testament. And the New Testament puts the seal of inspiration upon the Old. "The Holy Ghost spake by the mouth of David" (Acts 1:16). "All scripture is given by inspiration of God" (2 Tim. 3:16). "The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21).

If the men who wrote this Book were not inspired, they were liars, and we have to explain how the Book which contains the highest morality ever given to earth could be written by a set of liars. And these bad men at the same time wrote their own doom, for there is no vice more severely condemned in the Bible than deception. To claim that good men wrote the Bible, and deny its inspiration, is on a par with the claim that Christ was a good man, while He pretended to be what He was not. 

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after 13 years as a missionary in Mexico sponsored by Central Baptist Church, pastored the church for 26 years until his retirement in 1990.

Both of these men labored with untiring energy in their service to God. This church has benefited greatly by their labors.

Central Baptist Church remains on the same doctrinal foundation established under the sound Bible preaching of these two men of God.

I became pastor of Central Baptist Church in 1994. We have energetically continued the enduring Central Baptist tradition of service to our Lord Jesus Christ. We have a solid congregation of committed Baptist people worshipping in a new building in west Little Rock. The Challenge Press continues with Bro. Moser as editor. The Press has published more than 126 book titles (three more to be published within the next few months), and this monthly periodical, **The Baptist Challenge**. Our seminary in Mexico, the Latin American Baptist Theological Seminary, continues under the direction of Dr. Moser and Ezekiel Sanchez.

On January 12, 1997 we will be celebrating 75 years of service to God. You are invited to attend this landmark service. We will enjoy services all day, and provide both meals. Please let us know if you can attend.

Our speakers for the day are: Al Locke, Charles Thomas, Larry Banks, and P. D. Taylor. There will be plenty of time for reminiscing and fellowship.

You will also be able to get information, and possibly view the services on our website at www.CentralBaptistChurch.org



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nor a Baptist. Actually the two terms are synonymous when considered in the light of New Testament teaching (Mt. 3; Mt. 4:18-22; 16:18; Acts 1:15-22).

5. If so, is not the Baptist church a *useless* institution?

ANSWER: Of course, I have answered this question already. However, I wish to state that to say the Baptist church is a useless institution is to say Jesus Christ established and commissioned a useless church (Mt. 28:19-20). All New Testament churches were Baptist churches. All well-informed scholars know this to be the truth. Note excerpt from "**Crossing the Centuries**" by W. C. King, and his associates: Presidents Teddy Roosevelt and Wilson, David Starr Jordan, Layman Abbott, and a number of Presidents of leading universities. This book by these presidents, and presidents of leading universities and other professors says the following about Baptists:

"Of the Baptists it may be said that they are not reformers. These people comprise bodies of Christian believers known under various names in different countries, are entirely distinct and independent of the Roman and Greek Churches, have an *unbroken continuity from apostolic days* down through the centuries. Throughout this long period they were bitterly persecuted ... and driven from country to country, disfranchised, deprived of their property, imprisoned, tortured and slain by the thousands, yet they swerved not from their New Testament faith, doctrine and adherence."

During the personal ministry of Jesus on earth He established the Baptist church; there-

fore, it certainly is not a useless institution, but a very worthy and timely one (Mk. 3:13-14; Lk. 6:12-13; 1 Cor. 12:28; 1 Tim. 3:15).

6. Where in the Bible is reference made by the name to the *Baptist Church*, or where are Christians ever called Baptists?

ANSWER: With reference to New Testament Church name, the Bible is silent. All New Testament churches were the Lord's churches (Rom. 16:16). They were "*called out assemblies*" — churches — "*ekklesias*" — they belong to the Lord. They were never given any other name or title (Mt. 16:18; 18:17; Acts 2:47; 5:11; 8:1; 11:26; Rom. 16:16; Rev. Chps. 1-3). They were not Baptist in name, but Baptist in kind and all Bible students would do well to learn this simple truth (Mt. 3:1-3).

7. If the Bible does not mention by name the *Baptist Church* or *Baptists*, is that Church not an unscriptural body with no authority for its name?

ANSWER: No! The Bible mentions no church by name, because New Testament churches had no name. The term "*Baptist*" merely denotes the kind of church, and is not a church title or name. John was a preacher, and the term Baptist denoted the kind of preacher he was. Therefore, John was a Baptist preacher, and his ministry produced other Baptists, just as the Methodist preaching today produces Methodists, and the Campbellite preaching today produces Campbellites, and so on. If the Baptist church wore a name, it would to that extent be unscriptural, just as the so-called Church of Christ is unscriptural in wearing its assumed name. I repeat, there is no specified New Testament church name to be found in all the Bible.

8. Do you believe "He that believeth and is not baptized shall be saved?"

ANSWER: I believe exactly what Mark 16:16 teaches. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Even in this text, to say nothing of the many other scriptures that teach salvation at the point of faith, it is not hard to see that salvation hinges on faith, and not on baptism. Salvation of the soul of the alien sinner must precede the salvation of his Christian life. Therefore, we find no baptism mentioned in the latter part of the text. The soul of the alien sinner is saved by grace through faith (Eph. 2:8), not of works (Eph. 2:9) — baptism is a work. After the salvation of the soul one's Christian life is saved from the world (taken out of the world and placed into the church by baptism) (1 Cor. 12:13). Hence, "He that believeth and is baptized shall be saved ..." (both his soul and his Christian life shall be saved). "... but he that believeth not shall be damned" (both his soul and his life will be damned).

A clear type of the salvation of the soul by the blood of Jesus, and the salvation of the life by baptism is found in Exodus, chapters 12 & 14. In chapter 12, verse 13 we find Moses and Israel under the blood, which is a type of salvation of the soul by the death and blood of Jesus Christ. In chapter 14:22-30, we find the physical salvation of Israel as they were saved out of the hand of the Egyptians (1 Cor. 12:1-2). Hence, salvation of the soul by blood and salvation of the Christian life by baptism. In other words, the soul of the alien sinner is saved by grace through faith, and his Christian life is saved from the world by baptism into the church of the Lord Jesus

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Christ. Nowhere in the Bible can it be found where it says the alien sinner must be baptized in order to be saved; in order to obtain pardon and forgiveness of past sins and become a child of God.

9. Can a man be saved outside the *body* (or *kingdom*) of Christ? Outside the Baptist church?

ANSWER: Yes, no where in the Bible does it say one must enter the church in order to be saved from past sins and become a child of God. God's children are not created in the church but in Christ (Eph. 2:10). Jesus is the Savior of the soul (Lk. 19:10). The soul gains redemption in Christ, and not in the church (Rom. 3:24-25). The Baptist church is not a savior of the soul of man, nor is any other church a soul-savior. The Baptist church is commissioned to preach the gospel of salvation to all the world (Mt. 28:19-20; Mk. 15:16), and to baptize the saved into the church. God pity the church that puts itself up to be the savior of the souls of alien sinners. The alien sinner gains salvation in Jesus Christ and not in the church (2

Cor. 5:17). To make the church a savior of sinners would be to make the church her own savior, which would be ridiculous. In 1 John 5:1 "whosoever believeth that Jesus is the Christ is born of God ..." In this the fact that the alien sinner is saved when he believes in Jesus (Jn. 3:16), is made perfectly clear. Even Campbellite preachers claim to baptize believers and not non-believers. If the Campbellite preacher baptizes a true believer, John says he baptizes one born of God. Hence, saved before water baptism and outside the church.

10. For what reason did Ananias tell Saul to "arise and be baptized?" (Acts 22:16).

ANSWER: The text says, "Be baptized and wash away thy sins." However, the text does not mean a literal washing away of sins. In Revelation 1:5, we learn that sins are washed away in the blood of Jesus, and not in baptism. Again in Matthew 26:28, we learn that sins are remitted by the blood of Jesus, and not by baptism. In Romans 5:9, we find that we are justified by the blood of Jesus Christ and that we are saved through Him, and that the alien sinner is not saved from past sins and justified before God by

baptism. In Acts 10:43, "Whosoever believeth in him (in Jesus) shall receive remission of sins" is more evidence that salvation from sin is in Christ and not in baptism. Nowhere does the Bible say he that believeth in baptism shall receive remission of sins. One of your brethren who is a champion debater said, "*No, baptism did not wash away Paul's sins.*" Of course, it did not literally wash away his sins. In Romans 6:5 Paul said baptism is a likeness of the death of Jesus. By baptism Paul pictured the likeness of the death, burial and resurrection of Jesus, his Savior. By baptism Saul also made a public confession of the fact that he had died to sin and had been made alive in Christ Jesus (Rom. 6:11). Hence, Saul washed away his sins in a likeness and not in a reality. If by baptism Saul actually washed away the sins of his soul, then by the same act he actually died the physical death of Jesus (Rom. 6:3). Who believes that? Exactly no one.

11. Can one be saved without *loving* the Lord? Can one love Him without obeying His commandments (John 14:15)? Is baptism a command (Acts 10:48)?

ANSWER: Alien sinners do not love God. Love for God comes with salvation (Rom. 5:5-10). Yes, the newly born-again child of God loves the Lord, but he may not and most usually does not know much about the commandments. If he doesn't know the commandments, how can he keep them? In Matthew 28:19-20 the Savior said, "... make disciples, baptize disciples and teach disciples ..." Therefore, before God's children can possibly keep the Lord's commands they must be taught. Only those who know the truth can teach the truth regarding the commandments. For this reason, Campbellites should

cease trying to teach the Bible and let someone who knows the Bible teach you.

Yes, baptism is incorporated in the Broad Commission. Therefore, the Lord commissioned and commanded His church to make disciples and baptize disciples. Baptism is a command to God's people and it is not a command to the alien sinner. The Lord commands the alien sinner to repent, but nowhere does He command the alien sinner to be baptized. In Acts 10:48, the Apostle Peter commanded Cornelius and his house to be baptized after they were saved, and not before. They had already spoken with tongues and had magnified God before Peter commanded them to be baptized. They had also received the gift of the Holy Ghost, (vs. 45, 47). No man has ever received the Holy Ghost in the sense that these did, without salvation. In Acts 10:48 Peter commanded these people to be baptized because they had been saved from sin. This was strictly in line with the Broad Commission (Mt. 28:19-20).

12. When Simon believed and was baptized, was he saved (Acts 8:13; Mk. 16:16). Why?

ANSWER: I don't know, and I am sure you don't know either. However, there is no evidence that Simon was saved. The text says he believed also and was baptized, but it does not say he was saved from sin. There is a historical belief, and there is also a soul-saving faith. According to the entire lesson there is no evidence of soul salvation on the part of Simon. It is obvious that many people may have been baptized who were never really saved. Surely, you will not take the position that all who just merely believe the truth of the gospel and are baptized are saved from past

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Can You Find The Errors In This Essay?

Millions of years ago when the world came into existence, God created man and called his name Adam. Because the man was lonely God took a piece of bone from his head and out of that bone fashioned a woman to whom he gave the name Ruth. These two people were the ancestors of all the people who live in the world today.

These first two people were clothed in garments of light until they sinned. After they had sinned and lost their garments of light, God made garments of nylon for them.

The names of their children were Jacob and Esau.

Adam and Eve were both baptized by John and became charter members of the New Testament church.

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sins. There is one thing certain, if Simon truly believed, as taught in Mark 16:16, he was saved and he never fell from grace either (1 Jn. 3:9).

13. Do you believe instrumental music in *Christian worship* is scriptural?

ANSWER: Yes, because I have found nothing in the Bible that would indicate that instrumental music should not be in Christian worship.

14. Where is the scriptural authority for instrumental music in Christian worship?

ANSWER: In the Bible our song worship is designated by at least two different words: *Psallo* and *Humnos*. *Humnos* denotes singing, and singing with a musical accompaniment (Eph. 5:19; Col. 3:16). *Psallo* denotes singing with a harp or musical instrument (Eph. 5:19; Rom. 15:9; 1 Cor. 14:15). Primarily, the word *psallo* means to play a stringed instrument with the fingers (Jas. 5:13). Mr. Young says, "To sing, praise with a musical instrument." He gives Romans 15:9; 1 Corinthians 14:15 and James 5:13. Mr. Thayer gives about the same meaning for the word "*psallo*" and also gives 1 Corinthians 14:15; Col. 3:16 and Eph. 5:19. Therefore, I am convinced that to accompany sacred hymn singing with a musical instrument in Christian worship is scriptural.

15. *Psallo* is the root word (Greek) which is translated "sing" five times in the New Testament.

ANSWER: Yes, and as I have already pointed out, scholars says that *psallo* in these five passages also suggests singing with a musical instrument.

(1) Can one "*psallo*" without singing?

ANSWER: Yes, if he knows how to make melody with a musical instrument, he can make it without singing; he can *psallo* without singing.

(2) Can one "*psallo*" without playing an instrument or singing with an instrument?

ANSWER: Mr. Thayer says the word "*psallo*" means to play on a stringed instrument, to play the harp, etc. He also says it means to sing to the music of the harp. He further states that the word also means to sing a hymn and gives passages that indicate singing with an instrument. **Expository Dictionary of New Testament Words** by W. E. Vine says *psallo* means "Primarily to twitch, twang, then to play a stringed instrument with the fingers, to sing with a harp." For scriptural reference he gives Eph. 5:19; Rom. 15:9; 1 Cor. 14:15; Jas. 5:13. Therefore, it seems that when the word "*psallo*" is used it means that there may be music and singing, but regardless of the singing there is always instrumental music. According to scholars the word *psallo* primarily means to play an instrument. It is obvious that one can "*psallo*" without singing, but he cannot *psallo* without playing an instrument.

(3) Is it acceptable worship to sing without an instrument?

ANSWER: Yes, Acts 16:25; Matt. 26:30; Mark 14:26 record hymn singing and all indications are that there was no use of a musical instrument with this hymn singing. Of course, singing in worship without a musical instrument is acceptable, and likewise, singing with a musical instrument in Christian worship is acceptable.

16. Do you bury (baptize) one who is (spiritually) alive or dead? Rom. 6:1-4?

ANSWER: I baptize the

physical man in token of the fact that his inward man has died to sin and has been made alive in Christ Jesus (Rom. 6:1-2, 6-7). Baptism is a burial in water, which is a likeness of the death and burial of Jesus our Savior. A burial says there has been a death. The child of God has had a spiritual death, which means a spiritual deliverance from sin (Jn. 3:5-6). The spirit man or inward man has been made new in Christ Jesus (2 Cor. 5:17). Then, the outward or physical man is to be taken out of the world and placed into the church by baptism that he too may walk in newness of life (Rom. 6:4). The inward man enters Christ by grace through faith, the outward man enters the church by baptism. Your own text, together with verses 5-7 answer your question.

Now some questions for you: Do you baptize the physical man or the spirit man? Do you actually baptize the man into Jesus? If so, do you baptize both the inner man and the outer man into Jesus Christ? Is baptism a part of the new birth? If so, what part does it play in the new birth?

17. Must one be baptized to get into the Baptist church?

ANSWER: Yes, Matt. 28:19-20; 1 Cor. 12:13. Question: Must one be baptized to get into the church you represent?

18. Must one be baptized to enter heaven?

ANSWER: No! Nowhere in all the Bible can the passage be found that says, or even indicates, that one must be baptized in water in order to enter heaven. You should know this plain simple Bible truth. John 10:9; 14:6; Luke 23:42-43 and paradise is the third heaven where God is (2 Cor. 12:2-4).

19. If one cannot be a Baptist without baptism but can en-

ter heaven without it, does it take more to get into the Baptist church than it does to get into heaven???

ANSWER: To go to heaven one must become a child of God, and one becomes a child of God by faith in Christ Jesus (Gal. 3:26). At faith the alien sinner is created in Christ Jesus by the spiritual hand of God (Eph. 2:8-10; Jn. 3:5-6, 8). He can go to heaven without water baptism (Lk. 7:50; 23:39-43; Jn. 3:16, 18, 36; 5:24; 1 Jn. 5:1). One can be a Baptist in doctrine and spirit and never be in the Baptist church. John was a Baptist and he never was a member of the church. To get into the church one must be baptized into it. Salvation of the soul of man gets him into heaven, baptism gets him into the church.

20. Where is any scriptural authority for "voting someone into the church?"

ANSWER: People are not voted into the church. They are baptized into the church (1 Cor. 12:13). The authority to baptize was given to the church (Mt. 28:19), therefore, the church must pass on the worthiness of one for baptism and the church can do this only by a vote (Acts 10:45-48). The church has the keys and keys signify authority (Mt. 16:18; 18:15-18). Even John the Baptist passed on his converts before he baptized them (Mt. 3:8).

21. Give the exact time when the New Testament church was established.

ANSWER: The word "church" came from the Greek word "*ekklesia*" which means "that which is called out" (Young's Analytical Concordance). And for your information, the college at Henderson accepts Young's analysis. In Matthew 4:18-22 we find Jesus

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calling out disciples. In Matthew chapter 5, Mark 3:12-13 and Luke 6:12-13 we find the disciples assembled in the mountain with Jesus. In Luke 6:13 it says, "And when it was day, he (Jesus) called unto him his disciples: and of them he chose twelve, whom also he named apostles." To take the word "church" for what it means, one must agree that this was a church in the mountain according to Luke 6:13. Then, in 1 Corinthians 12:28 Paul confirms the fact that it was a church. It was the Lord's church because He called it out and assembled it. If this was not a church, will you please tell me what it was?

22. When Jesus said, "I will build my church," (future tense) did that mean it had already been built? (Matt. 16:18).

ANSWER: To make Matthew 16:18 mean to found, organize or call out the church would make the passage contradict the overwhelming scriptural evidence and testimony that the church was already in existence when these words were spoken.

(1) In Matthew 4:18-22, we find Jesus calling out disciples (A New Testament church is "that which is called out" by divine authority.).

(2) Matthew 5:1-16, Jesus addresses His disciples as an organization with law, government and authority (Note Matt. 5:13-16).

(3) Mark 3:13-14; Luke 6:12-13, Jesus, the church builder, assembled the church and ordained apostles in the church. (Note 1 Cor. 12:28 also).

(4) John 3:29-30, Jesus announced the existence and presence of the bride which is the church of Jesus Christ. There could hardly be a bridegroom

without there first being a bride; and Jesus, in this text, confirmed the existence of both the bridegroom and the bride, the church.

(5) Matthew 12:28, Jesus said the kingdom, the church had already come on the scene. Therefore, when Jesus said, "I will build my church," He did not mean that the church had not already been called out, or organized. Jesus at no time ever contradicted Himself. Hence, when Jesus said, "I will build my church," it is to be understood in the sense of adding to, to embellish, to advance, to build up. Since in this text Jesus said also, "The gates of hell shall not prevail against it," the church, it is obvious that when He said, "I will build my church," that He also taught perpetuity of the church. "I will build my church," in Matthew 16:18, does not in any way indicate the founding, organizing or calling out of the church to be future.

23. Does Paul's statement in Galatians 5:4 concerning falling "away from grace" mean that we *cannot* fall? Explain.

ANSWER: Gal. 5:4 certainly does not mean that the regenerated, blood-washed, born-again child of God can so act as to finally be lost in hell, as you and your brethren so feverishly teach. You and your brethren use this text in your failing efforts to prove salvation by works. You contend that all who do not work for salvation have fallen from grace. Whereas, the Lord in this text makes it plain that all who so work for salvation have fallen from grace.

Note the exact wording of Galatians 5:4, "Christ is become of none effect unto you, whosoever of you are justified by the law; ye are fallen from grace." You know to be justified by the law, one must keep the law, which literally means

work. You also know that you and your brethren spend much of your time telling people that they must keep the commandments; that their justification depends upon their keeping the commandments, which ultimately means salvation by works. According to Galatians 5:4 all who keep the commandments in hope of ultimate salvation have fallen from grace. Therefore, you and your brethren spend much of your time and effort trying to get people to fall from grace; deny grace and trust works.

The lost man may fall away from grace in that he will not accept the Word of God. He neglects, he refuses to accept the word of God, which alone is able to make him "wise unto salvation through faith which is in Jesus Christ" (2 Tim. 3:15).

In no sense is it possible for the born-again child of God; the true believer in Jesus Christ to so fall away as to become lost (1 Jn. 3:9; 5:18).

(1) The born-again child of God is dead to the penalty of sin and is "hid with Christ in God" (Col. 3:3). He is "kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Pet. 1:5).

(2) God's children are perfectly and eternally safe in both the hand of Jesus and the Father's hand (Jn. 10:28-29). "That wicked one toucheth him not" (1 Jn. 5:18). In other words, the Devil, old Satan cannot even begin to get hold upon; cannot even touch the soul that has been regenerated, born-again, washed in the blood of Jesus.

(3) Galatians 5:4 has no reference to the born-again child of God falling from grace and being lost in hell.

24. What is that "form" of doctrine to be obeyed? (Rom. 6:17-18, 3-4)

ANSWER: That form of

doctrine in Romans 6:17-18 is a system or form of teaching by which one is instructed in the plan of salvation. This passage says: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." Hence, it was not water baptism that delivered the Roman brethren; it was not obedience to the form of water baptism that saved them; it was obedience unto the form or kind of teaching that delivered these people from sin (Rom. 1:15-16).


At no time did Paul ever teach water baptism for the salvation of the soul. Paul said, "Not by works but by grace, are ye saved." Therefore, that form of doctrine to be obeyed unto salvation of the soul is the doctrine that directs one to the saving grace of God in the person of Jesus Christ (Jn. 3:16), His righteousness, His death, His blood, His resurrection (Rom. 3:24-26; Mt. 26:28).

The alien sinner is saved by the washing of the blood of Jesus Christ and not by the washing by the act of baptism. Baptism in water is a work, and it is a work wrought by the baptizer (preacher) and the baptized. Paul said, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost" (Tit. 3:5). According to Galatians 5:4, to be baptized in order to be saved from sin would be to fall from, to deny, to refuse to be saved by the grace of God.

25. Do you believe that *infants are totally depraved*?

ANSWER: The Bible says, "Behold I was shapen in iniquity; and in sin did my mother conceive me" (Psm. 51:5). This refers to the personal sinful nature of an individual. (Not by

(See 25 on page 24)


dies is saved by the grace of God, which saving grace is Jesus Christ, "Behold the Lamb of God, which taketh away the sin of the world" (Jn. 1:29). Of course, the Lamb of God is Jesus. 

ACORN...

(Continued from page 6)

forces of nature into a multitude of forms, can never die, will the imperial spirit of man suffer annihilation when it has paid a brief visit like a royal guest to this tenement of clay?


No, I am sure that He who, notwithstanding His apparent prodigality, created nothing without a purpose, and wasted not a single atom in all His creation, has made provision for a future life in which man's universal longing for immortality will find its realization.

I am as sure that we live again as I am sure that we live today. — William Jennings Bryan 

NATION...

(Continued from page 14)


religion but, rather, to preserve and protect religion and religious freedom from transgressions by the state; they understood that a society's public morality depends upon a religious foundation, and that the wholesome influence of religion on private and public morality is essential to the survival of a free and civilized society; consequently, they wanted government to champion and defend religion and religious freedom.

The First Amendment scholar O. Carroll Arnold rightly observes: "One would never dream of asserting that the government is neutral toward freedom of speech or the press, and it is (or at least should be) equally non-neutral toward religion and religious freedom." 

PRE...

(Continued from page 17)

Justin "a witness beyond all exception." **Dr. Cave**, though seemingly opposed to his faith, admits that "Justin expressly asserts, that after the resurrection of the dead is over, our Savior, with all the holy patriarchs and prophets, the saints and martyrs should visibly reign a thousand years," and also adds, that Justin and Irenaeus held the millennium in "an innocent and harmless sense." **Dr. Elliott** calls him a man to whose learning and piety testimony has been borne by nearly all the succeeding Fathers." **Dr. Adam Clark** declares that "he abounds in sound, solid sense, the produce of an acute and well cultivated mind."

Let the reader weigh well the testimony of Justin in favor of the pre-millennial advent. Further comment is unnecessary. He was crowned with martyrdom at Rome, A.D. 163 or 165, by being beheaded [Eusebius' **Ecclesiastical History**]. 

GIVE...


(Continued from page 10)

ple" (2 Chr. 31:10).

This article must be concluded. As we do so, may we say that our *tithes* and our *offerings* are quite one and the same! The Christian owes God a tithe or tenth and ought to pay it unto the Lord! The Christian is also expected to give God offerings in addition to or beyond his tithe. No Christian, scripturally speaking, can truthfully say that he has ever given anything unto the Lord until his giving exceeds the tenth.

My! what a church could do during this New Year for Christ if its people would give God their *tithes* and then give Him *Thank Offerings* on top of their tithes! This would enable us to do more for missions and

at the same time carry out all the improvements outlined by the Pastor from time to time.

May I close by saying, "How much owest thou unto my Lord?" (Lk. 16:5) Better make your offering according to your income, lest the Lord make your income according to your offering! Better ponder and pray over this! 

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25...

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iniquity but *in* iniquity.)

In Psalms 58:3 "The wicked are estranged from the womb; they go astray as soon as they are born speaking lies."

If the baby begins lying as soon as it is born, it lies because of its sinful nature. "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (Jn. 8:44).

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12).

The above scripture plainly states that death is by sin and that all men must die, which includes babies. In other words, death is the result of sin (sinful nature). However, through the providence of God, the infant (which is not accountable) that