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## The Baptist Examiner

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Paid Circulation In All States And In Many Foreign Countries

"To the law and to the Testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah 8:20

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### THE PARABLE OF THE FIG TREE

MARTIN E. HOLMES  
Sunbury, Ohio

"And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:1-3).

In verse three you can see there are three questions being asked of our Lord: (1) When shall these things be (the destruction of the temple)? (2) What shall the sign of Thy coming be? (3) And the end of the (age) world? Although the last two are separate questions, yet they are tied together by the connecting "and" showing there is one answer to both of these questions or events which will happen simultaneously and will serve as answers to both of these questions.

Now go with me to Matthew 24:32-34: "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

Notice in verse 33 and verse 34 the word "all" is used once in each verse. So the Lord will not

come to this earth again and this age will not end until all is fulfilled. That is included in the answers to all three of their questions.



MARTIN E. HOLMES

Now I say this because the answer to question number 1 came to pass in 70 A.D. when Titus and his armies destroyed the temple and all of Jerusalem. But we need to find the answer to the other two connected questions in the illustration of verse 32 or the parable of the fig tree.

Now let us look at verse 34 and there we have the promise of the Lord that the generation that is privileged to see all these things, some of that generation will see the end of this present age and the coming of the Lord to this earth again.

Now most of you know the fig tree is, almost always, used in the Bible as a type of Israel. This parable of the fig tree in Matthew 24:32 cannot be referring to local New Testament Baptist churches of this present age, as they will have gone to be with their Lord in the Rapture — at least seven

(Continued on page 6, column 3)

### The Independency Of True N.T. Baptist Churches

By FURMAN JONES  
Aurora, Indiana

Many Baptist Churches that have membership in some association and/or convention make the claim that they are independent. I know of one church which belonged to three associations, yet the pastor boasted that the church was independent. No doubt many of God's children are in churches which belong to these super organizations. The question is whether they are pleasing the Head of the church.

Christ founded His church and assured its perpetual continuance. He says, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). Nowhere does Scripture tell us that He founded or would found on earth any other religious organization. Hear this: "I know

that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him" (Eccles. 3:14).

The Southern Baptist Convention was founded in 1845. That was too late for Jesus or His apostles to have started it. This was an attempt to put something to the (Continued on page 6, column 1)

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## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

### FIGURES OF THE CHURCH

Part I

WHAT IS A CHURCH?

Since the days of the apostles the churches of Jesus Christ have been preaching the gospel and making known the wisdom of God to the world. Since the first century this work has predominately been carried on by the churches. The church as an organization is the only blood-bought institution on earth with a commission to preach and baptize disciples. It would be difficult to overly stress her importance in this present age.

There is much preaching and talking about the church. But just what is a church? Christ and the New Testament writers used the word "ekklesia" to designate the organization we call the church. The Greek word "ekklesia" means "a called out assembly of people." To the Greeks in Christ's time the "ekklesia" was a lawful assembly possessing the rights of citizenship in a free Greek city of all persons for the transaction of the public affairs. This selected portion of the people were called out of the

whole population. Christ Christianized this word by applying it to His religious institution. The Christian Ekklesia is a local assembly called out from the world by Christ. This local, visible company of baptized believers constitutes the church of the living God in its locality. The Christian Ekklesia, like the Greek Ekklesia, is an organization with laws, officers and ordinances for the orderly transaction of its affairs. The word never referred to a non-assembled group without (Continued on page 2, column 1)

R. ARTHUR WAUGH

A. INTRODUCTION

We have noted earlier the general theme that the contemporary doctrine of neo-orthodoxy is as old as time. In fact, it was in the Garden of Eden that the doctrine of "neo-orthodoxy" actually made its first appearance.

God had specifically declared, "But of the tree of the knowledge



ARTHUR WAUGH

of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Satan, however, came to Eve and through her to Adam to declare,

"God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." This one who had earlier appealed to his own pride and said, "I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the most High," in that crucial moment caused Eve to reject the Word of God.

This rejection of the Word of God and the appeal to human pride is yet with us as the neo-orthodoxy of this century. Although theologians have a great deal of difficulty agreeing upon many things, generally they are in agreement that Karl Barth is the "father" of the neo-orthodoxy of this century. In the NEW CATHOLIC ENCYCLOPEDIA, we learn that neo-orthodoxy is "A Protestant theological movement, originating in the dissent of such men as Karl Barth from 'liberal' Protestant view of religion . . ."

In the NEW INTERNATIONAL DICTIONARY OF THE CHRISTIAN CHURCH we find that neo- (Continued on page 3, column 2)

### WHY WOMEN SHOULD WORSHIP IN SILENCE

By WILLIAM J. FARMER  
(I Cor. 14:34-35)

The writer on many occasions has had to explain some of the reasons why the Lord does not want women to speak, nor rule His church. Here are some of those reasons:

1. The Lord meant for men to rule both the home and the church (Eph. 5:22). Jesus never called a woman disciple. He called twelve men. All the New Testament teachings regarding pastors and deacons, shows that they must be men. For instance, how can any woman be the husband of one wife? (I Tim. 3:2,12).

2. Where women speak, the pastor is not the shepherd. The writer has watched many churches taken over by the "W.M.U." or the "Ladies Aid." Such organizations are foolish, and at times, sinful. The Bible teaches no such thing. A church is in grave disorder when women speak. If women are not in their place, the pastor is not in his. Paul in I Timothy before speaking of the

pastor's place, speaks of the woman's place.

3. Where women speak, men do absolutely nothing. The old excuse so many use is that "The men won't do nothing." This excuse is ridiculous — where men do nothing, there should be no church! Many "churches" are nothing more than women's meetings, and exist because of their women songleaders, women teachers, etc. Where men lead the Lord blesses; where women lead, the Lord disapproves.

4. Where women speak, they usurp authority. It starts with testimony meetings, and then many foolish pastors call on women to pray in church. Then they make motions in the church business session. This is real evolution — Southern Baptist Convention style. In one of the Southern Baptist papers last year, there (Continued on page 8, column 4)

### BAPTISM IN THE NEW TESTAMENT

CLARENCE LARKIN  
(1850-1924)

1.—Passages relating to the mission, preaching, and baptizing of John the Baptist.

MISSION—Matt. 3:3; Mark 1:1, 2; Luke 1:16, 17; John 1:6, 7.

PREACHING—Matt. 3:1; Luke 3:3; John 1:19-33; Acts 19:4.

BAPTIZING—Matt. 3:5-12; Mark 1:4, 5; John 3:23, 26; Luke 3:16.

2.—The baptism of Jesus from the Four Gospels. Matt. 3:13-16; Mark 1:9, 10; Luke 3:21-23; John 1:28-36.

3.—Christ baptizing, by His disciples. John 3:22; John 4:1-3; John 10:40-42.

4.—What Jesus thought of John and his baptism. Matt. 11:11; Mark 11:29-33; Luke 7:26-30; Luke 20:3-6; John 5:35.

5.—Christ speaks of His sufferings under the figure of "a baptism" (Continued on page 8, column 5)

### HISTORY OF THE BAPTISTS IN MAINE

WILLIAM CATHCART  
(1826 - 1908)

The oldest incorporated town in what is now the State of Maine was Kittery. The presence of Baptist sentiments was recognized not far from the year 1681. A few Baptists were among the earlier settlers of this place. Among the more prominent of these was William Screven, who suffered no small amount of persecution from the "standing order" on account of his persistent adherence to Baptist principles. A church was formed in 1682, but in less than a year it was broken up and its members scattered.

From the dissolution of the church in Kittery, a period of eighty-five years elapsed before the appearance of any other organized body of Baptists. In 1768 a church was formed in Berwick from persons converted under the preaching of Eld. Hezekiah Smith. That church lived through all the fiery trials of persecution, and is today the flourishing church of South Berwick. In a few years other churches were formed. As the district of Maine was settled, Baptist principles everywhere (Continued on page 8, column 1)



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The Baptist Paper for the Baptist People

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## Figures Of Church

(Continued from page one)  
 organization or being.

### METAPHORS OF THE CHURCH

The church is given certain analogies, or descriptive phrases in the New Testament. These define the nature and work of the church far better than lexicons and theological definitions. A detailed study of those similarities are very instructive and essential to an understanding of ecclesiology. Today I want us to begin to consider these figures of the church. More than a few lessons from the inspired Word about the church will come to view.

### THE WIFE OF A HUSBAND: SUBJECTION AND PROVISION

In Ephesians 5:23-32 the relation of Christ and the church is compared to man and wife: "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

"Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

"That he might sanctify and cleanse it with the washing of water by the word,

"That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

"For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

"For we are members of his body, of his flesh, and of his bones.

"For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

"This is a great mystery: but I

speak concerning Christ and the church."

This passage has a literal application to the marriage of one man to one woman. But verse 32 teaches that it is a figure of the hidden mystical union between Christ and His church. This marvelous mystery was not made known in other ages (Eph. 3:3-5), but it is fully revealed in the pages of the New Testament.

In many ways the relation between man and wife is like that relation between Christ and His ransomed church. To apply this to all believers is to miss the great church truth set forth here by the Apostle Paul. It is to fail to see the spiritual wedlock in which Christ and His church are one.

These words were not addressed to all believers, or to what some term the universal invisible church. Nor does it have reference to a future assembly of all the saved in Heaven as others suppose. These words were addressed to the local church in the city of Ephesus. They had a present application to the church addressed and to all succeeding churches of like faith and order.

Invisible church advocates make much of verse 23 which reads:

"For the husband is the head of the wife, even as Christ is the head of the church." They fail to see the words "husband," "wife," and "church" are used abstractly or generically in this verse. They would give the word "church" a meaning foreign to its primary and literal sense, a meaning demanded by their theory, but not demanded by the text and context. To them the passage says: "For the husband is the head of the wife, even as Christ is the head of the universal invisible church."

But the word "church" no more has a new meaning than the words "husband" and "wife." To be consistent they should make the passage say: "For the husband is the head of the universal invisible wife, even as Christ is the head of the universal invisible church." They cannot bring themselves to believe in the universal invisible wife which is contrary to all common sense and reason, yet in the religious realm they believe the silliest non-sense.

Let us now return to the real meaning of this passage as it relates to the doctrine of the church. The figure of husband as applied to Christ suggests the care of Christ for the church. First, as the husband is the head of the wife, so Christ is the intelligent director of all church affairs. There is a resemblance of Christ's authority and superiority over the church in

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the headship which God has appointed the husband in a marriage (vv. 23-24).

Second, in verse 23 Christ is presented as the Saviour and preserver of the church, just as the husband is the protector of his wife. The church will have a perpetuity across the centuries as an institution since she has an almighty Saviour. This being the case the gates of Hell will never prevail against her.

Third, we see the measureless love Christ has for the church in verse 25. He loved her so much that He died for her. This makes her "the church of God, which he hath purchased with his own blood" (Acts 20:28). He loves her in spite of her imperfections and failures. The members of the church at Thessalonica were called "brethren beloved of the Lord" (II Thess. 2:13).

Fourth, as the husband provides for the wife, even in a greater sense Christ provides for His church. He has given her the Word and the Holy Spirit to guide her into all truth and pastors to lead her. He has given her the rules of disciplining to maintain order and a world-wide and age-lasting commission to keep her busy until He returns. He has given her baptism to remind her of His substitutionary death, and the Lord's Supper to keep her ready and waiting for His return in the air.

Two duties of the church to Christ are seen in these verses. First, she is to be subject to Christ in a greater sense than a wife to her husband. She must deny herself to please Christ, making His wish and Word her law. She owes no allegiance to extra-Scriptural organizations which would distract her eyes off her husband. When she surrenders herself to such things, she is guilty of spiritual adultery.

Second, the church is to purify herself by the washing of the Word, just as a woman is to keep herself clean and attractive to her husband (vv. 26-27). It behooves her to be consecrated to Christ. She is to avoid defilement and deformity due to carelessness and laziness.

### THE BRIDE: LOVE AND HEIRSHIP

One of the most suggestive figures of the church is that she is the bride of Jesus Christ. The New Testament presents the bride and bridegroom relationship between Christ and His church. In the generic sense the churches of the Lord constitute the bride of Christ now betrothed to Him. When He returns the church will be married to Him in the royal palace of the universe.

In John 3:29 I read: "He that hath the bride is the bridegroom:

but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled." The Baptist speaks here of Christ as the Bridegroom and the church as the bride.

John the Baptist was sent from God to prepare the material out of which Christ established His church by preaching repentance and baptizing believers. John was not a part of the bride or church. He speaks of himself being the groomsman or best man. His work was to span the gap between the old and new dispensations. John was happy to do Heaven's prescribed work for the Bridegroom.

The word "bride" does not include all the saved, otherwise John would not have left himself out of the bride. This proves that not all saved people are in the bride, and it refutes the doctrine of church membership for salvation.

The term bride suggests the church is an exclusive entity that is very much visible and real. It would be extremely difficult to conceive of a visible Bridegroom engaged to an invisible bride. Saved people outside the church will be guests at the wedding. Salvation is basic, like being a woman is essential to being a bride, but one may be a woman without being a bride.

John 3:29 discloses that Christ already had His bride or church when John spoke these words. This proves that Christ had already established His church the first year of His earthly ministry. Notice the tense of the verb: "He

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that hath the bride," not "shall have" at Pentecost or the Protestant Reformation.

### A CHASTE VIRGIN TO CHRIST

To the local church at Corinth the Apostle Paul said: "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." The "one husband" is Christ and the "chaste virgin" is the Corinthian church (II Cor. 11:2). The church at Corinth is pictured as an engaged virgin to Christ her heavenly Bridegroom. She is the bride-elect of Christ. The wedding is destined to occur at the second coming of Christ.

The church is to be as loyal to Christ as an engaged virgin to a bridegroom. She must not corrupt herself by false friends (false apostles). Her first loyalty is to Christ. She must remain faithful to her Bridegroom. There must

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\* \* \*

We deeply appreciate the manuscripts which are coming in for our two new columns in TBE. We hope that others will submit one in the near future.

be an exclusive tie between her and Christ, not shared by another. It is her duty to teach what He commanded and to keep the ordinances as they were originally delivered to her. To forsake these is to leave her first love and become unfit for marriage.

### THE BRIDE IN THE AGE TO COME

The symbolism of the bride and bridegroom discloses why the church will share in the Millennial Kingdom. It cannot be otherwise since husband and wife share their worldly goods. The bride and bridegroom relation assures the church of consort authority. Of the bride it is said in Revelation 20:4: "They . . . reigned with Christ a thousand years." The authority and position to be accorded the church in the ages to come hinges upon this truth.

Revelation 19:7-8 deals with the bride and bridegroom relation: "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

The scene is Heaven after the removal of the church and the saints from earth. The church is pictured ready to be married to Christ. She has made herself ready by having previously stood at the Judgment Seat of Christ. This fiery judgment has made her "clean and white," "a glorious church, not having spot, or wrinkle, or any such thing." She stands in the bridal halls of Heaven, a chaste virgin, arrayed in fine linen which is the righteous acts of the saints in churches.

John speaks of the Marriage of the Lamb as if it were taking place when he wrote this. But we must remember that John wrote what he saw as the Lord Jesus revealed to him the great panorama of the end time. Then, too, bear in mind Revelation is a book of prophecy (Rev. 1:3) which deals with "the things which shall be hereafter" (Rev. 1:19). Thus the marriage of the Lamb is yet future. The church at present is the bride-elect as taught in John 3:29 and a "chaste virgin" as pictured in II Corinthians 11:3.

Some object to the marriage of the Lamb and contend it has already taken place. They call attention to Romans 7:1-4 which says: "Know ye not, brethren, (for I speak to them that know the law,) how the law hath dominion over a man as long as he liveth. For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she shall be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, yet also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth unto God."

Paul does not speak here of the marriage of the church to Christ. (Continued on page 3, column 1)



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## Figures Of Church

(Continued from Page Two)

He used these truths about marriage to show the believer is as dead to the law as a marriage is dead when one of the parties dies. The verse does not say that the church is already married to Christ. Then, too, notice that it says should be married to another. This points to a future time.

Some attempt to make the marriage of the church to Christ to justify the name of their church. They say the church is already married to Christ and must therefore wear His name. But the bride does not wear the name of the bridegroom until after the marriage. The Bible makes it plain that the marriage of the church to Christ is future. Hence, it is unjust and childish to assert the church during this age must wear the name of Christ.

The church, the bride of Christ, is going to live in the New Jerusalem. I read in Revelation 21:9-10 these words: "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." Verse 12 of Revelation 21 informs us that the names of the twelve Apostles, the first church officials, are written on the foundations of the New Jerusalem.

These truths leave no room for doubt as to whom Christ was speaking in John 14:1-3 when He said: "In my Father's house are many mansions: if it were not so, I would have told you: I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Christ was speaking to none other than His bride, the New Testament church. This throws light upon John's statement in Revelation 21:2 about the New Jerusalem being "prepared as a bride adorned for her husband."

While the church occupies the New Jerusalem, the Bible makes it clear that Israel, the wife of

God the Father, is also to inhabit this holy city. Revelation 21:12 tells us that the twelve gates of pearls have the names inscribed of the twelve tribes of Israel. Hebrews 12:23 mentions the church in the heavenly Jerusalem and then goes on to mention "the spirits of just men made perfect" which is a reference to Israel. Thus, I conclude that Christ and His bride and the Father and Israel will dwell in the New Jerusalem for ever.

Some wonder what will happen to those who are saved and not members of a local church. I believe Revelation 21:24 gives the answer. This verse speaks of saved nations outside the holy city. Those who are saved, though not a part of either Israel or the church, will live outside the heavenly Jerusalem. These will be privileged to enter the city, but they will not live inside its walls. Again I point out that salvation is not synonymous with being a Jew or being a church member. You can be saved even though not a Jew or a church member. Revelation 21:24 makes this plain. Salvation is not in the chosen nation or the church which Christ established. It is in the person of Jesus Christ Himself.

Do not misunderstand me today. If you are saved, you should be a church member. To slight the Lord's bride by refusing to unite with it is no small sin. It will result in great loss of rewards and joy of serving God. There is a vast difference in being just a guest at the Marriage of the Lamb and being in the bride. If redeemed by the blood of Christ you are obligated before God to be a church member, but an active church member. God pity the man who says he is saved and never darkens the door of the church. Every born-again man ought to be active in the services of some local New Testament church. Many fail to do this because they are only professed Christians. A true born-again believer will have the desire to follow the Lord in baptism and be a worker in the church. I, for one, feel that if a man does not have enough religion to take him to church, he does not have enough religion to go to Heaven.

## Neo-Orthodoxy

(Continued from page one)

orthodoxy is "a loose term used to designate certain forms of twentieth-century Protestant theology which have sought to recover the distinctive insights and themes of the Reformation . . . the term indicates a reaction against the liberalism of the nineteenth and early twentieth centuries, with its reduction of Christian faith to general human and religious truths and moral values, and its relativization of Christianity through historical criticism and theories of the history of religion."

By such an approach in this supposedly conservative publication of Zondervan Publishers, one is led to believe that neo-orthodoxy may have some redeeming elements or that it is another defense of the faith in the midst of the reputable line of the defenses of the faith across the centuries. Too, when we note that **BAKER'S DICTIONARY OF THEOLOGY** presents a rather favorable view of neo-orthodoxy, it is not surprising to find many who call themselves Christians wholeheartedly incorporating the confusions of neo-orthodoxy into what they may call their orthodoxy.

Rather than being a revival of Protestantism, we shall find that neo-orthodoxy is but a continuing attack by the evil one upon the Bible as the Word of God, Jesus as the Christ, God the Father, the Resurrection, Faith, Adam and Salvation by grace through faith. As we shall see, neo-orthodoxy does not preserve or promote the biblical teachings of either Luther or Calvin. Therefore, the very

## IS "THAT" IN THE BIBLE?



Question:

"WHAT CITY WAS NOTED FOR ITS HORSE-FAIRS AND SLAVE-MARKETS?"

Answer: Tyre, Ezekiel 27. The entire chapter is a very interesting account of the business and commerce of this ancient city. Ezekiel 27:13-14: ". . . they traded the person of men and vessels of brass in thy market. They of the house of Togarmah traded in thy fairs with horses and horsemen and mules."

reference to neo-orthodoxy as a valid attempt to recover Reformation truth is deception of a most tragic sort.

Too, the attempt to show that neo-orthodoxy is a viable opponent to godless liberalism of another day is a further evidence of this deception. As we have seen in a previous message, and as we shall further see in this in some detail, the anti-Scriptural, anti-Christ theses of liberalism is most similar to that of the neo-orthodox.

## B. BAFFLING BARTH

We have indicated that the anti-God, anti-Scriptural, and anti-Christ doctrines are not new. Rather, they began in the Garden of Eden. Nevertheless, the doctrines of neo-orthodoxy appear among us as the issue of a theologian whom men have known as Karl Barth. Both Protestant and Catholic leaders seem to be in agreement that Karl Barth is really the "father" of neo-orthodoxy.

A full perusal of the mentioned references simply further confuses the issue, showing that some Protestants are led to suppose that Barth is a defender of the faith, and that some Catholics are led to suppose that he presents doctrines comparable to Luther and Calvin who caused them so much trouble in another day. Karl Barth, then, is baffling because of the confusion he casts into the midst of religious enemies.

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Karl Barth is baffling also for other reasons. William Horndern has provided, "Barth's theology is difficult to summarize because he has written more than any theologian since Aquinas." Another, in **PROPHETIC VOICES IN CONTEMPORARY THEOLOGY**, has drawn a similar conclusion, "We are overwhelmed by Barth's prolificness, as though that were evidence of genius." This attitude seems to have rather wide circulation among the theologians of our day. Fortunately, the latter author, Alvin C. Porteous, has the insight to note, "The truth is, some of the most prolific individuals have been completely out of their minds, while Jesus who influenced men for good before He came, after He came, and since He came, wrote nothing, yet only He has effected men continuously for good."

The temptation, then, in facing the baffling Barth is to assume that the confusion which we find when reading him is in our minds and the result of our failure to understand him. In reality, he was baffling to himself, contending that his theology had changed across the years. He never comprehended, or if he did he did not honestly confess, that he concluded rejecting the Bible as the Word of God, even as he had begun. It should not be surprising, then, to find his followers equally confused and baffled — without really realizing it — by babbling Barth.

## C. BABBLING BARTH

Something of the problem of attempting to deal intellectually with Karl Barth may be comprehended if we have some idea of the extent of his writings. His **ROMANS**, for example, has gone through at least six editions, all of which were approved by Barth. There are some twelve volumes of his **CHURCH DOGMATICS**, and some have estimated at least forty or fifty other publications, along with some several hundred individual articles. In a very real sense, no mortal will ever really analyze all that Karl Barth ever wrote or said.

Likewise, the disciples of the Lord could never analyze all that the false prophets, as well as all the enemies of the Lord Jesus of that day had said, but Jesus provided them with the ultimate key to true, complete, and final analysis while He was among them. In one instance, He said, **If ye believe not Moses, how shall ye believe my words?** to the enemies of the Word. In another, and to His disciples, He said, **"O fools, and slow of heart to believe all that the prophets have written."** Therefore, whether dealing with Satan in the Garden, false prophets, enemies in the days of the Lord, or a babbling Barth, the procedure should be rather simple; namely, what is one's attitude regarding the Scriptures or the Word of God?

Those who never bother to analyze Karl Barth at this point, and who go on to assume that he developed a valid view of the Bible, God, Christ Jesus, the resurrection, truth, or salvation will be in for a sad delusionment if they are honest with themselves. He began his career with his **ROMANS** and concluded his academic career with his lectures which were later published as **EVANGELICAL THEOLOGY: AN INTRODUCTION**. In these volumes, and in every volume in the interim, his approach to the Scriptures is the same; a rejection of them as the Word of God.

In his **ROMANS** we find, "The word which enters human ears and is uttered by human lips; is the word of God — only when the miracle takes place. Otherwise, it is just a human word like any other." In his concluding volume, we find him suggesting the necessity to "get behind the words" and in a following commentary, "What stands there, in the pages of the Bible, is the witness to the Word of God, the Word of God in this testimony of the Bible. Just how far it stands there, however, is a fact that demands unceasing discovery, interpretation and recog-

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In that same volume, we read, "God can be called truth only when 'truth' is understood in the sense of the Greek word *aletheia*. God's being, or truth, is the event of His self-disclosure, His radiance as the Lord of all Lords, the hallowing of His name, the coming of His kingdom, the fulfillment of His will in His work." In what men deem to be the epitome of Karl Barth's theological effort, his **CHURCH DOGMATICS**, the same unbelief in the Scriptures as the Word of God, and his rejection of the Scriptural truth, "Faith cometh by hearing and hearing by the Word of God," is evident. We read, "The prophets and apostles as such, even in their office . . . were . . . actually guilty of error in their spoken and written word."

Obviously, there is a great play on words by this verbal master, and perhaps a play on Biblical and religious concepts. Yet, when we analyze Karl Barth's words and his thinking in the light of Jesus' words, "If ye believe not Moses, how shall ye believe my words?" we find a rather strange anomaly. Very simply, from the perspective of Karl Barth, we cannot actually find the Word of God in the Bible; we cannot expect to find God as truth except as He reveals Himself anew; and we find that which the prophets and apostles to have written to be full of error. As Karl Barth saw it, Jesus, the Christ, knew not what He was talking about when He said, "O fools, and slow of heart to believe all that the prophets have written!"

Without any assurance of truth in the Word of God, Karl Barth, of course, is left with "The infallibility of the Church," a "bishop as the direct heir of the Apostles" who possesses the "charisma of infallibility," or an "Infallible Pope." Perhaps there is "method" (methodias) in his **CHURCH DOGMATICS** after all and Baptists, Evangelicals, Conservatives, Protestants who become entrapped by his method find themselves joining him in his "Yea, hath God said?" before they ever realize it. There, then, would be "purpose" behind his baffling babbling!

Karl Barth seemed to be in the same place spiritually and at the same point in attitude as Pilate who found himself at an eternally fateful spot on that tragic night of betrayal of the Son of God, God manifested among men! He, as Pilate, spent his life crying "What is truth?" In the very presence of the literal Word of God, the Scriptures, Karl Barth apparently never comprehended the Gospel or believed in it. The darkness upon his piteous soul was such that he apparently never learned the truth, "He that hath seen me hath seen the Father." Thus, he missed God in Jesus (Continued on page 4, column 3)



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"Is John the Baptist to be in the bride of Christ?"

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



We have an increasingly large group of people today, and they involve most Baptists who are staunch pre-millennialists, who hold the view that all believers, regardless of any or no church affiliation, are members of the Bride of Christ. Their invisible bride is identical with their invisible Church. No more foolish or unsupportable theory afflicts the religious world today. I don't know what kind of church is involved in the thinking of the questioner.

Perhaps other Forum writers can answer the question that has been asked, but I don't feel that I can. John seems to have been a peculiar man for a peculiar place. According to Malachi and other Scriptures, he came to prepare the way for the Messiah. He baptized the Messiah and pointed Him out as the Promised One. Jesus started the church and out of material baptized by John. However, it would seem that John was killed before Jesus either mentioned or started His church. This would seem to make against John being a member of the church, but I am going to answer the question by saying, "I don't know."

E. G.  
COOK

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PASTOR

Philadelphia  
Baptist Church  
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This just might be one of those sixty-four dollar questions we heard about in days gone by. Some would say he will not be in the bride because only Baptists will make up the bride. But will that keep him out of that bride? I do not think so. In John 1:6 we read, "There was a man sent from God whose name was John." His name was not John the Baptist as so many claim. His name was John. And in Matthew 3:1 we learn, or at least we should learn, that he was John the Baptist when he started preaching. So he was not called John the Baptist because he baptized. He was John the Baptist when he started on the mission God had sent him to do.

Everything in the universe except God Himself had to have a beginning. The Baptists had to have a beginning, and John the Baptist was that beginning. This Baptist preacher baptized Jesus. That made Him a Baptist. He also baptized the apostles. That made them Baptists. And since Jesus Christ who is the head of His church was a Baptist, and since the apostles who were the charter members of our Lord's first church were Baptists, that made His first church a Baptist church. It's just as simple as that.

And since I hold that the bride will be made up of Baptists who believe, and accept everything our Lord has said in His Word, and since John the Baptist met those qualifications I see no reason why

he will not be in the bride. I cannot swallow the teaching that John the Baptist was the last of the Old Testament prophets. As I see it, he was the first Baptist preacher in the New Testament.

PAUL  
TIBER

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Let us look at John the Baptist's own words: "He that hath the bride is the bridegroom: but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy, therefore, is fulfilled" (John 3:29).

John was evidently certain that he was the friend of the bride-

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groom, which would be equal to the "best man" in our times. The best man is usually the groom's closest friend, is he not?

The Bride of Christ is to be comprised of members of Scriptural churches according to New Testament revelation (Eph. 1:22,23; Eph. 5:22-33). John was never a member of a church but prepared those who would become members.

I hasten to add, here, that while it is a truth that the Bride is comprised of Baptist churches, I do not believe that because one is a Baptist he is "automatically" in the Bride — this would exclude all who are carnal; who are Baptists in name only.

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No, John the Baptist will not be in the Bride of Christ. You see, he was never in the Lord's church. He prepared the material for the church, but the Lord did not start His church until John was in prison and ultimately killed (see Matt. 4:12-17). Since only those who are in the Lord's church (Baptist) will be in the bride, John cannot be in the bride. Paul writes to the church at Corinth and tells them, "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (II Cor. 11:2). The church is referred to as the body of

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Christ (Eph. 5:23-27).

John himself tells us plainly that he was not in the bride when he describes himself as the friend of the bridegroom. "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom, BUT THE FRIEND OF THE BRIDEGROOM, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: THIS MY JOY THEREFORE IS FULFILLED" (John 3:28,29).

## Neo-Orthodoxy

(Continued from page three)

Christ, even as Pilate, and the multitudes who have succumbed to his theological babbling may have walked into that darkness which he knew!

Surely, Karl Barth never learned that "Faith cometh by hearing and hearing by the Word of God." And all of those who become or who becometh entrapped in his Satanic babbling doubtless have missed or will miss the wonder and the way of "Faith cometh by hearing and hearing by the Word of God."

Considering the baffling babbling of its "father," it is not surprising that neo-orthodoxy is confusing, almost beyond compare. So intent has this confusion been that some of the strongest of the spiritual and intellectual theologians seem to have succumbed to the supposed Barthian emphasis on Election and Sovereignty. In his CHURCH DOGMATICS Barth is found saying, "The doctrine of election is the sum of the Gospel because of all words that can be said or heard it is the best . . . Its function is to bear basic testimony to eternal, free and unchanging grace as the beginning of all the ways and words of God."

If one could forget that for Karl Barth, the Bible is not the Word of God, there might well be some credence given the thought that neo-orthodoxy is a revival of Reformation orthodoxy. As we have seen, however, he concluded, "The prophets and apostles as such, even in their office . . . were . . . actually guilty of error in their spoken and written word."

Such is absolutely contrary to the Scriptural positions of the Reformers Luther and Calvin. Luther boldly and definitively declared, "Unless I am convinced by the testimony of Scripture or by an evident reason . . . I am held fast by the Scriptures adduced by me, and my conscience is taken captive by God's Word, and I neither can nor will revoke anything, seeing it is not safe or right to act against conscience." In this, Luther was literally resting his life upon the validity of the Scriptures as God's Word.

Those who knew Calvin and his writings will recall that he refers to Scripture as the "sure and infallible record" and as the "unerring standard." One has specified that Kantzer refers to Calvin saying, "God was pleased to commit his word to writing . . . Historical details were added, which are also the composition of the prophets but dictated by the Holy Spirit." In his INSTITUTES Calvin boldly declares concerning the Bible, "God is its author. The principle proof therefore of the Scriptures is everything derived from the character of the Divine Speaker."

Obviously, Karl Barth, who believes, "The Bible is God's Word so far as God lets it be His word, so far as God speaks through it," is not indulging in a Reformation revival. His rejection of the Bible

as the Word of God and the authoritative Word of God certainly runs counter to the thinking of Martin Luther. William Holdern has noted, "One of the most radical aspects of Luther's thinking was his handling of the Bible. He called Protestants back to the authority of the Bible over and above the authority of the pope and the church." Luther's position, then, contrasts radically with that of Karl Barth.

## D. BALMY BARTH

We should not be surprised, then, that Karl Barth who babbled in a rather baffling manner about religious concepts and Biblical terminology from a Bible which he did not believe has put forth some rather balmy ideologies. One who is caught in the neo-orthodox web of verbal nonsense may presume himself to be rational. In fact, he may join William Holdern and assume that "Karl Barth has left a rich heritage to theology," and that "For many years to come his DOGMATICS will inspire new theological research." His babbling would seem to be most baffling even to one as learned as William Holdern, one who apparently failed to realize that the balmy theological issue of Barth is contrary to every truth to which the prophets, our Lord, and His apostles spoke.

## 1. BARTH'S REJECTION OF ADAM

The prophets, Jesus, and His apostles make it very clear that they believed in a very real Adam. In fact, one apostle makes the reality of the "Second Adam" dependent upon the first, "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit . . . The first man is of the earth, earthy; the second man is the Lord from heaven." Further, God is quite definite in His Word, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Such truth apparently is unknown to Karl Barth. We hear him saying, "Adam is an 'old' subject, the EGO of the man of this world. This EGO is fallen. It has appro-

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riated to itself what is God's order that it may live in its own glory." This may sound rather erudite, but, as so much of Karl Barth's erudition, it is but the prelude to a rather strange conclusion, "This fallen state is the consequence of no single historical act: it is the unavailable pre-supposition of all human history, and, in the last analysis, proceeds from the secret of divine displeasure and divine rejection."

Needless to say, Karl Barth did not arrive at his conclusion that Adam is but the representative "myth," as he says elsewhere, of man as a result of his study of the Scriptures, the Word of God! God gives us a real, factual, living Adam who joined his wife in rejecting the Word of God and succumbing to the treacherous ploy of Satan. We find the real Adam identified as a frightened man hiding from God in the Garden; a man so real that he joined his wife in sewing leaves together to hide their nakedness.

Karl Barth, however, insists, "this fallen state is the consequence of no single historical act . . ." That we have properly perceived Barth's unbelief of the Word of God is made clear in his further word, "Adam had no existence on the plane of history . . ." and "the entrance of sin into the world through Adam is in no strict sense an historical happening."

## 2. BARTH'S REJECTION OF JESUS

It is, of course, one thing to say that a man rejects Adam, but it would seem to be doubly tragic to have to say that a man rejects Jesus. Yet, it is quite evident that he knew nothing of the God of the Bible. Hence, it is not surprising to find him saying, "The assumption (Continued on page 5, column 2)

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JOHN WISEMAN SIMMONS II  
Bloomington, Indiana

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15).

The seventeenth chapter of John is the great prayer of the Lord Jesus for His elect. It takes on special significance to us because it was offered not only for the disciples who were with Him then, but for us also (v. 20). Read it all. It should give rise to hours of fruitful study, as it contains so many of the great doctrines of the Word: Christ's divinity (vv. 5, 21-22), salvation through faith (v. 3), election (vv. 2, 9), God's love (v. 23), eternal security (v. 24), missions (vv. 18, 20), and sanctification (vv. 17, 19). There is another very practical concept in verse 15, our text: the believer's relationship with the world.

A problem faces us here. It is easy to want to withdraw from the world. The church can become a social center in which we isolate ourselves. Those who have not been brought up in a church have a different outlook on life. It is more comfortable sometimes to avoid them by withdrawing into a small Christian(?) clique, especially if we feel unable to relate to them. This can start a vicious cycle by making us even less accustomed to getting along with them. Furthermore, some Christians do not isolate themselves from the world, but try to make such a point of being different that people think they are nuts.

Let us look to the life of the Lord Jesus for instruction. He does not come across as a weird-o. He could relate to and help all types of people, from the Samaritan woman at the well to the pious Nicodemus. He definitely did not withdraw from the world because it was so sinful. The self-righteous Pharisees called Him a friend of sinners (Luke 7:34). But we may be sure He did not indulge in their sin, since the apostle says He was "separate from sinners" (Heb. 7:26). The picture we get of Him is one of a strong, living, confident One who could meet people where they were, remain undaunted by

their wickedness, win their love, respect, and faith, and change their lives.

It is no fun to be thought of as weird. The Lord would not have His children so. It is true that we will be ridiculed, but to seek ridicule is perverted. Let us present ourselves to the world as real people who for real reasons believe God's Word. We should not be afraid to be different when to fail to do so would mean compromise. Yet, we should do it in a spirit of love, remembering the admonition to "live peaceably with all men" (Rom. 12:18).

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).



### Neo-Orthodoxy

(Continued from page 4)

tion that Jesus is the Christ (1.4) is, in the strictest sense of the word, an assumption, void of any content that can be comprehended by us."

Such verbosity may sound interesting, but it certainly does not manifest any real knowledge of Scripture. In fact, it is obviously contrary to God's Word through John the Baptist, "Behold the Lamb of God that taketh away the sin of the world"; the word through Peter, "Thou art the Christ, the Son of the living God"; and through Paul, "I know in whom I have believed, and am persuaded that He is able to keep that which I have committed to him against that day."

It should be evident that we must make a choice between following the "father" of neo-orthodoxy, a baffling, babbling, and balmy Karl Barth and the Bible! If we choose Barth, then we shall have to reject Adam, Jesus, the prophets, and the apostles through whom He gave us His Holy Word. If we choose the Scriptures as the Word of God, then we have the truth concerning Adam, Jesus as the God-man and the Son of God, and the words of the prophets and apostles as eternal truth. Should we resort to the words of Karl

Barth as truth, we shall have to question our own rationality and the rationale by which we approach the Bible as the Word of God.

### 3. BARTH'S REJECTION OF GOD

In his discussion of the church, referred to as the church of Esau and the church of Jacob, we note again Karl Barth's rejection of the Bible as the Word of God, and the Word of God as authoritative truth. His emphasis is unmistakable, "The word, which enters human ears and is uttered by human lips, is the word of God only when the miracle takes place. Otherwise, it is just a human word like any other. The Church is the Church of Jacob — only when the miracle occurs. Otherwise, it is nothing more than the Church of Esau."

In his early discussion of "the church of Esau," we find it as "the realm where failure and corruption may be found, the place where schisms and reformations may occur." Then, he enters into his discussion of "the church of Jacob." If mystery seems to surround the former, surely double mystery surrounds the latter. He tells us, "It is unobservable, unknowable, and impossible church, capable neither of expansion nor of contraction; it has neither place nor name nor history; men neither communicate with it nor are excommunicated from it. It is simply the free Grace of God, His calling and Election; it is the Beginning and the End."

This, however, is not the end of his verbal babbling and his balmy conclusions which have no substance in Scriptural or worldly fact. Rather, he becomes so completely carried away that he attributes the evil in "the church of Jacob" to God. He says, "The disease from which the church suffers is that God is God, and that He is the God of Jacob." We may resist the unscholastic tenor of the word, but it seems that we are forced to conclude that the baffling, balmy babbling of Karl Barth is really nothing short of blasphemy!

Quite obviously, this man knows nothing of the God of the Bible. He may utilize Biblical terms and even some of those employed so effectively by the Reformationists such as sovereignty and election, but when the "God" whom he knows is deemed to be the source of evil, then we can know that he knows or knew neither the Father nor the Son!

The paradox, then, is not what Barth finds in the Scripture. Rather, the paradox is that a man who rejects the Bible as the Word of God, Adam as the man through whom sin entered the human race, Jesus as God and God as God can be considered Christian! Surely, spiritual darkness beyond anything known in the Dark Ages is upon the theologians of this hour. We may be on the upward-swing of knowledge and technology, but we are in spiritual darkness such as no people of this earth have ever known.

### 4. BARTH'S REJECTION OF RESURRECTION

Such unbelief is not the end of his effort to undermine the truth of the Word of God, as we have it. Rather, in his ROMANS Barth says, "... if the Resurrection be brought within the context of history, it must share in its obscurity and error and essential questionableness against the influence which the Resurrection has exerted upon individual souls must then be set the far more obvious distortions and disfigurements of which it has been the cause." Barth's denial, of course, is not the first.

Early in the history of the Churches of the Lord Jesus Christ there arose enemies of the Word and enemies of the truth of the Word of God. The apostle to the Gentiles found an early denial of the resurrection as fact, not unlike that of Karl Barth's. The response of the apostle was quick and quite definite, "If Christ be not raised, then our faith is vain

and ye are yet in your sins."

Yet, there is more.

### 5. BARTH'S REJECTION OF FAITH

It is not likely that a man who has rejected the Bible as the Word of God, Adam as God's first man, Jesus as the Christ, God as God, and the fact of the resurrection would have anything such as faith. Hence, we are not really amazed to discover Karl Barth saying: "Genuine faith is a void, an obeisance before that which can never be, or do, or possess; it is devotion to Him who can never become the world or man, save in the dissolution of resurrection of everything which we here and now call world and man."

Had we not heard, "In the beginning God created the heaven and the earth," and "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul," and were we devotees of the mystery religions of the world which have their origin in Satan, we might go with Karl Barth. However, if we are Scripturally oriented, opposed to Satan's mystery religions, and if we believe in the reality of the first Adam, even as the Second Adam, then we must find the faithlessness of Karl Barth a monstrous perversion of the faith which God

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provides for us in Christ Jesus, our Saviour.

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Such truth apparently is unknown to Barth. Rather, he says, as we have earlier noted, "That the promises of the Faithfulness of God has been fulfilled in Jesus Christ is not, and never will be self-evident truth, since in Him it appears in its final hiddenness and most profound secrecy, the truth, in fact can never be self-evident because it is a matter neither of historical nor of psychological experience, and because it is neither a cosmic happening within the natural order, nor even the most supreme event of our imaginings." The further word of Karl Barth pretty well details his hatred for the Lord Jesus as God and as sinless Saviour. We hear, "Judge by the record of what He did and omitted to do, His sinlessness can be as easily denied as ours, in fact, than can the sinlessness of those good and pure and pious people who move about in our midst. . . . So it is also with His call to repentance. . . . So it is with His death on the cross. . . . So it is with His resurrection."

It is not without some evidence

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of knowledge and wisdom, then, that Robert Anderson and Peter Fischer explain, "Karl Barth . . . states that Jesus did inherit fallen human nature." Had Jesus inherited sinful human nature or had Jesus been simply "a sinner among sinners," as Barth insists, then He could not be our Saviour, and the apostles could not have infallibly written, that, "He knew no sin," and that He was "a lamb without blemish and without spot."

### 6. BARTH'S REJECTION OF SALVATION BY GRACE

Since Karl Barth has so completely rejected Biblical truth, we should not be at all surprised to find him rejecting salvation by grace through faith in the Lord Jesus Christ. And having rejected salvation by grace through faith in the Lord Jesus Christ, we should not be surprised that he should turn to "baptismal" regeneration.

Karl Barth subtly enters with a "universalism" which may seem to some to be a rather profound statement. We hear, "All . . . men . . . await his divine affirmation." This may sound erudite, but it is contrary to the Word of God through Paul, "There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God." Such Scriptural truths do not seem to have troubled Barth for we find that he has said, "Can men recognize and name the universal tribulation without bearing witness also to the universality of salvation of which it is the shadow?"

The confusion, however, is not ended. Of the multitudes who have done and who are doing their intellectual and scholastic obeisance before Karl Barth, the majority seem to be those who take issue with "baptismal" regeneration. Yet the "father" of neo-orthodoxy, and their "patron saint" is rather adamant in his position on "baptism"! He may have confused the issue and swayed the minds of some by his supposed rejection of "infant baptism," but his position that "baptism" is the means of grace whereby salvation is effected is absolutely unmistakable. His words at this point are rather distinct, and perhaps are a proper climax to his baffling, balmy babbling, "But baptism is a sacrament of truth and holiness; and it is a sacrament because it is the sign which directs us to God's revelation of eternal life and declares, not merely the Christian 'myth,' but — the word of God. It does not merely signify eternal reality, but it is eternal reality, because it points significantly beyond its own concreteness. Baptism mediates the new creation; it is not itself grace, but from the first to the last a means of grace."

God through His apostle may have said, "For by grace are you saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." From Karl Barth's perspective, however, we find "baptism" mediating "the new creation" and serving as "a means" or "the means" of "grace."

(Continued on page 8, column 2)

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## Independency Of . . .

(Continued from page one)

program Jesus gave to His people. The Southern Baptist Convention (as well as other conventions and associations) exist, but nothing can be put to our Lord's program. These organizations, therefore, are not part of the work Jesus gave us to do.

No New Testament churches belonged to any association or convention of any sort. In Christ's letters to the seven churches in Revelation 2 and 3, He addressed no organization other than local churches. There is no universal church and no regional church save the local church in God's program.

Many Baptist preachers can condemn Catholics and Protestants for their denominational organizations while at the same time their churches belong to some association or convention, or both. They

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will claim that these super organizations have no authority over local churches. Even if that theory be granted, none surely can deny an unwonted influence over local churches. But why have these organizations? Jesus neither started nor authorized one; the apostles began none; Baptist churches existed for centuries without one. They are man-made, and designed for man's glory. Some good men have taken part in these organizations, but that does not put God's stamp of approval on these organizations. In fact, God disapproves.

Jesus says, "Ye are my friends, if ye do whatsoever I command you" (John 15:14). He did not command the founding of these or-

ganizations, and, when we go beyond His commands we dishonor Him as much as when we disobey any command.

To justify themselves, some members of associations and conventions say they are "pooling their resources." The only resource we have is the power of God. Jesus has all power, and, when we follow the Great Commission, He is with us (Matt. 28:18-20). This promise is to local New Testament Baptist churches. The super organizations have no promise of this resource, and without it none can do anything acceptable to God (John 15:5). You cannot "pool" this resource. He can be as much with a small church as with a combination of many churches, and much more, for He never promised to be with the combination at all. The combination is man-made and therefore of the world and displeasing to God.

Most of the super organizations are not only attempts to add to Christ's program, but also are supporters of false teaching. Can you find a denominational seminary that does not have one or more teachers who deny the infallibility of the Scriptures? Do you not know that much of their literature contains heresy? When you contribute your influence and your money to this man-made program, you are as much to blame as the infidels you support. Do not allow Satan so to deceive you. If you are a child of God, He will chastise you for helping the Devil.

When we speak of the independency of a Baptist church, we do not mean such a church is its own authority. Christ is the great Head of His church, and the church is bound to follow the Bible. God's authority is supreme.

We have looked at super organizations above the local church. What of organizations in the church? Which ones of these did Jesus or His disciples begin? When did they originate, and who originated them? Keep in view the fact that nothing can be put to or taken from what God does. His church cannot have additions (except saved people) made to it, and the Lord adds them. Not all so-called Baptist churches belong to Christ. There are those who say they do not care what the Bible says, but they are not born-again Christians. Our nation is to be pitied when our President says he cannot go along with what the Bible says about women's place. And churches are not Christian when they cannot go along with what the Bible teaches about any thing.

One of the main, and also one of the worst, factors in the departure from the New Testament pattern of a church is that women rebel against God's plan for them and that men join them. Can such men be called real men? Some women desire to preach, and teach, and wield authority over men.

Where does the Bible say women are not to teach men? Paul said, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (I Tim. 2:14). How could they teach anybody "in silence?" "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is shame for women to speak in the church" (I Cor. 14:34,35). How can women teach anybody in the church when they are not permitted to speak in the church?

Women have all they can do to fill the place God gave them and will be as much rewarded for faithfulness as will men.

Bro. John R. Gilpin said in his sermon on "What Jesus Is Doing Today," "there are going to be some people at the marriage that are invited guests, who are not a part of the Bride." He was speaking of Christ's marriage to His Bride. Many so-called Baptists, if they are saved at all, will not be part

of the Bride, but only guests.

Bro. Gilpin also said, "I believe that as a church we have one business and that is to present Jesus Christ to the world and it is God's business to take out of the world a people for His name."

The greater part of religious work done today is not God's work. To do God's work, we must do what He commands. Omitting any thing is forbidden. Adding to His commands is rebellion against God and an insult to His wisdom and majesty. You could stand on your

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head and say you are serving God, but when did He tell you to stand on your head? What about a lot of things you do?

When man disagrees with God, it is not that God is lacking in wisdom, but that man is weak-minded and ignorant.

Jesus said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17).

## Parable Of Fig Tree

(Continued from page one)

years before the coming of the Lord to this earth. It doesn't tax your imagination too much to realize I am a pre-tribulational rap-

Three times, in the New Testament, our Lord uses the illustration of a parable of the fig tree and in all three instances He is using them in reference to Israel, and some prophecy concerning their future judgment and being brought to a place of repentance and full fellowship with their Messiah. Israel, as a nation, is an ever-present time clock to show us

how near we are to the second coming of the Lord to this earth.

## LUKE 13:6-9

Let us go to the first of these three parables of the fig tree, as used by our Lord in His preaching to His disciples. This first parable of the fig tree is found in Luke 13:6-9. Here we find Israel being referred to as an unfruitful fig tree. Luke 13:6 tells us the owner of a certain vineyard had a fig tree planted in his vineyard. Now it doesn't tell us when this fig tree was planted, but we know from Genesis 12 Israel was first planted in God's vineyard when He called Abraham out of the land of the Ur of the Chaldees and made him the father of the Hebrew nation, which was later to be called Israel in Jacob.

Notice verse 7, 8, 9 of this 13th chapter of Luke. The owner of the vineyard wanted this unfruitful tree cut down. For three years he had come seeking fruit of this tree and had found none. This is representative of the first three full years of our Lord's ministry here on earth and of Israel who constantly rejected Him as their Messiah. In John 1:11 we read, "He came to His own and His own received Him not." In Luke 7:30 we read: "But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."

The keeper of this vineyard wanted to try the first part of the fourth year to get this unfruitful fig tree to bear fruit. He asked permission to dig around it, break up its fallow ground, fertilize around it and then, if, at the time of fruit bearing, this fig tree didn't produce fruit he would obey his master's command and cut it down. We know from the Gospels' accounts Israel never bore fruit unto her Messiah before the crucifixion.

## MARK 11:12-21

Let us go to the second of these parables of the fig tree as is recorded in Mark 11:12-21. Here we have Israel pictured as the fig tree that is cursed because of its bareness. When a fig tree is fully leaved out it is also to bear figs. A fig tree normally begins to leaf out or bud in March and bears figs sometime in June. When our Lord saw this fig tree fully leaved

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out, He had every right in the world to expect it to bear figs to care for His physical hunger (Matthew 21:18,19).

Here we can spiritualize a little. Here we can make a spiritual application to professors of salvation of today. In Psalm 1:2-3 we read: "But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth his fruit in his season; his leaf shall not wither; and whatsoever he doeth shall prosper."

Now just as our Lord had every right to expect Israel to bear fruit

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unto loving repentance and obedience unto Him in their day, so our Lord has a right to expect professors of salvation of today to bear the precious fruit of loving repentance and obedience unto Him. In the light of Psalm 1 we have too many professors of salvation, today that are not really trees planted, but are just stakes stuck down. In any age those who refuse to give or bear the precious fruit of loving repentance and obedience unto our Lord can expect not better treatment from Him than Israel of that day received.

When our Lord found no fruit on this fig tree, He cursed it for its lack of fruit and it began to wither away immediately.

When Israel made her final rejection of her Messiah at His first coming to this earth, we hear Him saying in Matthew 23:38, "Behold, your house is left unto you desolate." Galatians 5:22-23 tells us: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law." Don't be found barren of the fruit of the Holy Spirit in your life, lest you also be disqualified and set aside as was Israel in that day (I Cor. 9:26,27; 11:28-30).

## MATTHEW 24:32-35

Now shall we go in our Bibles to our third parable of the fig tree which is found in our Scripture text that we are considering in this Bible study. In Matthew 24:32-35 we have the parable of the fig tree that is beginning to put forth the newest and most tender buds and will in a few short months leaf out and bear fruit. In 1948 Israel became an independent state for the first time since the Babylonian captivity under Nebuchadnezzar. Jerusalem is to be trodden down of the Gentiles until the time of the Gentiles be fulfilled and God will go back to dealing with Israel as a nation again (Luke 21:24; Rom. 11:26-36).

In the course of Israel's "six day war" all of Jerusalem was freed from Gentile rule and became the exclusive property of Israel as a nation. I believe we are in these events, seeing the fulfillment (Continued on page 7, column 4)



## "WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

One of the harlot daughters of Rome wants to go home to "ma-ma." Pastor Richard J. Newhaus of Brooklyn in a talk at Concordia seminary in Exile (Seminary) in St. Louis, Mo., said, "Theologically, historically, and strategically, the immediate ecumenical task of Lutherans is the resumption of eucharistic fellowship with the bishop of Rome (the Pope) and with those who are in fellowship with him" (THE LIVING CHURCH 2-20-77).

Suzanne Coyle was ordained to the gospel ministry by her home church, Beech Fork Baptist Church, at Gravel Switch, Ky., Sunday, Feb. 6. She is a Southern Baptist female who works as chaplain of the Center City Baptist Chapel which meets in YMCA facilities.

She is quoted in the WESTERN RECORDER (2-17-77) as saying that "the most important thing that makes you a minister. It is only a sign that God has called you and people have responded to your ministry." The article on page 7 goes on to stress that she "is especially interested in a ministry of preaching, pastoral care and counseling."

Southern Baptists in Kentucky would not have tolerated such un-Scriptural action fifty years ago. Now the liberals control the denomination and anything goes.

Modernism is destroying Southern Baptists. The 35,073 Southern Baptist churches witnessed a decline in baptisms last year — 37,313 less. Kentucky baptisms declined 1,787.

In Rochester, New York, a Roman Catholic nun, Maureen Murphy, 37, allegedly stuffed a pair of panties into the mouth of her infant son last April 27, shortly

after giving birth at Our Lady of Lourdes parish convent. She was charged with first-degree manslaughter.

In a non-jury trial Monroe County Judge Hyman Maas recently cleared Maureen of all charges in the death of her newborn son last April. The judge gave no explanation for his verdict and quickly left the bench.

This brings certain questions to my mind. Was this judge a Roman Catholic? Did he actually believe that choking to death by having a pair of panties stuffed down one's throat was a "natural death?" How much influence did the Roman Catholic Church exert in this decision? Why was the name of the baby's father never made public?

A spokesman for the National Association of School Security Directors claims that the vandalism costs to the schools rose \$21 million during 1976 to an all-time high of at least \$232 million.

In numerous schools across the country the main concern of the students and teachers is "self-preservation rather than education," according to a report in THE NEW YORK TIMES.

This is the consequence of removal of prayer and Bible reading from the public schools. Hopefully, some day the liberals in this country will realize that the fear of the Lord is the beginning of all wisdom.

City police in Huntington, W. Va., are searching for a group known as "Satan Worshipers" in connection with the beating and possible rape of a Marshall University student.

The 19-year-old victim was found lying behind the Campus Christian Center in a state of shock with dried bloodstains on her hands, forehead and abdomen where "slice" marks were visible.

The group is believed to number 25 to 30 people. They focus their recruiting of members on black males and white females.

NEW YORK (EP) — Bible translations were published in 29 more languages in 1976 — bringing to 1,603 the total languages and dialects in which at least one book of the Bible has been published since the invention of printing.

Among the 29 newly added languages are five spoken in Nigeria and three Native American languages spoken in the U. S., according to the American Bible Society's annual Scripture language count.

The list indicated that the complete Bible is now available in 262 languages, the New Testament in 401, and portions of the Bible in 940. The Gospel of Mark was found to be the book most frequently appearing first in a language.

WASHINGTON, D. C. (EP) — New data released by the U. S. Labor Department reveal that 46 per cent of children under 18 in America last year had mothers who worked outside the home — a rise of 7 per cent since 1970.

The report also noted that 37 per cent of pre-schoolers had mothers who worked outside the home, an increase of 8 per cent since 1970. An estimated 28.2 million children last year had working mothers.

Increasing numbers of working mothers probably reflect a growing divorce rate and a trend toward increased female participation in the work force, the department said, observing that "divorced mothers have higher labor force participation rates than other women with children."

NEW YORK (EP) — Messianic

Jews have expressed concern over an Israeli court ruling which says that a person who accepts Christ as the Messiah cannot be a Jew.

The ruling was made in the case of James Hutchens, former chaplain at Wheaton College, who converted to Orthodox Judaism in 1972. He said he and his family converted because of their "strong desire to identify with the Jewish people."

Mr. Hutchens also explained that "we saw conversion as the official means by which we could become one with the Jewish people. We want to be a part of what

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TBE has been pre-millennial and pre-tribulational since its beginning. While we constantly seek more light on old doctrines, we have little desire for "new lite."

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God is doing with the Jewish people and the land of Israel."

When the Hutchens family moved to Israel in 1974, they applied for citizenship under the country's Law of Return, which grants automatic citizenship to Jews desiring to live there.

The Israeli Supreme Court ruled against them on the grounds that their Messianic beliefs disqualified them from being considered Jews.

WASHINGTON, D. C. (EP) — Legislation has been introduced in the House of Representatives and Senate which would provide for either a tax deduction or tax credit to parents of children attending private and religion-related schools.

Rep. James J. Delaney (D-N.Y.), chairman of the House Rules Committee, has submitted a bill (H.R. 3403) which would allow a "tax deduction" of up to \$1,000 for tuition paid to elementary, secondary or post-secondary institutions for a taxpayer, his spouse or his dependents.

NEW YORK (EP) — Roman Catholic and Protestant sources in the United States report that some 100 American missionaries have remained in Uganda despite the advice of the U. S. government to leave four years ago.

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LA HABRA, Calif. (EP) — Members of the Evangelical Christian Publishers Association have donated more than 53,000 religious books and Bibles to federal prison libraries, according to ECPA Executive Director Donald C. Brandenburgh.

PLAINS, Ga. (EP) — Bruce Edwards will leave the pastorate of Plains Baptist Church April 30, saying the "backlash" from the integration issue is the reason.

DENVER, Colo. (EP) — Dr. Warren Hern of the Boulder Abortion Clinic urged the State Senate committee here to reject legislation which, he said, would have a "chain effect" on a woman's ability to obtain an abortion.

The measure would require doctors to give the same medical treatment to infants born alive during an abortion as that given premature infants born spontaneously.

The bill is sponsored by Rep. Gerard Frank (D-Aurora) and Sen. Don MacManus (D-Adams County). They denied the measure is an attempt to get around the Supreme Court decision on abortion but admitted they would be happy to see their bill used as a vehicle to revive the long debate.

Their legislation is a simple, one-line statement directing that "any child born alive during the course of an abortion should receive medical treatment."

### Parable Of Fig Tree

(Continued from page six)  
ment of Ezekiel's vision of the valley of dry bones (Ezekiel 37). God asked Ezekiel in this vision if he thought these dry bones would live again? Ezekiel proved himself much wiser than most Baptist preachers of today, he admitted he didn't know and gave God a very wise reply when he said, "O Lord God, thou knowest." God told Ezekiel to prophecy to these dry bones. As Ezekiel obeyed the word of the Lord, these dry

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bones began to come to one another and formed themselves as they should be and flesh came upon them, but there was no life in them.

Some Bible teachers of today deny the spiritual intent of Israel's going back to the land today, because they are going back in unbelief and are without spiritual life from the Lord. But this, to me, is the picture that God wanted pictured of Israel before Ezekiel prophesied to the wind and life from the Holy Spirit came into them and these dry bones lived again according to the word of the Lord.

I believe this is the point that we have today arrived at in Israel's history. The fig tree (Israel) is beginning to bud but needs the wind of the Holy Spirit to blow on her before she has spiritual life again and is able to bear the precious fruit of loving repentance and obedience unto her Messiah and Lord (Rev. 1:7).

Notice in Matthew 24:34 our Lord speaks of a generation that will see these things all come to pass. I believe this is speaking of folk who are on earth when the fig tree (Israel) begins to bud. Out of that particular generation there will be some still living who will see the coming of the Lord to this earth the second time without sin unto salvation.

A generation in Israel's history seemingly is a period of time that covers forty years, give a little . . . take a little. Let me give you a couple of examples of what I mean from the Old Testament, for this length of time in a generation seems to be true throughout the Old Testament. The infants of that generation that left Egypt land and started out for the promised land, were the only folk, beside Caleb and Joshua, that were allowed of God to enter the promised land. How long did it take Israel to get from Egypt land to the promised land? If I remember right, it was right at forty years.

In Noah's day God promised 120 years before He would destroy ever living thing on the earth, unless they were in the ark, with a flood. I believe, if you check (Continued on page 8, column 3)

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## Maine Baptists

(Continued from page one)

spread and new churches were organized. In the State there are now 13 Associations, embracing 261 churches, with a membership of nearly 21,000 persons.

The Maine Baptist Convention was formed in 1824. Its officers were: President, Eld. H. E. Robbins; Vice-President, Eld. S. L. B. Chase; Recording Secretary, Eld. H. S. Burrage; Corresponding Secretary, J. Ricker. Its permanent invested funds are \$9700, and its income from all sources as reported at its last meeting \$8400.91.

The Maine Baptist Charitable Society has for its object to contribute to the wants of indigent ministers and to the needy families of deceased ministers. The president is P. Bonney, Esq.

The Maine Baptist Education Society furnishes aid to young men in a course of preparation for the Christian ministry. Its funds amount to nearly \$3000. The president of the society is Eld. J. McWhinnie.

The Baptists of Maine constitute one of the strongest and most efficient denominational bodies in the country. Their college, Colby University, with the three academic institutions having a vital connection with it, the Waterville Classical Institute, Hebron Academy, and Hootton Academy, furnished the best facilities for the higher education of the young. An able ministry is guiding and moulding the churches. The spirit of benevolence pervades these churches, and they will compare favorably with other churches in

their contributions to all good causes. Every year marks progress and religious enterprise. The Baptists of Maine have no reason to be ashamed of their past record, or of the position which they now hold among the other religious communities of the State.

(BAPTIST ENCYCLOPEDIA, Vol. II, pp. 739-740, 1881 Edition).

## Neo-Orthodoxy

(Continued from page five)  
E. CONCLUSION

Further elaboration would seem to be superfluous. Karl Barth, the accepted "father" of neo-orthodoxy in the current sense has made himself rather clear, if we perceive his intellectual devices from the Scriptural perspective. His rejection of the Bible as the actual, verbal, infallible Word of God is crucial, or to use one of his terms, the point of "krisis" (crisis). Having refused to believe "Moses," the watershed of his doctrine was a foregone conclusion.

Having rejected "Moses," he could not believe in Jesus, and we have travesty of neo-orthodoxy which has passed as truth among liberals and conservatives, and as theology among Bible-believers and blasphemers. The pious piffle of Karl Barth under the guise of theological neo-orthodoxy has passed as profundity. So successful has Satan been with his "Yea, hath God said?" in this generation that the nonsense of neo-orthodoxy is required as theological study throughout this land and in others.

There may yet be a few rather conservative Bible schools which yet offer a Bachelor's Degree without one's being steeped in the blasphemy of Karl Barth. Such, however, is perhaps not true of any Master's or Doctor's degrees. The erosion of Biblical belief is so complete in our land today that it is a rare sermon which is preached and a rare article that

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is written that has not been tinged scholastically with the Barthian brand of neo-orthodoxy and the subtle question of the Word.

Neo-orthodoxy as a theology in the hands of the Barthians has questions of unbelief drawn from the mind of Satan himself regarding every book in the Bible from Genesis through Revelation. As Satan once raised his beauteous head in the Garden to subtly question, "Yea, hath God said?" so today as "an angel of light" in the guise of religious leaders and deluded people, he yet subtly questions, "Yea, hath God said?"

Thus, the disease of unbelief spawned by neo-orthodox theology infects the schools, seminaries, and pulpits of every Christian denomination in America. And that disease of unbelief in turn is working to destroy the preachers, pastors, and people of God.

## Parable Of Fig Tree

(Continued from page seven)  
it out, you will find this 120 years time period of God's grace covered three generations.

Taking forty years as the length of time for a generation and adding forty years to 1948 we arrive at 1988. Now subtract seven years of tribulation from 1988 and you're back to a time between 1981 and 1982. It is a matter for our consideration, at this time, to consider the facts of science of our day. It is no secret that many worthy scientists are forecasting that in 1982 we may, as a world in general, be in for some mighty rough times. In that year nine planets will be in line on the same side of the sun. This could produce catastrophes of great magnitude. These things, children, are mighty sobering thoughts and very worthy of our closest attention.

I know, as does any other Bible student, who isn't completely ignorant, that no man knows the day or the hour our Lord will come to this earth again. But I do believe, with all of my heart, that it is much nearer than most folk seem to think.

When I was very young and lived back in the country, my dad had to be away from home sometimes at night, because of the nature of his work and the distance he had to drive, much of the time, to get home in the evening. In 1923 Overlands didn't travel as do our 1976 Granadas of today. My mother was an old-fashioned, Bible-believing mother who had been taught by her mother to be a good keeper at home. Every night as she would set the table, she would always remark, "Dad will be home tonight." If he didn't arrive by the time supper was placed on the table, mom would put his portion in the warming oven on top of the old kitchen range.

Now you kids will not understand this but many of you "old timers" will. Mom would also make certain the reservoir at the end of the old kitchen range was full of hot water for dad to use for shaving and bathing and would have all of his clean clothes laid out for him to change into. If dad didn't make it home that night, the same process was gone through each and every night until dad did get home. Now I said all of that, children, to make a point. As far as mom was concerned, dad would be home that night.

Many times I ask folk how many believe that Jesus could come today? Almost every hand will go up. Then I rephrase my question and ask, "How many believe that Jesus is coming today?" On the second question very few will raise their hands.

I believe in the light of current events and our Lord's teachings in the three parables of the fig tree that all of our Lord's faithful should be living with the thought in the back of their minds, and their deportment and attitudes geared to the thought, JESUS CHRIST our LORD is coming today. If we live to the midnight hour of any given day, one split second after the midnight hour has struck, it is today again. There are no tomorrows. JESUS CHRIST is not coming tomorrow, HE is coming today. GOD bless you one and all.

## Women . . . Worship

(Continued from page one)

was an article on the huge number of women songleaders graduating from Southern Baptist Seminaries each year. Is not a songleader one with authority?

5. Where women speak, there is confusion and ignorance. Says Paul: "Let all things be done decently and in order" (I Cor. 14:40). Notice that these words are written following the command of silence for women. Thus, women speaking and confusion are inseparable companions. Ignorance is present, or else the women could not speak in the first place. Women are so busy running things in many churches, they have no time for their homes and children, and leave the children, to disrupt the Lord's work.

6. Where women speak, there is a door for women deacons and preachers. Indeed, it is sinful to have women deacons and preachers. But why not let them preach, if they can lead music, or pray in public, or make motions in church business session. Yes, those "churches" electing women deacons and ordaining women preachers should have been condemned when the women in those churches first started speaking.

7. The Bible forbids women speaking at all. (I Tim. 2:11-12; I Cor. 14:34-35). I am sure that many women are sincere in their doings, but Hell is also full of

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sincere people. If a woman truly loves Jesus Christ and His church, she will obey God's word. Let us all love God's Word more than selfish ambition, and love for power and popularity.

## Baptism In The N.T.

(Continued from page one)

tism." Matt. 20:22, 23; Luke 12:50; Mark 10:38, 39.

6.—Christ's commission to His disciples. Matt. 28:16-20; Mark 16:15, 16.

7.—Baptism in the Acts of the Apostles.

At Pentecost. Acts 2:37-47.

Philip at Samaria. Acts 8:5-13.

The Ethiopian Eunuch. Acts 8:35-39.

Baptism of Paul. Acts 9:18; Acts 22:16.

Baptism of Cornelius. Acts 10:44-48.

Baptism of Lydia. Acts 16:13-15.

Baptism of the Jailer. Acts 16:29-34.

Paul baptizing at Corinth. Acts 18:4-8.

Certain disciples at Ephesus. Acts 19:1-7.

8.—Baptism in the Epistles.

Its spiritual design. Rom. 6:3-5; Col. 2:12. Other references. Eph. 4:5; I Cor. 12:13; Gal. 3:27; I Cor. 15:29; I Cor. 1:13-17.

Illustrated by Old Testament events in a figurative way. I Cor. 10:1, 2; I Peter 3:20, 21.

The above references are all to water baptism; the following refer to the baptism of the Holy Spirit.

Matt. 3:11; Luke 3:16; John 1:33; Acts 1:5; Acts 11:16.

But that the baptism of the Holy Spirit is not what is known as Christian baptism, and the baptism which the disciples were commanded to perform in the Great Commission, is evident from the fact that the disciples had no power to baptize with the Holy Spirit, and that they baptized with water AFTER believers had received the baptism of the Holy Spirit.

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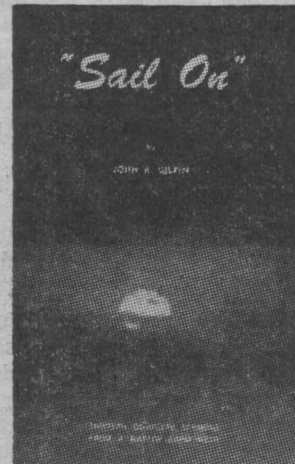
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