

# The Baptist Examiner

## Baptist Is Our Middle Name

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

Vol. 49, No. 49

ASHLAND, KENTUCKY, DECEMBER 15, 1979

WHOLE NUMBER 2253

## JOHN DID NO MIRACLE

Elder FRANK ELLERKER  
Hollywood, Florida

Miracles can never be offered as evidence that a minister is preaching the truth. Our Lord said that John the Baptist was the greatest of all the prophets, that his ministry was characterized by the power and spirit of Elijah, yet it is recorded in Scripture that "John did no miracle: but all things that John spake of this man (Jesus Christ) were true" (John 10:41).

### 'ERGON NOT SEMEION'

"If I do not the works (ERGA) of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him" (John 10:37-38). The modern Pentecostalist draws no distinction between "Miracles" and "Works." He conveniently marries two statements and uses them as a foundation upon which to build a maze of false doctrine. The word "Work" is translated from the Greek ERGON, while the word "Miracle" is from the word "SEMEION." Works can include miracles, but they are by no means one and the same. In the tenth chapter of John, our Lord appeals to His works (ERGA), not His miracles (SEMEIA), as the convincing reason to substantiate His claims of deity and eternality with the Father.

We do not believe in Christ because of the miracles He performed, but rather we believe in the miracles because of the power which performed them. We must bear in mind that miracles are restricted in Scripture to God's sovereign choice of "time," "place," and "design." Miracles were to be an accompanying sign SEMEIA (John 20:30) to the nation of Israel that Christ was Messiah. When the messengers of John the

Baptist ask our Lord, "Art thou he that should come or do we look for another?" Our Lord substantiates His claims of Messiahship by appealing to the sum total of His ministry, "Teaching," "Power," "Wonders" and "Signs." "Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached" (Luke 7:22). The Bible indicates that a miracle is characterized by "power" (DUNAMESIN), "wonders" (TERASIN) and "signs" (SEMEIONS.) Peter points to the whole ministry of Christ when he says, "Ye men of Israel, hear these words. Jesus of Nazareth, a man approved of God among you by miracles (DUNAMESIN) and wonders (TERASIN) and signs (SEMEIONS) which God did by him in the midst of you; as ye yourselves also know" (Acts 2:22).

It is contrary to Biblical exposition and sound reasoning to restrict the ministry of Jesus Christ to miracles alone. Our Saviour's ministry was characterized by teaching. Sometimes miracles were wrought in conjunction with that teaching, but His miracles were no where identified as the in-

strument or vehicle which brings an individual into a state of regeneration or the exercise of repentance toward God.

### EXAMINE THE SOURCE

Scripture makes it abundantly clear that Satan and his cohorts



Elder FRANK ELLERKER

have been performing miracles for thousands of years now. When Almighty God sent Moses to se-

## THE DUTY OF PRAYER

ARTHUR W. PINK  
(1886 - 1952)

"Men ought always to pray, and not to faint" (Luke 18:1).

In these words the Lord Jesus emphasized an aspect of prayer which is very rarely contemplated, and little understood. The Saviour



ARTHUR W. PINK

here shows us that prayer belongs to the realm of oughtness. Prayer is something more than a blessed privilege, it is a pressing duty. It is not optional, but obligatory. It is

not only a channel of grace, but a binding responsibility. And this, not simply when we feel in the mood, but "always!"

The Old Testament shows plainly that one cause of God's punishing the wicked is their prayerlessness: "Pour out Thy wrath upon the heathen that have not known Thee, and upon the kingdoms that have not called upon Thy name" (Ps. 79:6) Daniel ascribes the evil which came upon the Jews as partly due to their neglect of prayer: "All this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand Thy truth. Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all His works" (Dan. 9:13-14). Who then can doubt that God's chastenings today, both in individual Christians and of churches, is due to the same cause! He changes not, neither do the principles of His righteous government.

God requires that we should acknowledge our dependence upon

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## A FATHER'S PRAYER

By DOUGLAS McARTHUR

Build me a son, O Lord, who will be strong enough to know when he is weak, and brave enough to face himself when he is afraid; one who will be proud and unbending in honest defeat, and humble and gentle in victory.

Build me a son whose wishbone will not be where his backbone should be; a son who will know Thee and that to know himself is the foundation stone of knowledge.

Lead him, I pray, not in the path of ease and comfort, but under the stress and spur of difficulties and challenge. Here let him learn to stand up in the storm; here let him learn compassion for those who fail.

Build me a son whose heart will be clear, whose goal will be high; a son who will master himself before he seeks to master other men; one who will learn to laugh, yet never forget how to weep; one who will reach into the future, yet never forget the past.

And after all these things are his, add I pray, enough of a sense of humor, so that he may always be serious, yet never take himself too seriously. Give him humility, so that he may always remember the simplicity of true greatness, the open mind of true wisdom, the meekness of true strength.

Then I, his father, will dare to whisper, "I have not lived in vain."

## PRE-TEENS AND DRUGS

A Denver girl took an unknown drug at school and went berserk. She was taken to a neighborhood health center; but finding the place unbearable, she crashed through a window and fled. Her mother and doctors followed her home and found her in the bedroom perched atop the dresser, hysterically pleading with her mother to kill her.

The girl is a nine-year-old student at an elementary school! Police and school authorities say that drug use in grade schools is on the increase. Elementary children often smoke grass out of curiosity. By the time they reach junior high they are hooked.

One veteran officer declared, "It used to be quite a bust if you would catch a guy with one marijuana cigarette. People used to spend time in the penitentiary for having one marijuana cigarette. It wasn't until the professional person's kid got involved with the stuff that the laws got more lenient. Now it's overwhelming. Everywhere you go the kids are using it—concerts, sporting events, right on down to the grade schools."

Recent government research estimates more than 4 million American youths between 11 and 17 use marijuana regularly. In far too many schools the 3 R's are "Readin', Ritin', and Reefer."

God help us!

—Baptist Times

### WHAT DO WE MEAN BY INSPIRATION?

Evangelical Christians use the word "inspiration" in a special sense in relation to the Bible. The term is drawn from 2 Timothy 3:16, "All scripture is given by inspiration of God." Most scholars recognize that this translation is

inadequate, but the word is so firmly entrenched in our theological language that the only course open is to explain its special meaning. A very literal rendering would be, "All Scripture is Godbreathed." Alva J. McClain expressed it this way: "To say that all Scripture is inspired of God is to say that all Scripture is the direct product of the creative breath of God."

When speaking of "inspiration" regarding the Bible, we use the term in two ways. The first of these is indicated in 2 Timothy 3:16, which describes the Scriptures themselves as "given by inspiration of God." What was "God-breathed" was actually written by the Biblical writers. Technically speaking, this quality of inspiration applies only to the original documents (that is, the autographs), not to any copies made from them nor to any translations made of them. All subsequent copies or translations are "inspired" (Continued on page 6, column 2)

## The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

## THE CHURCH AT PHILADELPHIA

(Preached on the Independent Baptist Hour November 25, 1979)

"And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and wor-

ship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem,

which cometh down out of Heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev 3:7-13).

The church at Philadelphia was the opposite of the church at Sardis. The Lord Jesus had no commendation for the Sardis Church, and nothing but commendation for the Philadelphia Church. The Church in this lesson was a strong and sound church in the first century. It might be considered an

(Continued on page 2, column 1)



## The Baptist Examiner

### THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

**MILBURN COCKRELL** — Editor  
Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 71, Zip Code 41101.

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**PUBLISHED WEEKLY,** except last week of December, with paid circulation in every state and many foreign countries.

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Entered as second class matter March 4, 1978, in the post office at Ashland, Kentucky, under the Act of March 3, 1879.

## Philadelphia Church

(Continued from page one)  
"ideal church," or a church "highly favored" by Christ. Others would call it "the church of brotherly love," seeing this is the meaning of the word "Philadelphia."

### THE CHURCH (v. 7)

The time of the founding of this church is as unknown as is its founder. Most likely the church at Philadelphia was the fruit of the missionary labors of Paul or some of his co-workers. All we can be certain of is the existence of a sound church there in A.D. 96 when Christ sent this epistle to them.

History records that the Philadelphia Church outlasted the other six. The historian Gibbon speaks of "Philadelphia alone" surviving "by prophecy or by courage." Christians are still found in this old city today who belong to the Greek Church. I am told there is a bishop of Philadelphia as well as several churches.

### THE CITY (v. 7)

The city of Philadelphia was located 15 miles from Smyrna and 28 miles southeast of Sardis. It was situated in the plain of Hermus about midway between the river of that name and the termination of Mount Tmolus. The city was on a hill surrounded with four flat summits. The country, as viewed from this hill, was magnificent — gardens and vineyards were at the back and sides of the town and before it one of the most beautiful and extensive plains of Asia.

The city of Philadelphia was founded in 140 B.C. by the king of Pergamos, Attalus Philadelphus II, from whom it received its name. In 133 B.C. the city passed into the hands of the Romans. It continued a center of Christianity longer than all the other towns of Asia Minor. It was finally overrun by the Turks in A.D. 1392 by the conqueror Bajazet. Today it still exists as a Turkish town under the name of "Allah Shehev," which means "the city of God." This is a significant fact when you recall the promise made to the church: "I will write upon him . . . the name of the city of my God."

Philadelphia was well located

where three great countries joined together. The lands of Mysia and Lydia and Phrygia all bordered at Philadelphia in the apostolic age. It was "an open door" for trade on the main road from Smyrna to the cities of Phrygia. The city was "a key" to the trade of extensive regions. Attalus established the city to spread the Greek language and culture to the wild tribes of interior Phrygia.

The city of Philadelphia was located on a flat summit of a volcanic mountain range. Consequently, the inhabitants were often subjected to earthquakes and volcanic eruptions. After one of its severest earthquakes in A.D. 17, the Roman emperor, Tiberius Caesar, rebuilt it like he did Sardis. In gratitude for this kindness, Philadelphia renamed their city "New Caesarea," the new city of Caesar. The character of the emperor so deteriorated that the people soon regretted the change.

### THE CHRIST (v. 7)

The description of Christ in each of these letters is adapted to the condition of the church. The Speaker addresses Himself to them thusly: "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth: and shutteth and no man openeth."

First, Jesus Christ is called "holy." This means that His personal character is essentially "holy." This epistle belongs appropriately to God, Who alone is holy (Rev. 15:4). In this term we behold essential Deity being attributed to the Lord Jesus Christ. He is that Holy Thing born of a virgin (Luke 1:35), and the Bible often ascribes holiness to Him (Acts 2:27; 3:14). Even in His human nature He is perfectly exempt from the least moral taint, being "holy, harmless, undefiled, and separate from sinners" (Heb. 7:26).

Second, the attribute of truth is applied to the Saviour. This epithet, like the preceding, is applicable only to the Father, Who only is true (John 17:3). Here truth is expressed to Christ since He is the expressed image of the Father (Heb. 1:3). The perfection of truth is applied to Christ in the New Testament (John 1:9, 14, 17; 8:40, 45; 14:6; 18:37; I John 5:20). In the Bible Christ is called the "true" Bread, the "true" Vine, the "true" Light, etc.

Third, Christ is said to have "the key of David." This expression is taken from Isaiah 22:22. Evidently, what was said of Eliakim in the reign of King Hezekiah is true of Jesus Christ. Eliakim, a type of Christ, had all the affairs of the kingdom put under his management. Even so, all authority and power is vested in the hands of Jesus Christ. He has power over all flesh and all authority on earth and in Heaven. He opens the kingdom of Heaven to all who believe His gospel; He bars the door of admission against all who would climb up some other way.

Since it is distinctly said He has "the key of David," we must also see in this that Christ has the crown rights to the throne of David. This authority He will assume when the seventh trumpet shall sound (Rev. 11:15-17), although He shall not actually sit upon the throne of His glory until He comes in His glory (Matt. 25:31). When Christ returns to the earth He "will build again the tabernacle of David, which is fallen down" (Acts 15:16).

Christ possesses the highest administrative powers over His kingdom and His churches. He does not share this right with some earthly church clergy. Peter did open up the kingdom of Heaven to the Gentiles by using the keys Christ gave him, but Peter left the door open. If any church on earth errs in binding and loosing, Christ overrides their error in human judgment. He can veto their decision. No church or individual can open what Christ shuts, nor shut what He opens.

### THE COMMENDATION (v. 8)

The commendation is given in verse 8: "I know thy works; behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and

hast kept my word, and hast not denied my name."

Philadelphia was the church of "the open door." This door was not Christ as some have supposed, seeing He is said to open the door. This was the door of opportunity and service, a field of usefulness. It was not a door of escape. Rather, it was an entrance to a larger life and a great work for Christ. The great Head of the church would have these people to become a missionary base for the spread of the gospel.

The church did not need to pray for Christ to open for them some doors of service. These doors were already open. It was the business of the church at Philadelphia to enter the door Christ had already opened. Let us not pray for God to open some doors of service for us. Instead, let us pray for God to open our eyes to the doors which are already standing wide open. Let us go in haste through these doors, for some doors are beginning to close largely due to our own inactivity.

"Thou hast a little strength." The language used seems to suggest this church was feeble in

## MARTYRS MIRROR

By

THIELEMAN J. VAN BRAGHT

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All of those who are interested in Baptist church history will want to purchase this great book. It is well-bound and neat in appearance.

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spiritual life and maybe small in number. Feebleness is no barrier in Christ's work. All too many times strength is a barrier. Isaiah 40:29 declares: "He giveth power to the faint; and to them that have no might he increaseth strength." Christ told the Apostle Paul: "My grace is sufficient for thee: for my strength is made perfect in weakness" (II Cor. 12:9).

"Thou . . . hast kept my word." The reality of Christian strength is manifested by Christian fidelity. The Philadelphia Church had not repudiated the Word of God. They had not gone after modernism. Any church which loves Christ obeys and protects His written Word. Jesus Christ said: "He that hath my commandments, and keepeth them, he it is that loveth me . . . If any man love me, he will keep my words" (John 14:21, 23). God grant that our modern churches be like the Philadelphia Church. How important that we today obey and protect the Word, especially in a time when so many are mutilating the Bible and destroying men's faith in its authority.

"Thou . . . hast not denied my name." When the members of the church at Philadelphia were brought before cruel magistrates in times of persecution, they were called upon to renounce the name of Christ publicly. In such awful times the members of this church refused to deny or disown the Person and work of Christ. They were not ashamed to confess Him before men even if it meant ridicule or death.

### THE CONFIRMATION (v. 9)

Christ promised to cause their enemies to see how much value He placed upon this faithful church: "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

The enemies of this church were evidently a Jewish synagogue which bitterly opposed them. They

were Jews in profession, but not in practice. They claimed to be Jews, but they had not the faith in Christ that Abraham had (Rom. 9:6). They were called "the synagogue of Satan," for all opposition to the Lord's church is from the Prince of Darkness. One day these false teachers will be made to worship before the feet of this church. One day the Lord will vindicate His people and the truth they have preached. What a glorious privilege New Testament Baptist churches will have when all false churches will be made to recognize them as the bride of Christ and to worship before their feet!

### THE CONSOLATION (v. 10)

An outstanding compliment is given the Philadelphia Church in verse 10: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." This is an exhortation to patient continuance in well doing. By keeping the Word which enjoined patience, they could be certain Christ would keep them out of the universal trials coming upon the earth.

The time of world-wide trial referred to is the Great Tribulation. No local suffering could be said to "come upon all the world" and "to try them that dwell upon earth." Furthermore, a search of church history fails to reveal any special visitation of Christ to the church at Philadelphia in times past. Therefore, the time of which Christ speaks must be the Great Tribulation. Even if there were a minor fulfillment in the history of the Philadelphia Church, it would not preclude the complete fulfillment reserved for the end-time. Can Christ not keep His churches out of the Great Tribulation if He so desires? Has Christ not clearly expressed His desire to do so here? The words of Christ in this passage teach a pre-trib rapture; they prove Christ will not merely deliver His churches from the trial but from the period of time in which the trial occurs.

### THE CROWN (v. 11)

Verse 11 demonstrates the means by which Christ is to deliver His churches from the period of world-wide suffering. They are to be delivered out of the Great Tribulation by the Rapture and the Judgment Seat of Christ: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." This is the speedy and unannounced coming of Christ from Heaven. Nothing promotes a church's steadfastness in the good profession of Christ's name any more than the thought that His coming is at hand.

Those who do not waver in their

Christian profession are to be crowned by the returning Christ. The Philadelphia Church was expected to hold fast to Christ's Word, Christ's name, Christ's patience and Christ's coming. To desert any of these would be to lose their crown (Col. 2:18; II John 8). Our rewards are connected with Christ's return. They are contingent upon our holding fast—our unflinching loyalty to the faith and unswerving devotion to Christ. The truth taught here is that by negligence in duty we may deprive ourselves of the glory which we might have obtained if we had been faithful to the Saviour.

### THE COMFORT (v. 12)

The promise to the overcomer is seen in verse 12: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." There are two great promises here and a threefold inscription.

First, I see that Christ promised the overcomer that He would make him "a pillar in the temple" of His God. It was customary with nations in ancient times to erect pillars or columns in honorable memorial of their heroes. Absalom, the son of David, in the Old Testament built a pillar with his name upon it (II Sam. 18:18). The practice is seen in the Grecian fable of "the pillars of Hercules."

King Solomon built a magnificent temple in Jerusalem which was supported by numerous pillars (I Kings 6:7), but these pillars were insufficient to protect it against the Chaldeans and the Romans. But it shall not be so with those in the Christian church. They shall form a permanent part of the heavenly temple: "He shall go no more out." The Christian conqueror is to have an honorable memorial in God's temple above. Those who are pillars of the church on earth (Gal. 2:9) shall be pillars in the heavenly sanctuary. Their high position is a fixed and eternal one; they shall not be moved!

Second, Christ promised a threefold inscription: "I will write upon him the name of my God." The overcomer will wear the brand of Heaven; he will bear in his body the marks of God's ownership. To be branded with the Divine name will be a public testimony to angels that the overcomer belongs to God. Revelation 22:4 says: "And they shall see his face; and his name shall be in their foreheads."

The overcomer is to have the (Continued on page 5, column 3)

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## The Lord's Church

(Continued from Page One)

the early days of the church's history. The word they used in connection with the institution that our Lord founded while on the earth in the flesh was ECCLESIA, sometimes spelled EKKLESIA. This Greek word means the same thing to everyone. It simply means an assembly, or a congregation. There is just no way that you can have a universal assembly, or an universal congregation. So, can you not see why old Satan had to find him a word that had no established meaning. He is as clever as any two foxes combined. In the light of all this may I ask a heart searching question? Since we have in our English language two perfectly good words that have a well established meaning, words that mean the same thing to everybody, why were the Bible translators led to use a new word with no established meaning? The Lord certainly did not do the leading. If they had been listening to Him they would have used the words that meant the same thing as the Greek word He used. Who can deny that? In order to have an assembly the people must be assembled in the same place. In order to have a congregation the people must be congregated in the same place. There is just no way under Heaven to have an universal assembly, or an universal congregation. That is why the old devil had to find a new word. But true Baptists are our Lord's ECCLESIA. They have occupied this local status from the days of our Lord's earthly ministry, and they will continue to occupy it until He comes back for His saints.

Martin Luther, a Catholic monk, had been teaching the church he was pastor of, and the students in the university where he taught that there was just one kind of church, and that it was the Catholic Church. The word "catholic" means universal. So the expression Catholic Church really means the universal church. But the Catholic Church does not claim to be invisible, so that left room for Luther's new church. The Catholics claimed, and they still claim, that they are the universal, visible church. So somebody (and it was certainly not the Lord) came to Martin Luther's aid, and helped him to come up with a universal, invisible church. Now he could continue to teach that there is just one church, and that it is made up of all Christians all over the world. What a conglomeration?

But just who needed an universal invisible church? The Catholics did not need it. They had their universal, visible church. And the Baptists, the Lord's true churches, had no need for it. They still had their local churches as set forth by the Lord's ECCLESIA. But the Protestant churches that were now coming on the scene simply had to have this God-dishonoring thing or else every body would know they were not the Lord's churches.

The religious world, including the Protestant Baptists, claim that the Baptists came out of the Church of England in the sixteenth century. But if you notice, they never attempted to give an actual date, or the name of the founder of Baptists. They have no trouble at all whatever giving the date and the founder of the Protestant churches. They can do that and prove it by history. But when they come to the Baptists they always come to a dead end, because they are on the wrong track. It has not been too awful long since church historians of different faiths like Ypeif and Dermout (Dutch Reformed), Ridpath (Methodist) and Cardinal Hosius (Catholic) said to the world that the early Christians were Baptists. Hosius who was president of the council of Trent in 1545 says, "Were it not that the Baptists have been grievously tormented and cut off with the knife during the

(Continued on Page 6, Columns 4 and 5)

## John Didn't Do Any . .

(Continued from page one)

cure the release of His people, Israel. He empowered him to perform great wonders in His name: "When Pharaoh shall speak unto you, saying, Shew a miracle for you; then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent" (Exodus 7:9). But the reprobate heart of Pharaoh was not deterred from its satanic rebellion. He immediately called for his magicians (Hebrew CHARTUM-MIM), communicators of demon influence, and they proceeded to "Cast down every man his rod, and they became serpents" (vs. 12). Who fails to see that this miracle of Satan was designed to increase the rebellion and hardness of will? When, in verses twenty through twenty-two, we witness God turning the waters of the Nile into blood, we also notice that the preachers of the Devil are able to perform a similar miracle. When the representatives of God are empowered to bring forth frogs upon the land, the magicians of Satan do likewise (Exodus 8:7). It is patently evident that Satan is capable of performing miracles which

are designed to deceive the elect. Almighty God gave explicit warning that false teachers would arise in the midst of Israel, working signs and wonders, but the Israelites were not to be taken in by them, otherwise, they would be drawn away from the truth in the one true God. (Deut. 13:13).

The Lord Jesus Christ made it clear that prior to His return, false prophets and antichrists would deceive the unwary through the working of miracles. "For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (The reference is to the elect of Israel.) This is a tribulation passage. The bride of Christ is not in view here. (Matt. 24:24). Christ also warned that many pseudo believers would come professing to work wonders in His name. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22-23). Christ does not endorse these charlatans, does not recognize them as His fel-



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For December 23, 1979

Amos 7:1-9

Intro.: Herein we find the faithful prophet as he stands firm in his declaration of impending judgment, both from the external nation which God raised up (3:14), and from internal sources to ravage within.

#### VERSE 1

"Thus hath the Lord God shewed unto me." God is the God of purpose, power, and providence and in His mercy He has seen fit to give a revelation of Himself from creation to the new creation (Gen. 1:1; Rev. 1:1-3). Primarily, this centers around the Person and work of the Lord Jesus Christ (Luke 24:25-27, 44). Here, Amos was granted the knowledge only obtainable by direct communication from God. He, like John on the Isle of Patmos, had first hand information. He both saw and heard (I John 1:1-3). So he was raised up to speak for God.

"And, behold, he formed grasshoppers." God the Creator is in absolute command and control of all of his creation. He raises up and He puts down. He brings forth and He restrains. If Israel would have remembered the land of

lowers, and says that they did not receive their power from Him. The Apostle Paul recognizes that Satan works through people who appear to be fine, moral Christians, but such are "False Apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if His ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Cor. 11:13-15).

#### TRANCE MIRACLES

In the year 1773 Fredrick Anton Mesmer, a German physician who had studied in Vienna, startled Europe by announcing that he had discovered a miraculous way of healing the maladies, ailments and diseases of the body. The French medical profession was naturally perturbed by those claims, but forced to admit that a large number of Dr. Mesmer's patients not only improved, but in some instances, actually regained their health.

In 1784, the French government appointed a commission to investigate the evidence surrounding these supposed miracles and report its findings. It is worth noting that one of the individuals invited to participate in this investigation was none other than the distinguished statesman, Benjamin Franklin, minister to France. The findings in the final report of that commission offered little encouragement to the adherents of the "faith healing cult." In the opinion of the investigators, the "miraculous cures" were more imaginative than real. The "healings" were characterized by a "heightened suggestibility" or mind over body (psychosomatics). It was clear to that august body that "self suggestion" was the basic ingredient. Modern "Pentacostal" faith healings are brought about when the subconscious mind is allowed to surface temporarily. In states such as this, it is not unusual to witness the "miraculous" disappearance of long-standing ailments and sufferings that have been of a purely mental or psychosomatic origin.

Trance healing is so firmly rooted in the emotions and philosophy of Pentecostalism that even an open discovery of fraud in one of its leading proponents has little, if any, lasting effect. Most of the adherents of this false cult seem convinced that they must somehow

Egypt, they would full well know what this meant. Moreover, this was also written for our admonition and learning (I Cor. 10:11). How easily we forget past experiences.

"In the beginning of the shooting up of the latter growth." God is very precise, both as to time, number, and size. If He sends a storm, it is on a particular place for a particular purpose (Acts 16:26).

"And, lo, it was the latter growth after the king's mowings." How devastating this would be! Humanly it could not come at a worse time for the common people. Did God overlook the sins of the rulers? God forbid (Acts 12:21-23). We have seen previously, the rulers would be the first to go into captivity (Amos 6:7). They would be judged, not only for a failure to execute righteous judgment, but also for reaping the fields of the common people (James 5:4).

#### VERSE 2

"And it came to pass, that when they had made an end of eating the grass of the land." It would seem that there was a lesson to be learned from this vision that would indicate that God's judgment would not only remove the grass, but also the people because of their sins.

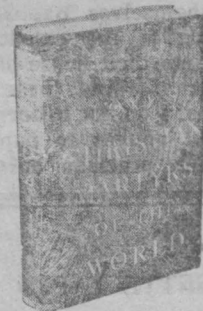
"Then I said, O Lord God, forgive, I beseech thee." God's prophet, in compassion and concern, makes intercession for the people. In this regard he represents the Great High Priest in Heb. 4:14-16 and in Rom. 8:34. Amos cannot plead any merit on his part, but must fall on the mercy of God (Luke 18:13). However, Jesus Christ can plead His blood shed for many for the remission of sins (Matt. 26:28). God is faithful and just to forgive on this basis, and this alone (I John 1:9).

"By whom shall Jacob arise? for he is small." If God does not have mercy, all hope is gone, for they were without strength (Rom. 5:6; II Chron. 20:12; Study Deut. 7:7).

#### VERSE 3

"The Lord repented for this: It shall not be, saith the Lord." God never has to repent in the sense man has to repent, but He can change in His judgment without altering His eternal purpose. If God had to change because He was taken by surprise, or failed to take into account all of the details

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of His work, He would cease to be God. This, thank God, will never be (Acts 15:18; Eph. 1:11). So in this respect He never changes (Matt. 3:6).

#### VERSE 4

"Thus hath the Lord God shewed unto me." Here is a continuation of the revelation of God's dealings with Israel. The judgment not only continues, but it intensifies.

"And, behold." This serves to call attention to the greatness of the judgment.

"The Lord God called to contend by fire." Like a general calls for the charge after the artillery has shelled the land, God now calls for the flame throwers.

"And it devoured the great deep, and did eat up a part." What was left of the eating by the locusts the fire would seek out and remove. It would further dry up the springs of water and even the chief source of water. There is no safe place from God's judgment, once it begins to fall.

#### VERSE 5

"Then said I, O Lord God, cease, I beseech thee: by whom shall Jacob arise? for he is small." There is a difference in the request although it is similar to the previous request in verse 2. Here, the word "forgive" is omitted.

#### VERSE 6

"The Lord repented for this: This also shall not be, saith the Lord God." When it looked like Jacob would be destroyed completely, God again stays final judgment.

#### VERSE 7

"Thus he shewed me." Amos states the third time this revelation is from God (Matt. 16:17).

"And, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in His hand." Like the Lord came down at the Tower of Babel (Gen. 11:5), He now appears to make manifest, for the sake of Israel, the sad state of the nation.

#### VERSE 8

"And the Lord said unto me." Here we have direct communication.

"Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel." When the wall was built at the command of God, it was plumb or straight. However, because of neglect and because of the weight of sin, the wall was leaning. The evidence is clear and unmistakable. Notice Paul's admonition in I Corinthians 3:12-15. How do we measure up today?

"I will not again pass by them any more." The passover is past! Read Exodus 12:13. Sin demands judgment, therefore, "prepare to meet thy God" (Amos 4:12). Without the Lord Jesus, there would be no passover for us (I Cor. 5:7).

#### VERSE 9

"And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword. All the places supposedly set apart to worship God had become places of idolatry and sin and would feel the heavy hand of God. Notice also the Lord will again gird on His sword (Rev. 19:15).

Conclusion: May we heed what the Spirit says unto the churches through these revelations given to Israel, but applicable and instructive unto us.

(EDITOR'S NOTE:—If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 22, Box 1198, Fort Myers Fla. 33908.)

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DECEMBER 15, 1979

PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P. O. BOX 71 — ASHLAND, KY. 41101

Does Exodus 20:4 prohibit any kind of picture such as a baptistry scene?

E. G. COOK  
701 Cambridge  
Birmingham, Ala.

PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.



We need to take the first five verses of this chapter together. In verse 2 God says, "I am the Lord thy God." In verse 3 He says, "Thou shalt have no other gods before me." Then in verse 4 we are told not to make any graven image or any likeness of anything anywhere whether in Heaven, in the earth, or in the water. And then in Verse 5 He says, "Thou shalt not bow down thyself to them, nor serve them; for I the Lord God am a jealous God."

In Isaiah 42:8 we see the same thing in different words. There we read, "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images." Again in Isaiah 48:11b He says, "I will not give my glory unto another." In Exodus 20:1-4 God is telling us not to make anything that we would worship, or praise.

I have pictures of some of my preacher brethren. I thank my Lord for them, and what they have meant to me. But I have no thought of worshipping them. I have pictures of my parents, and of my family. Thank God for them. But I have no thought of worshipping them. I even have a picture of Phil and Arlene Crane in my home. And I hope enough of others will help me to elect him as our next president. But I have no thought of worshipping them. That makes the difference.

JAMES HOBBS  
Rt. 2, Box 182  
McDermott, Ohio

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



In order to understand verse 4 we must also see verse 5. "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them."

The obvious teaching here is concerning any picture or statue of a being or thing for the purpose of worship. Many people have these so-called pictures of Christ, others have pictures or statues of Mary or some saint or what is supposed to be an angel. In the first place, these pictures are complete fig-

ments of some artist's imagination and not true likenesses of any of them. In the second place, we are not supposed to have them or display them.

As for a baptistry scene, I really do not see how that could be considered the same thing. I feel that a church should be moderate about the painting they might use for the baptistry, and be certain that it does not have a "graven image" in it. I also feel that there should not be too much on the walls or windows to take away from the worship service.

As far as the home is concerned, the restriction holds there also as far as pictures or statues for the purpose of worship. If you have a picture that is supposed to be of Christ, Mary, the Lord's Supper, or anything along that line, you had better take it out and burn it or destroy it. It is idolatrous and an abomination.

OSCAR MINK  
219 North Street  
Crestline, Ohio  
44827

Pastor  
Mansfield  
Missionary  
Baptist Church  
Mansfield, Ohio  
44906



The first commandment, "Thou shalt have no other gods before Me" (Ex. 20:3), restricts all worship to God. One of the reasons the second commandment (Ex. 20:4-5) is given is to show the jealousy of God concerning His exclusiveness as the object of His people's worship. "Thou shalt not bow down thyself to them, nor serve them (images): for I the Lord God am a jealous God..." (Ex. 20:5).

The reference here is not to passive nature scenes, but to images including pictures of animated creatures. Pictures or sculptured images do not enhance the worship of God, but detract from it, and in many cases become objects of worship, which is idolatry. The use of images in worship is wholly contrary to the letter of the second command of the decalogue. Thus it is, the Roman Catholic church by-passes the second commandment in their catechisms and devotional literature, and goes directly to the third commandment, calling it the second commandment. So as to yet have ten commandments they divide the tenth into two commandments. By the omission of the second commandment they have made room for image and relic worship. There are no actual pictures of Christ, the virgin Mary, and surely not any of angels. Yet some people who call themselves Baptist will follow Rome to the extent that they bring into their house of worship one or more of these vain imaginations. I do not believe that Exodus 20:4 applies to baptistry scenes which preclude animated

creatures. A home is bound by this commandment, even as the church.

## John Didn't Do Any ..

(Continued from page three)

make the healing prophecies of their evangelist materialize. They have fed their own fantasies to the extent that they feel it is incumbent upon themselves to make these pretended healings come true. Under the right conditions, it is possible to produce a mental state which would cause an individual to respond to the suggestion of the speakers. When expectation reaches a certain ecstatic high, emotions cloud the judgment, and a skilled charismatic evangelist can manipulate his audience to a degree which borders hysteria. At this point, the subsequent results are not too difficult to predict. The evangelist actually becomes a psychological manipulator, ready to ascribe a supernatural cause to the relatively simple phenomena he has generated. Many charismatic followers are not so much deceived and beguiled as they are willing victims, and fellow collaborators of that healing hoax which is lining the pockets of an ever growing army of religious phildanderers! It is true, of course, that no denomination is completely free from crooks, cranks, and weirdos, but Pentacostalism appears to exert a great deal more than a gravitational influence upon individuals of this sort. The Pentacostalist seems to think that the value of a man's discipleship will be seen by his involvement with the miraculous. Most will brazenly state that when God Almighty sets His seal of approval on a preacher's ministry, he will be endowed with evidences of supernatural display.

In his article, "Healing for All," J. M. Mullens states emphatically that "healing of the body as well as the soul is provided for in the atonement of Jesus Christ, for Matthew quoting from Isaiah 53 declares, "Himself took our infirmities and bare our sickness." Jesus declared, "These signs shall follow them that believe: In my name shall they cast out devils; . . . they shall lay hands on the sick and they shall recover" (Mark 16:17-18). If the reader will carefully check the Scripture references to which Mr. Mullens has alluded in substantiation of his charismatic theory on healing, he will find that there has been a serious omission of content. "THEY SHALL SPEAK WITH NEW TONGUES, THEY SHALL TAKE UP SERPENTS: AND IF THEY DRINK ANY DEADLY THING, IT SHALL NOT HURT THEM." It is only reasonable to suppose that the faith of Mr. Mullens falls short of handling serpents and the drinking of deadly potions! Pentacostalism magnifies that instance where people were healed after having come in contact with handkerchiefs brought from the sick bed of the Apostle Paul while at the same time ignoring the fact that he was compelled to leave a co-worker behind who had been overcome by some malady of the body, "Erastus abode at Corinth: but Trophimus have I LEFT AT MILETUM SICK" (1 Tim. 4:20). The important question to ask in connection with trance healing is, WHO BENEFITS? We suspect that cold, hard dollars exert more than a passing interest on the proponents of trance healing!

### TRANCE TONGUES

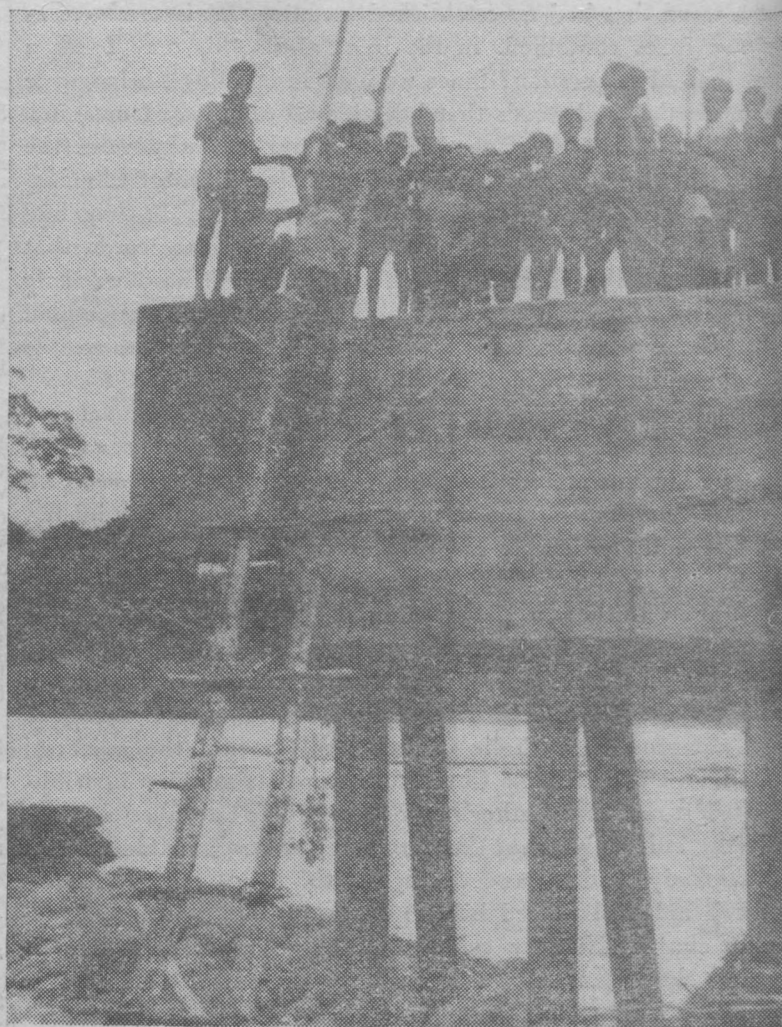
The major portion of the congregation was assembled to one side of the pulpit, arms raised, (Continued on page 5, column 1)

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## New Guinea Photo Story

Dear friends,

While at home in the earlier part of this year I wrote about making a trip down to the island of Bougainville, mainly for an ordination service of the two preachers that had been attending Bible School there for the past 3 years. I mentioned that I would be having some pictures of this trip and, while it has taken a long time to get these ready, I now have them and would like to share with you some of the scenes that I witnessed firsthand. Inasmuch as I have already written in detail about the trip, I will only mention briefly what each picture represents.



(1) You will recall that the day that I arrived on Bougainville and slept at Kieta, that there came a tropical downpour that night on the south end of the island where I was going, and when I arrived there the next morning I found the roads cut in many places and all the bridges washed away by flood waters. This picture shows the first place where I had to cross, where the water had taken the road away but had left the bridge standing. This is a large river and the bridge had been built high above the water, but at one end of the bridge the abutment gave way and the water took about 20 feet of the road away. From the bridge where you see the people standing, it was about 20 feet down to the water. I went down the makeshift ladder and then walked through the water to where the road was.



(2) After having waded through several smaller rivers we came to this one. The water had washed away a span of road about 150 yards wide. This river had several of these large conduits, as you see here, to let the water through and the road had been built over them. Here is what was left of one of them. Where you see the people standing is where the road is; the other side cannot be seen. This river was so swift that we had to form a human chain by holding hands to keep from being swept away when we walked across it.

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## John Didn't Do Any ..

(Continued from page four)

eyes turned heavenward, faces engaged in a tranquil look of mock ecstasy. It was the close of the evening service as a Baptist preacher stepped from a pew at the rear of this stylish Pentacostal church and made his way to the front. The minister of the assembly leaned forward in an inquiring manner, anxious to learn what had prompted this stranger to respond to the "altar call." The young man wasted no time in relating his reason for joining the crowd at the front. "I am a Baptist preacher," he began in a clearly audible voice, "And I have never witnessed anything quite like what is taking place here tonight." "Brethren, this brother is a Baptist preacher, and the Lord has spoken to him tonight." "The Lord is crossing all denominational lines with the gifts of tongues, and I want you to hear this man's testimony as to what God has shown him here." From all over the auditorium there came a response of "Amen," "Hallelujahs," and assorted "whoops."

The Baptist preacher raised his hands above his head, and the crowd hushed in silence as he began to speak. "I have never witnessed anything quite like I have evidenced here tonight." He closed his eyes as if in deep meditation, turned his face skyward, and the congregation seemed to be electrified with ecstasy as he began to speak in an "unknown tongue." (Unknown to this particular congregation, but easily recognizable to anyone who had taken a course in basic New Testament Greek grammar). "KAI APELESONTAI HOUTOI EIS KOLASIN AIONION OI DE DIKAIOI EIS ZOE AIONION."

"And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46) was the New Testament Greek Scripture which he quoted, but the charismatic audience judged it to be a tangible demonstration of a heavenly language poured out in their midst.

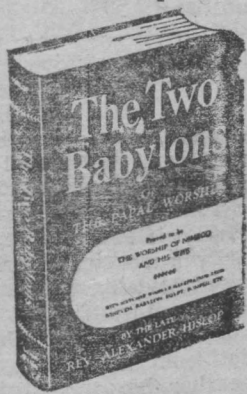
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pointed to an individual in the assembly and asked him to interpret what had been said, the results were not only enlightening, but flabbergasting. The "Interpreter" studiously avoided anything resembling an interpretation of the Scripture quoted, and became involved in a dolorous soliloquy about this being the outpouring of some mysterious power that would eventually engulf Baptists and all denominations worldwide.

Two things were painfully obvious. One, the Pentacostal minister had no knowledge of New Testament Greek; otherwise, he would not have needed the interpretation in the first place. Two, the interpreter was not only ignorant of the Greek New Testament, he was also deceiving the assembly by leading them to believe that he had been divinely inspired to interpret the Scripture quoted. His pretended interpretation of Matthew 25:46 was a cheap emotional sham; a cunning ploy to draw attention to his supposed abilities as an interpreter. He had not responded to the semantics of any language. He had not given a reasonable or valid interpretation of anything.

#### THE PURPOSE OF LANGUAGE

The aim and purpose of language in society is basic communication. The individual translates his feelings into a system of sound waves which the listener comprehends. In order for a hearer to understand what is being said it is necessary for him to retranslate these sounds into an experience known to himself. Simply because an individual induced by religious fervor can articulate a combination of sounds which resemble unknown language does not prove that God Almighty is blessing him with the ability to speak in a "heavenly language." The "Charismatic" begins his "Idiolalia experience" (invented language) by formulating several basic sounds and memorizing their rhythm to simulate sentence construction. The basic element in Pentacostal tongues is not language but emotion. The sentences produced are not constructed in such a way to allow for translation into any known language or family of languages. The "Tongues speaker" is actually passing sounds across his vocal chords and uttering syllables in much the same way that a musician improvises the notes on a scale or keyboard, emphasizing inflections of various tones governed by his own emotional desires and fervor. When hard-pressed, some "Charismatics" will admit that their "Tongues" are not necessary synonymous with normal language, and others are candid enough to acknowledge that it is much easier to speak in "Unknown tongues" than to speak in one's native language.

In normal language function the individual must think about the construction of his words and sentences before he can place his ideas into some form of communicative order, but in "trance tongues," there is no need for sentence construction since no facts or ideas are being communicated. Most people, if they are childish enough to discard their better judgment and social inhibitions, can simulate phrases which could be mistaken for "Mysterious tongues!" The manufacture of pseudo languages is a very lucrative fabrication which has financed the Pentacostal movement since its inception in the latter part of the nineteenth century.

The lopsided emphasis which Pentacostalism places on miraculous display has given rise to a doctrinal smorgasbord motivated by religious sentiment gone wild. Trance miracles and trance tongues demand no exercise of faith, and make mysteries out of simple facts which are better described as childish pretensions, substituting experience for the infallible Word of God.

#### MIRACLES NO INDICATION OF REGENERATION

Belief in the miraculous is no positive indication that an individual has been regenerated and converted to Christ, and it is necessary that a strong warning be issued in this regard to those who are laboring under self-deception

or the deluded ideas of an overzealous Pentacostal minister. It is a tragic mistake for an individual to seek proof of his regeneration in the number of "Miracles" he has witnessed. The only certain guide is obedience to the "faith which was once (for all time) delivered unto the saints" (Jude 3).

There are many who can accept the fact that Christ was a miracle worker without knowing anything of practical Christianity or regeneration truth. Nicodemus, a ruler of the Jews, graphically illustrates this for us in the third chapter of John's gospel when he asks our Lord, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" (John 3:4).

No doubt the graphic miracles and erudite teaching of our Lord has raised some pertinent questions in the deductive and inquisitive mind of this Jewish ruler, but still he was a confused Nicodemus. He could exercise a good measure of faith and confidence in the miraculous; but he needed more than signs from a miracle worker. He needed the Holy Spirit to impregnate the Word of God into his heart (Rom. 8:11). He needed to be born again. He needed a Saviour.

The antecedents of modern Pentacostalism are clearly in view in the second chapter of John where we read, "Now when He was in Jerusalem at the passover, in the feast day, they believed in His name when they SAW THE MIRACLES which He did, but Jesus did not commit Himself UNTO THEM, because He knew all men" (John 2:23-24). These people had a belief about miracles, NOT ABOUT REGENERATION. There is a vast difference between conviction and regeneration. The modern Pentacostal expectation that Christ would heal all and sundry does not appear to have been realized in all of the towns and villages which were privileged to experience His earthly ministry. Many of the crippled and dying in Bethlehem and Nazareth did not obtain what Pentacostalism says they should have obtained. In fact, there are many crippled, halt, maimed and emotionally disturbed (church members) who will never realize their expected healing this side of eternity.

#### TRANCE MIRACLES AND BIBLE PRECEDENT

The Charismatic movement cannot trace any of its ecstatic beliefs to the Christianity of the Bible. In the New Testament, as in the Old, the central figure is Jesus Christ, not the Holy Spirit. In the New Testament, the third Person of the Trinity is magnifying the greatness of the atoning Lamb. In the New Testament, the Holy Spirit does exactly what the Lamb said that He would do. "But (Continued on page 6, column 1)

#### Philadelphia Church

(Continued from Page Two)

name of "the city of God, which is new Jerusalem" inscribed upon him. This denotes the victorious believer is a citizen of the heavenly Jerusalem. He will live in a mansion in the Father's house of "many mansions" (John 14:1-3). The New Jerusalem is now in the Third Heaven. Paul called it in Galatians 4:26 the "Jerusalem which is above." This city is to come down from God out of Heaven after the 1,000-year reign of Christ on earth. It is described in great detail in Revelation chapter 21.

Then it is said that the name of Christ will be graven for ever on each one of this conquering band of heroes. Much is revealed of Christ in His names in the Bible. Much more will be revealed in His new name bestowed upon Him for His redeeming work (Phil. 2:9-11). Those who have labored in His name on earth will bear His name publicly for eternity. Then it will be manifest to all that the elect belong to Christ because they were redeemed by Him.

In the religious world there are so many professed Christians who want to make a name for themselves. They want church build-

## NEW GUINEA PHOTOS — (Continued)



(3) Here shows another place where only the abutment was left of one bridge. Coconut trees and other debris can be seen. At the far left of the picture is a Toyota 4-wheel drive vehicle waiting for the floodwaters to go down so it can go across. These vehicles are very rugged and, except where the water is so deep and/or swift that it would turn the vehicle over, they can go most anywhere.



(4 & 5) In these two pictures are at least two people that you have heard much about over the past several years. These two individuals that I speak of are Brother Isaac Uming and Brother Luke Tahing. The picture with 7 people in it is Brother Isaac Uming and part of his family. He has either two or three other children, one a school teacher and the others attending high school and not at home now. I first met Brother Uming in 1960 at Bulolo. We both left Bulolo about the same time with the promise to keep in contact. This led to him coming to the Southern Highlands, where I taught him for several



months and while here he was saved and baptized. He asked me when he left for home to come and help him get a Baptist work started there on Bougainville. Over the past 20 years I have spent many days with this brother. The next individual is Brother Luke Tahing and his family. Brother Luke spent about 7 years here in the highlands of New Guinea helping me as a missionary. Brother Luke and I have spent much time together out on mission patrol, sleeping in the same tent. One night when we were out in the rugged Poguaia area we made the mistake of setting our tent under a tree. That night it poured rain and the tree became so soaked with water that one of the large limbs gave way and fell right across our tent. Neither of us were hurt, but I had to have Luke get the limb off my bed before I could get out of my sleeping bag. Both of these brethren and their families mean much to me. While in the highlands Luke took a wife, a native of the Southern Highlands.

Next week we will have a few more pictures for you of this trip.

ings and Bible college buildings named after them. It seems that they are like Absalom of old. They want a name on earth; they want the praise of men while they live as a pilgrim in this world. How much better it would be for them to be more concerned about obtaining the name of God, the name of the New Jerusalem and the new name of Christ. How far superior to have a pillar with your name on it in the New Jerusalem than an earthly pillar with your name upon it in this perishing world.

There is a day coming when Christ will give us some everlast-

ing names. It is said that one time the people made much over the name of George Whitefield. They wanted him to have some great memorial on earth. He told them: "Let the name of George Whitefield be forgotten, but let the name of Christ be remembered forever."

"He that hath an ear, let him hear what the Spirit saith unto the churches."

THE BAPTIST EXAMINER

DECEMBER 15, 1979

PAGE FIVE



## John Didn't Do Any . .

(Continued from page 5)

when the Comforter is come, whom I will send unto you from the Father, HE SHALL TESTIFY OF ME" (John 15:26). The Bible teaches that the Holy Spirit does not testify of Himself, rather He testifies of God's Christ. The Holy Spirit will never magnify His own ministry above the ministry of Jesus Christ. The Bible teaches that the Holy Spirit emphasizes the objectivity of the Living Word, not the subjectivity of emotional sham and ecstatic religious claptrap. An accepted religious experience which is not sustained by God's word signifies that the individual is disobedient to that Word and reluctant to believe its precepts.

The charismatic development of the ministry of the Holy Spirit is not a true interpretation of Christ's teachings. Pentecostalism emphasizes doctrine which is not sustained by Biblical hermeneutics. The truth of the matter is that Jesus Christ did not say as much about the ministry of the Holy Spirit as the Pentecostalist would have desired.

### PASSIONATE ECSTASIES — NO SUBSTITUTE FOR SOUND DOCTRINE

Much of what is being practiced by the "Healing Movement" is mechanically produced and finds a ready market among those adherents who show greater interest in mind cure techniques and deeper life than the atoning blood of Christ. It cannot be over-emphasized that emotional experience will never replace sound doctrine. Those emotions, passions and experiences which are lacking in scriptural support led to a religious outlook motivated by fanatical excess. We recognize, of course, that a scriptural theology will find expression in the emotions but we must emphasize a theology which controls the emotion rather than emotions which control the theology. Emotions are never to be made the guiding factor in Bible doctrine. Experience can and invariably does, change from day to day, but the Word of God abideth forever. Being filled with the Holy Spirit of God does not necessarily bear any relationship to your physical condition. Some of God's choicest saints have spent their lives in physical suffering.

It is nothing short of slanderous cruelty to state that a child of God is suffering because of personal sin or lack of faith. An individual could be paralyzed from the neck down and still be filled with the Holy Spirit. If we interpret Bible doctrine by our own ecstatic experience, we can expect theatrical results. The over-emphasis of the emotional aspects of the Christian life leads Christians to be religious introverts. The speculative philosophy of the healing movement has spread a colloquial psychology which has become a curse to America. All across our nation, religious phylanderers have discovered that Pentecostal evangelism is a most effective means

of influencing audiences to part with hard earned cash. In many instances, unwary devotees of the "healing racket" have become so intoxicated by magnetic personality and emotional experience that they are incapable of raising the slightest doubt as to the integrity of the evangelist.

When God Almighty decides to perform a miracle, He will do so without the amateurish mockery of a carnival atmosphere. He will perform that miracle with dignity, authority, and above all, sovereignty. He will have no need of advertisements in the local press, neither will He secure radio time to beg for financial support. Since instruction and miracles can come from a source other than God, it is incumbent upon each of us to determine the origin of the teachings we receive. What doctrine is being taught? Is that doctrine in complete harmony with Scriptures?

In his declaration of the "Lamb of God", John the Baptist was pointing to the supreme miracle of time and eternity, for in Him (Jesus Christ), dwelleth all of the fulness of the Godhead bodily (Col. 2:9).

When we feel that we have exhausted the evidence concerning miracles, it will be well for us to remember that "John did no miracle."

## King James Version

(Continued from page one)

only to the extent that they accurately represent the autographs.

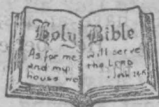
The second usage describes the activity of God with regard to the human authors, as stated in 2 Peter 1:21. Though the word "inspiration" does not occur in this passage, the idea is clearly present that the human authors did not possess any unusual genius but were "moved" by the Holy Spirit. When we speak of the apostles as writing "under the inspiration of the Holy Spirit," it is in this special sense that the term is used.

### RELIABLE COPIES

Sometimes it is argued that if inspiration applies only to the autographs, and if the autographs are now lost, then it is a meaningless doctrine and of no importance today. The argument is without value, however, because there are in existence thousands of copies of the inspired originals, and the substantial agreement among the copies is clear indication that the true text has been preserved.

There is in the National Archives Building in Washington, D.C., the original document of the United States Constitution. It is a valuable national treasure and is carefully guarded. Thousands view it every year. Yet if the original should be stolen or destroyed, the government would not collapse, for there are sufficient copies in existence to demonstrate what the original document said. In the same way the thousands of Biblical manuscripts in existence have preserved the contents of the autographs beyond any reasonable doubt.

## IS "THAT" IN THE BIBLE?



Question:

**WHO WAS THE FIRST DRUNKARD AND HOW LONG DID HE LIVE?**

Answer: Noah, 950 years, Genesis 9:20, 21, 29.—"And Noah . . . was drunken; . . . And all the days of Noah were nine hundred and fifty years: . . ."

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The history of the Bible, from the autographs in Hebrew (O.T.) and Greek (N.T.) to the English translations which we use today, is a fascinating story. Because the books of the Bible were all written hundreds of years (in some cases, thousands) before the invention of the printing press, all copies had to be made by hand. These books were treasured by God's people, and were handled and copied with special care. At various times translations were

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made from the Hebrew and Greek into such language as Latin, Coptic, and Syriac. Yet in spite of every precaution, variations (most of them very slight) did occur in these handmade copies. As the result of such human errors no two manuscripts containing a major portion of the Scripture are exactly alike.

### THE TEXTUS RECEPTUS

Manuscripts continued to be transmitted by handcopying from the first to the sixteenth century. The first Greek New Testaments to be printed were the editions of Erasmus (A.D. 1516) and the Complutensian Polygot (A.D. 1522). These editions were based on the kind of text which was commonly available in the Middle Ages, and scholars refer to it as the Textus Receptus. The Textus Receptus or "TR" is not a manuscript at all, but a type of text which is found in the majority of manuscripts, most of them relatively late. The printed Old Testament text was based on the text of the Masoretes, who were Jewish scholars during the sixth to the ninth centuries A.D. Until the discovery of the Dead Sea Scrolls in 1947, this was the oldest Hebrew source for the text of the Old Testament.

### OTHER SOURCES

From the eighteenth century until the present, however, scholars have devoted themselves strenuously to the study of the text, and many new manuscripts have come to light. Some New Testament manuscripts have been recovered which date from third or fourth centuries A.D. A few scraps are even dated in the second century. In 1947, the world was electrified by the discovery of the Dead Sea Scrolls which provided Old Testament Hebrew manuscripts one thousand years older than any currently possessed.

The Masoretic text is still the basic text of the Old Testament (the Dead Sea Scrolls do not con-

## The Lord's Church

(Continued from Page Three)

past twelve hundred years, they would swarm in greater numbers than all reformers. "This Catholic writer admits that Baptists had been in existence since 345 A.D., but during the last few decades the old devil has blinded their eyes to the truth of history. So now they tell us that Baptists came out of the Church of England in the sixteenth century. The old devil did not tell our mother Eve a greater lie than that one in the Garden of Eden.

When Martin Luther founded his church five years before old King Henry VIII declared himself to be the head of the Church of England, the pope agreed to allow Luther's church to exist unmolested provided he would join with the Catholics in persecuting the Baptists who at that time were called Anabaptists. "Ana" means again. When a Catholic was saved and joined a Baptist church he was baptized again. So they were called Anabaptists, or rebaptizers. Any truthful historian has to admit that the people called Baptists have been in existence since the days of Christ's earthly ministry.

It is so true that the thing called the Catholic Church today is the oldest religious institution in the world. It was founded at Babylon by Noah's great grandson, Nimrod. It was known as Babylonian Mysticism. When the Babylonian Empire fell to the Medes and Persians in 538 B.C. the Babylonian Mysticism headquarters was moved from Babylon to Pergamus. In 63 B.C. Julius Caesar was elected pontifex maximus. That was the title held by the high priest of Babylonian Mysticism. So now Julius Caesar was not only the first Roman Emperor, but was also the high priest of Babylonian Mysticism. Every emperor that followed Julius Caesar wore this title until Theodosius became emperor in 346 A.D. He refused to accept this title. So it was conferred upon the bishop of Rome who was the head of the Pergamus type church until 606 when the Catholic Church had its beginning when Phocas, the cut-throat emperor of Rome, declared Boniface III to be the universal head of all Christendom. Thus Boniface III was the first pope of the Catholic Church. This thing called the Catholic Church had never been thought of until old Phocas declared Boniface III to be the head of the universal, or Catholic Church.

After Theodosius refused to accept the title of pontifex maximus it was conferred upon the bishop of Rome, but when the bishop of Rome became the pope of Rome in 606 this lovely title was conferred upon the pope. So today, Pope John Paul II has as his formal title, pontifex maximus (The American Peoples Encyclopedia, page 1027), which means he is head of the old Babylonian Mysticism as well as head of the Catholic Church. They are really one and the same thing. When we come to see all this we are made to see what a marvelous job old Satan has done blinding the eyes of even many of our Lord's precious saints.

It is strange that the great majority of Baptists in our day want to contend that Matthew 16:18 teaches a universal church. But we must remember that neither Jesus Christ, nor His disciples, ever used the word "church." That word had never even

(Continued on page 8, columns 4, 5)

tain the entire Old Testament), vast majority of manuscripts (variously estimated as 80-90 percent). It is this text which was most readily available to the King James translators and formed the basis of the 1611 version, though in a few cases the King James Version varies from the Textus Receptus. Even though the bulk of our manuscripts fall into the Byzantine Family, they are not our earliest ones. No extent Greek manuscript from the fourth century or earlier has this kind of text (although individual readings may coincide with it). To argue as some do that God would not have left the church with a less than perfect text from the fifth century on is to misunderstand the workings of God's providence in preserving the text. As a matter of fact, there are divergences even among manuscripts of the Byzantine type. Furthermore, what about God's providence during the first four centuries? God in His preserving work did protect His Word, in spite of human frailty in transcription.

### WHICH TEXT-TYPE IS MOST RELIABLE?

Some of the text-types have not been agreed upon by scholars generally (for example, the Caesarean text has been identified chiefly in Mark, but not in the rest of the New Testament). However, three of them are sufficiently distinct to allow thorough study. The Western text, although apparently very old is characterized by the widest variation from the majority of manuscripts, and suggests considerable scribal freedom in the handling of the text. Most scholars (regardless of their theological views) have relegated the Western text to a subordinate place, although recognizing that in isolated instances its variants could be the true reading.

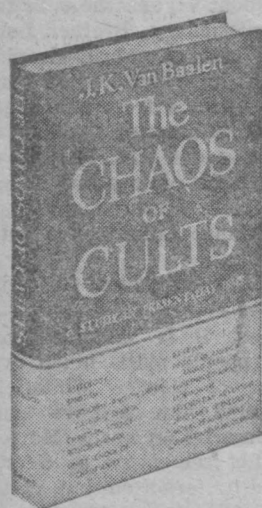
### THE BYZANTINE TEXT FAMILY

The Byzantine text (called Syrian by Westcott and Hort, and the Majority Text by some today) is the sort of text found in the

(Continued on page 8, column 1)

### THE ALEXANDRIAN TEXT FAMILY

The Alexandrian (or Egyptian or "Neutral") text is found in far fewer manuscripts than the Byzantine, but they are the oldest ones we possess (that is, closest to the autographs). The papyrus discoveries in recent decades support this kind of text. It formed the basis of the American Standard Version (1901), and most of the newer versions today. This text has commended itself to scholars because



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THE BAPTIST EXAMINER

DECEMBER 15, 1979

PAGE SIX



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

LEEDS, England—Lord Moynihan, president of the Royal College of Surgeons, showed photographic slides of the heart of the Egyptian pharaoh who oppressed the ancient Israelites. The slides demonstrated, he said, that the monarch died of atheroma, a disease making the heart rigid and inelastic. Thus is proven, he said, the Biblical statement, "And the Lord hardened the heart of Pharaoh."

This discovery was first made and printed on October 25, 1929. (THE COMMERCIAL APPEAL, 10-79).

On October 23rd, Allen Hunter listened to Madalyn Murray O'Hair address the newly founded chapter of American Atheists in Albuquerque, New Mexico. Sitting in the front row, Hunter suddenly opened a briefcase, removed a chocolate pie, and hit Mrs. O'Hair in the face with it. This, after the speaker had ordered all Christians to leave the room. Said Hunter of the incident: "She got the Supreme Court to outlaw prayer in public schools, while I was a little kid in school. I really got mad at her back then" (THE REVIEW OF THE NEWS, 11-14-79).

Churches in Czechoslovakia have been hard hit by government harassment in recent months. A number of Catholic priests and laymen have been jailed, leaders in other church bodies are being persecuted, and the government is waging a propaganda war extolling atheism through seminars and written materials (DOOR OF HOPE, 11-79).

The World Council of Churches may claim credit as much as anyone else for the elimination of President Park of South Korea. The Communists' use of religion, the WCC on the highest level, the National Council of Churches in the U.S.A., the United Methodist Church and the United Presbyterian Church under the leadership of William P. Thompson receive the honors of ridding Korea of their hateful dictator (CHRISTIAN BEACON, 11-8-79).

The United Methodist agency largely responsible for setting the denomination's social principles will ask the 1980 General Conference to delete from its Social Creed any reference to homosexuality as being "incompatible with Christian teaching" (NASHVILLE BANNER, 10-16-79).

HAIFA—Egyptian scientist Dr. Hussein Fawzy, who is giving a series of lectures at Haifa University, told a press conference here that "Egyptians are awaking to the fact that they are not Arabs."

"The Pharaohs were not Arabs," he explained. "Neither were the Egyptian people. We feel the Arabs are our brothers and

would very much like to have them feeling the same towards us. But there is a difference" (THE JERUSALEM POST, 11-4-79).

The Seventh U.S. Circuit Court of Appeals in Chicago ruled in August that a kindergarten teacher who refused to teach the Pledge of Allegiance on religious grounds was properly fired. Joethelia Palmer, a Jehovah's Witness, said she told the principal she could not teach any subject concerning patriotic matters. At that time she was told her religious objections would be accommodated, but she was eventually fired anyway. A federal court in 1977 supported her dismissal in the first trial. The appeals court ruled that she had no constitutional right to require others to submit to her views (CHURCH & STATE, 10-79).

LONDON, (EP)—England's most ambitious and imaginative scheme of church unity took another step forward with the announcement here that the Churches' Council for Covenanting (CCC) had drawn up a draft covenant for unity among five major British churches.

It was announced that the CCC would increase its meetings in order to have a final draft ready by next May, in time for the summer sessions of the member-churches' governing bodies. The churches involved are the Church of England, the Methodist Church, the Churches of Christ, the United Reform Church and the Moravian Church.

KANSAS CITY, Mo. (EP)—A member of a national coalition of Conservative Christians said in an interview here that Presidential candidate Ronald Reagan is one of the group's "early favorites."

The conservatives have joined forces to support the Presidential candidate they feel is most sympathetic to Christian causes, according to Cecil Todd, founder of the Revival Fires Ministry of Joplin, Mo. "We believe we have the biggest bloc of votes," he said. "Sixty million Americans claim to be born-again, and 130 million claim to watch religious programs on a regular basis."

Others in the national coalition include Baptist leaders Jerry Falwell and W. A. Criswell, television personalities Pat Robertson and Jim Bakker and Campus Crusader for Christ leader Bill Bright. The group plans to "look at all the Presidential candidates."

Todd said Reagan promised to give Christians proportionate representation on his staff if elected, making the promise at a meeting with about 50 Christian businessmen in Los Angeles. The group pledged the former Californian \$450,000 for his campaign. Todd said Reagan "is the candidate most in tune with the religious community," citing Mr. Reagan's support for voluntary prayer in

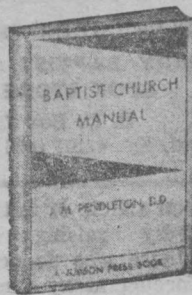
public schools and less government regulation in Christian day schools and service camps.

"Reagan is not using born-again language," Todd said, "but (President Jimmy) Carter used it and abused it. We are thankful for Mr. Carter's faith, but he doesn't have an inspirational leadership. He believes so strongly in the separation of church and state that it is contrary to what the Christian majority would believe."

Mr. Todd said that soon after Mr. Carter's election, Mr. Carter was given a list of Christians qualified to serve in positions of leadership in the government, but not one was appointed.

CINCINNATI (EP)—Differences over the authority of Scripture, not only newly assertive women, be-devil United Presbyterians today, the elected head of the 2.5-million-member denomination said during a recent Cincinnati visit. "Women's ordination is the issue that's

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on the surface but that's not the issue," moderator Howard L. Rice explained.

Presbyterians never have resolved their "fundamentalist-modernist" differences over the authority of the Bible, he added. "The women's issue is a piece of that." And both sides cite Scripture to establish their righteousness in an age when so few Presbyterians read the Bible they cannot sort out rival claims, Rice continued.

Foes of Women's ordination "tend also to be people who hold a pretty literalistic view of Scripture," Rice said. Women's advocates respond, saying biblical admonitions against female leadership represent first century realities but never were meant to bind churches in more open societies. This polarization is exacerbated by the clergy and have convinced lay Presbyterians they no longer can read and understand the Bible themselves, the minister educator said.

PHILADELPHIA (EP) — A group of "Concerned United Presbyterians" threatens to leave the denomination unless an exception is made to a new Church law requiring female representation in the elder and deacon lay positions of every congregation.

At a meeting held in the Tenth Presbyterian Church here, the group passed a resolution demanding "relief" for "those whose consciences cannot approve the ordination of women." Otherwise, they vowed to withdraw, "believing we have been ejected."

The dissenters have set an unofficial deadline for the General Assembly meeting next May, after which they will disperse to other Presbyterian denominations such as the evangelical Presbyterian Church in America, unless visible progress is made. "The unanimity

is on the other side," said James Boice, pastor of Tenth Presbyterian and a member of the dissenters' steering committee. "It's the Church that's pushing us out on that point."

Overture L, as the new provision is called, was added to the Book of Order regulations at the General Assembly last May, after being approved by a majority of the 152 presbyteries in the country. But the bitterness stretches back to 1974 when the Church's Permanent Judicial Commission denied ordination to clergy candidate Wynn Kenyon who said his conscience, based on a biblical understanding, would not permit him to ordain women. The Church has permitted, but not required the ordination of women to lay positions since 1930. Women have been ordained into the clergy since 1956.

LOS ANGELES (EP) — Elder Georgi Vins, a Baptist minister released from Soviet imprisonment last spring in a dramatic U.S.-U.S.S.R. prisoner exchange, told a Baptist meeting here that unregistered Baptist groups in the Soviet Union have published 500,000 pieces of religious literature in the last 10 years.

Mr. Vins said unregistered, thereby illegal, Baptist churches number about 2,000. Their printing presses have turned out Christian material in Russian, Ukrainian and many other languages spoken in the Soviet Union, he said.

"The best years of my life were spent in prison because I could speak freely to people there about Christ and His Gospel," Mr. Vins told 1,600 American Baptists at a Pacific Southwest regional conference at Forest Lawn Memorial Park, Hollywood Hills.

### The Duty Of Prayer

(Continued from page one)

Him and seek blessings at His hands. In His first discourse to the disciples, commonly called the Sermon on the Mount, we find Christ saying not a little on the subject of prayer: He ever maintained God's rights. "Ask," He said, "and it shall be given unto you." "Pray ye therefore the Lord of the harvest" (Matt. 9:38). "Watch and pray lest ye enter into temptation" (Matt. 26:41) was His word to Peter. The same teaching is found in the Epistles; prayer is there enjoined both by example and by precept. "Continue instant in prayer," is found in Romans 12 side by side with "Be not conformed to this world," and "Owe no man anything." So "pray without ceasing" (I Thess. 5:17) is as much a command as "Quench not the Spirit" in the next verse. Let us now endeavor to show the force of the "ought" in our text.

First, men ought always to pray, because prayer is God's due. This, because of the relations which He sustains to His children. God is our Creator. As such His claims upon us are absolute and universal. Prayer is the acknowledgment of our creaturehood. It is right that we should own our Maker's supremacy, bow before His high sovereignty, take our proper place before Him. It is meet that we should acknowledge our dependency, own that we are in-

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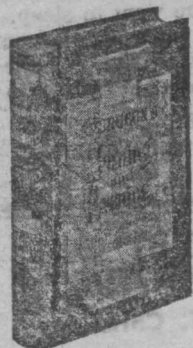
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sufficient of ourselves, and confess our deep need. Prayerlessness is the spirit of independency: it is refusal to admit our helplessness; it is the denial of our creaturehood.

God is our King (I Tim. 1:17). It is proper for the subjects of an earthly king to pay homage, to spread their petitions before him, and when they have offended, to sue for his clemency. How much more should the subjects of the King of kings do so! Prayerlessness is a despising of the Ruler of the universe; it is refusing to pay Him homage, consult His will, seek His help. Prayerlessness is a slighting of the throne of the most High; it is a species of insubordination.

God is our Benefactor. Every good and every perfect gift is from above, and cometh down from the Father of lights. Every privilege we enjoy, every blessing that is ours, we owe to His goodness. Now a proper recognition of this is due from us. The least we can do is to own His beneficence, and thank Him for His favours. If you sent a valuable gift to a friend who received it, but made no acknowledgment, you would be grieved. Yet how often we treat God thus! Prayerlessness is base ingratitude.

God is our Father. It is proper that children should honour and respect their parents; when in need, it is right that they should make known their requests to them. Now, Christians are the children of God; therefore, it is fitting that they should seek His face, (Continued on page 8, column 3)



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## King James Version

(Continued from page six)  
of the age of the manuscripts in which it is found, and the intrinsic merits of its readings.

Defenders of the Byzantine text often point to the fact that the dry climate of Egypt has preserved these manuscripts, and if we had equally ancient manuscripts from other areas they might well support the Byzantine text-type. It is also pointed out that a late manuscript could have been copied from a very early one. While this conceivably could be true, the fact remains that the Alexandrian-type manuscripts are the earliest ones we have. On the basis, then, of the evidence we possess (not upon speculation of "ifs"), the Alexandrian text has claimed the support of most scholars (evangelical as well as liberal, with exceptions, of course, in both groups).

One common objection raised by Textus Receptus defenders is that the Alexandrian Family deletes or at least weakens the deity of Christ. It is noted, for example that in a relatively few cases the names "Christ" and "Lord" are omitted when referring to Jesus. Yet these same manuscripts include the names "Christ" or "Lord" hundreds of times in other places. If these were really deletions from the true text (rather than additions to the Byzantine text—an equally plausible possibil-

ity), the attempt to delete the doctrines of the deity of Christ from the text was a total failure, for this truth is still abundantly clear in all manuscripts of the Alexandrian text.

Furthermore, the deity of Christ is expressed more strongly in numerous passages of the Alexandrian text than it is in the Textus Receptus. For example, John 1:18 calls Jesus "only begotten Son." 2 Peter 1:1 refers to Him as "our God and Saviour Jesus Christ" (rather than "God and our Saviour," which could imply separate persons). The objection is more superficial than substantive. The most consistent user of the Alexandrian text in ancient times was Athanasius, well known for his strong defense of the deity of Christ against the heresy of Arianism.

### WHAT IS THE VALUE OF THE KING JAMES VERSION

In summation, the King James Version is a fine and readable version. It is "inspired," however, only to the extent that it conveys the meaning of the autographs, just as any other translation. In general it does this very well. But it is not perfect. Two problems must be noted. (1) There are some poor or erroneous translations. Word usage has changed since 1611. Furthermore, there are some translations which rest on exceedingly poor manuscript authority. One example is 1 John 5:7b-8a, for which there is no Greek manu-

script evidence at all earlier than the fifteenth century. (2) The King James Version is becoming less and less intelligible to young Americans (whether we like it or not), and if its archaic expressions do not speak meaningfully to them, to that extent it is failing to communicate God's inspired revelation.

### ESSENTIAL AGREEMENT

It needs to be remembered that the differences between the Alexandrian and Byzantine text-types are not nearly as great as might be supposed. If one could remove the old English style from the King James Version so that the comparison would be fairer, the differences between these text-types could be seen by noting the differences between the King James Version and the American Standard Version. The Gospel is crystal clear in either version. It is regrettable that an issue is being made over this matter in evangelical circles, especially when some extremists are making one's attitude toward the King James

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Version an article of faith, and unwarrantedly raising suspicions against those who do not. The issue is forcing many Christians to make a choice when they lack the necessary knowledge and skill to do so. How much better it would be to thank God that His Word has been preserved intact throughout the centuries, and that the wealth of manuscripts assures us that none of the words have been lost. In a few cases we may not be certain which of several variants is the original, but the problem is an "embarrassment of riches," not of loss.

—CENTRAL BIBLE QUARTERLY

## The Duty Of Prayer

(Continued from page 7)

ask His counsel, desire His blessing. Not to do so is to ignore His Fatherhood and grieve His Spirit. Prayerlessness betrays a lack of filial respect and evidences the coldness of our hearts. Yet, "Men ought always to pray."

Second, we ought to pray, because God is the Hearer and Answerer of prayer. Even though He were to pay no attention to our petitions, it would still be our bounden duty to supplicate Him. But He deigns to listen. What condescension! What a mercy that His ear is open to our cries! And what a marvel that we are so unwilling to come to His throne of grace!

Both the Old and New Testaments mention many answers to prayer. They are recorded for our inspiration. It was in answer to the prayer of Abraham that God delivered Lot from Sodom. It was in answer to the prayer of Jacob that God subdued Esau's enmity. It was in answer to Moses' prayer that God delivered Israel at the Red Sea, and gave them victory over the Amalekites in the Wilderness. In answer to prayer Samuel was given to Hannah; the Philistines were smitten (1 Sam. 7:8-11); Solomon obtained wisdom; Elijah shut up Heaven that it rained not for three and a half years. It was in answer to prayer the Holy Spirit was poured out on the day of Pentecost. In view of such encouragements, verily, "Men ought always to pray."

Third, because prayerlessness is sin! While honest souls will acknowledge their deficiency, that they devote far less time to this holy exercise than they should, few realize the wickedness of a prayerless life. The general tendency today is to excuse it; to regard it as an infirmity; or, worse still, to attribute it to the unwillingness of the Holy Spirit to move them.

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## The Lord's Church

(Continued from Page Six)

been dreamed of in those days. Of course, our omniscient Lord knew this word would show up many hundreds of years later. But His disciples never so much as thought of such a word. Our Lord and His disciples used the word ECCLESIA. In fact, our Lord used this word twenty-two times in Matthew and in Revelation. Every time He used it in Revelation it is either a plural noun, or a singular noun located at some definite place. There is absolutely no way any sane person can argue a universal thing of any sort from His use of this word in Revelation. In Matthew 18:17 He says, "Tell it unto the church: but if he neglect to hear the church . . ." There is just no way that you can tell something to a church if its ears are in Japan, and its mouth in America. Anyone with just a little horse sense will be forced to say the ECCLESIA in Matthew 18:17 has to be a local thing. That leaves only Matthew 16:18 that by the English translation does not show that it is local. But it is the same identical word as the one our Lord used in the other twenty-one places. Since He did not say that He meant something other than an assembly in this verse, you and I would be utterly foolish to try to make it mean a universal something. He used the word ECCLESIA here in this verse just as He did in all the other places. The word ECCLESIA means an assembly, or a congregation anywhere and everywhere we see it, and nothing else.

There is a tricky translation in Hebrews 12:23 where ECCLESIA and PANEGURIS are made to mean the same thing. To my way of seeing it, that is an impossibility. Even if I were to see this double expression in the Textus Receptus I would still have my doubts about it having been in the original manuscript. It just seems to be contrary to all rules of grammar. When that general assembly (PANEGURIS) shows up, the Lord's churches will have ceased to be. His church is a heavenly institution with an earthly mission. This world is the only place that missions can be performed. So when the saints are all raptured His churches will cease to be, because there will be no members left behind to perform that earthly mission.

(Continued next week)

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**GIVE US READERS  
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THE BAPTIST EXAMINER  
DECEMBER 15, 1979  
PAGE EIGHT

The deep guilt of prayerlessness is little realized.

Consider what God has done for you, fellow-Christian. He so loved thee as to give His Son to die for thee; thou hast been redeemed at the cost of bloodshedding! He has begotten you by His Spirit, recreated you in His image, and given you a place in His family. He has rent the veil and made a way into the Holiest. He bids you draw near and hold converse with Him, especially to experience the joy and blessedness of fellowship with Him.

How have you requited Him? What use art thou making of this inestimable privilege? Do you prefer the excuse of lack of time? We make time for whatever really interests us! If a friend, whom you have not seen for a long time, comes from a distance and visits you, every thing is put to one side. Why? Because you are anxious to converse with him. But He who deigns to call us His "friends" is neglected!

Consider what this reveals. What a reproach it is to God! It indicates that our hearts enjoy not His presence. Oh, what a dishonor to the Father to say I cannot find time for fellowship with Him! How it demonstrates that our life is dominated by "the flesh!" What

need has each of us to get down on our knees, confess to God this sin of prayerlessness, and earnestly seek His forgiveness. Entreat Him to subdue the workings of the flesh; ask Him to fill you with His Spirit, to give you a heart and will to heed our text, "Men ought always to pray."

Fourth, because prayerlessness means a deficient spiritual life. Prayerlessness makes Scripture-reading dull and unprofitable. The Bible is an unique Book, and it makes unique demands upon its readers. It utters God's voice, and it calls for a trained spiritual ear to recognize it. Prayer gives the needed preparation. Again; prayerlessness prevents growth in grace. The same principle holds good in the spiritual realm as in the natural; we cannot be healthy without exercise; and prayer is ordained of God to call into exercise all the faculties of the new man. Finally, prayerlessness is the certain precursor of backsliding. It was at this point that poor Peter failed: instead of praying in the Garden, he went to sleep. The sad sequel is recorded for our learning and warning. For these reasons "Men ought always to pray."

STUDIES IN THE SCRIPTURES, Vol. XII, No. 4, April 1928).



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