

## THE ECCLESIOLOGY OF THE INSPIRED LIBRARY

The Corinthian Epistles are the Inspired Ecclesiology of the New Testament, just as its Pastoral Epistles are its Inspired Pastoral Theology. This Ecclesiology is the Doctrine of the Churches in relation to their ministers; that Pastoral Theology is the Doctrine of the Ministers in relation to the churches. And both treat of the joint problems and mission of the leaders and the led.

The two Corinthian Epistles ought to have joint study, even as they were originally studied. You don't take a two volume classic on any subject and stop with only the first volume. The First Epistle majors on all kinds of problems of a typically gifted and varied church. The New Testament, here as elsewhere, is a book of principles, revealed in concrete cases. And the principles of church life, laid down in this inspired Ecclesiology, will apply to most any kind of a problem arising in the life of the churches. You, as pastor, don't have to apply literally, in the W.M.U. meetings, the "holy kiss" commanded in I Cor. 16:20 and II Cor. 13:12. This ancient principle expresses itself in modern ways of cordiality. My 54 years of active ministry, on three continents and in countless churches of many countries, has fully convinced me that practically all problems of modern church life are solved, under the Spirit, by the principles he laid down in the Corinthian Epistles. Now II Cor. supplements and fulfils I Cor., in its teaching, especially along two lines. One is the ministry of the churches itself. So much so, that Dr. A. T. Robertson gave us the very name of his exposition of II Cor. the title: "THE GLORY OF THE MINISTRY," in its proper church setting, of course. And II Cor. gives also the wider aspects of the life of organized Christianity, in the common tasks of the cooperation of the churches, undertaken and carried out through "the messengers of the churches, the glory of Christ," which is one of the great formative and normative Scriptures, extending to the remotest regions of common life and endeavor. These long twenty centuries of Christian history have shown us no greater glory of Christ, in collective life and achievement, than we constantly see in this very thing, and on an ever enlarging scale.

The word CHURCH occurs in the Corinthian Epistles 31 times, in I Cor. 22 times and in II Cor. 9 times. And, of these uses, 14 times the word is in the plural, CHURCHES, besides one phrase, "every church." Always it has its inalienable meaning of

**congregation** as in every use of the term in the New Testament, from Matthew to Revelation, all of the 111 times the word is used in the New Testament, including, of course, the 35 times it is used in the plural. Perhaps the most dastardly of all apostasies from the New Testament, throughout all ages, is precisely the sinful departure from the congregational meaning and use of the inspired word CHURCH which is found throughout the New Testament. That apostasy grew into the whole of Romanism, its additions of priestcraft, idolatry, sacramentalism, union of "Church" (?) and State, and a false gospel, additions to the original revealed Christianity of the New Testament, with the corresponding denial and subtractions of almost all New Testament truths, by the haughty dogmas which gave ecclesiastical witness to this vast apostasy. The study of I Cor. ought to draw us back, with horror and shame, from all thought of following in this major apostasy of the ages, or from any compromise with it or any silencing of our faithful witness against this supreme wickedness!

The first Christian century was a Baptist century. That is the church perpetuity that interests me, our fidelity to the revealed will of God in the life of New Testament churches, as the only revealed Christianity that we recognize and seek to proclaim and practice. That inspired Christianity of Word and Spirit involves: (1) a Christianity according to the Spirit's historic revelation, according to the Word of God, and not according to the tradition of men in medieval or modern creeds or doctrines; (2) a gospel of substitution, by a sin-bearing Savior, giving to the believer on him atonement and once for all redemption on Calvary, not a false gospel of "Do and live"; (3) salvation by grace, "NOT OF WORKS" — three little words from heaven that in themselves alone annul forever all the Catholicisms of Romish, Greekish or Orientalish sects which falsely style themselves "Catholic," — a salvation through repentance and faith, in the Bible's anti-Campbellite order of these terms, vital elements of a genuine experience of grace, salvation once for all and forever and coming to our hearts before baptism; (4) the baptism of already saved people, in apostolic symbolism and into the fellowship of already saved and baptized people, in New Testament churches, a baptism that is always immersion, but not all immersions, being rather only a special kind of immersion, of a specially qualified



people, into the fellowship of a New Testament church and by its authorization and an authorized officer; (5) such churches being congregational in nature and self-government, cooperating in their fellowship and work with churches of like faith and order, each church being autonomous in all relationships with any other organized Christianity; (6) such churches being led by church chosen and Spirit called and led pastors, also called in the Inspired Word elders (presbyters) and bishops, no presbyter being less than a pastor, no bishop being more than a pastor, these churches also using general ministers of equal order, called evangelists and missionaries and teachers, in their cooperative life, every other kind of so-called "BISHOP" being a fraud and utter apostasy; (7) a second officer in the churches, called a deacon, who is a layman, not a budding priest, as in Catholic and Episcopalian apostasy; (8) all New Testament churches having the further beautiful symbol of the Lord's Supper, not a sacrament, not a pagan Mass in idolatry of the bread and wine, blasphemously styled the very blood and deity of Jesus Christ, not any expression of sickly sentimentalism and indifference to the commands of Jesus, not any anarchistic Brethrenism, but the intelligent obedience to this very Corinthian body of doctrine about this ordinance, the Bible's classic narrative and interpretation thereof; (9) a vigorous, loving, wholesome church discipline, as commanded by Jesus (Math. XVIII) and richly unfolded by the Holy Spirit in these Corinthian Epistles, which will help keep the churches holy; (10) and public congregating of the body on the Lord's day, to hear the Word preached and taught and applied to daily life, with the other elements of apostolic worship, but no spurious reverence for material things such as holy water, holy places, Holy Days and holy forms and phrases, rather "singing and making melody in your hearts to the Lord" (Eph. 5:19), heartfelt worship as well as heartfelt religion in every sense and way. This is the perpetuity of New Testament churches that we see in the first century A.D., from the preparatory ministry of John the Baptist, on through Christ and his apostles and the churches which we see till the Revelation of John closes the canon of Inspired Scripture forever.

No, friend, I reply to your expected question, you don't have to be a Baptist in order to be saved. All genuine Baptists were saved before they could be Baptists, therefore without being Baptists. If we were all saved without being Baptists and then became Baptists out of loving obedience to the Savior and Lord, you can be also. Every Baptist has been first saved, then baptized, first a saved believer, then a baptized believer, who goes on to know the Lord better and better and to obey him more and more. Of course, any deceived Baptist, who sought baptism without the prerequisite experience of regeneration through a previous repentance and faith, is a false

Baptist, either deceived or a hypocrite. Such are both lost and unbaptized. All they have is self-deceit or hypocritical pretense. Let them throw off the pretense and seek first salvation and then a real baptism, when they have the qualifications for it. Many do. That is the way men did in apostolic times who had been immersed in ignorance of the regenerating Spirit of God, Acts XIX. This is the kind of church Paul is writing about to the Corinthians, the kind of churches our Lord commanded and, in the Revelation of John, wrote letters to, the kind of churches Jesus wants in the world by the perpetuity of that norm forever. The mission fields are rich with the experience of people coming into possession of lonely Bibles, with no preacher, no colporter, no churches and no other Christian literature. Alone with that Bible they have come to salvation, and to a Baptist faith and convictions and have awaited the coming of Baptist missionaries. I have known such cases.

Now to Paul. He wrote "unto the church of God which is at Corinth, persons permanently sanctified (perfect passive tense, plural but no new start, no **"them that are"**) in Christ Jesus, called saints (not just **"called to be saints,"** but already saints by divine calling), with all those who are accustomed to call upon our Lord Jesus Christ, their (Lord) and our." The Second Epistle is addressed simply to "the church of (the) God, which (**church, Greek feminine**) is in Corinth, with all the saints (holy ones) in the whole of Achaia." You have the King James or other translations. I am giving the meaning of the Greek, as this is written mainly to preachers who read Greek.

Here you have it, a congregational organization, with holy people, permanently set apart to a life of such holiness, as, ideally, its membership. But we soon see what differences are found there between profession and possession, between norm and form, between ideal and practice. Such differences exist in every true church in the world, and this is the Spirit's inspired effort and instruction that lead to the remedy of the universal malady, in varying degrees.

Let us not suppose that because this church is full of faulty members, some even criminal, that it was not a great church. Christian life, like the sky, has its lights and shadows. Paul, under the Spirit's guidance, calls them "sanctified," "saints," "called" and under the Lordship of Christ, 1:2. He tells them they are an inner "temple" of God, indwelt by the Spirit, and "all things are yours," 3:16, 21. They are destined to judge the world, 6:2. "Ye are washed . . . sanctified . . . justified," under the operation of the Trinity, 6:11. Their bodies are also called, each, this inner "temple of the Holy Spirit, who is in you, whom ye have of God and are not your own," 6:19. There were in Corinth miracle-working and miracle-experiencing Christians, for it is early in the apostolic age and they had in their life the blessings of the



apostles, of prophets (some of them local prophets, giving revelations they needed before they had the New Testament), gifts of healing, speaking with tongues (real speech that could be interpreted by some present who knew that language, not Pentecostalism's hypocrisy) and other "workers of miracles," 12:28, 29. Their gatherings were enriched by their members gifted with "a psalm . . . a doctrine . . . a tongue . . . a revelation . . . an interpretation," 14:26. They shared in the great cooperation of the Gentile churches for famine relief in Jerusalem and so entered into that apostolic norm of the cooperation of the churches for the glory of Christ, 16:1-3, and gave toward the support of Paul in a distant city, 16:17.

In his Second Epistle Paul calls this church his "Epistle," known and read of all men, God's truth and will shown in life, like a great signboard by a highway, 3:2. They had the grace and character to clear themselves of gross faults in sincere repentance, 7:11. Already, in First Corinthians, Paul had thus commended the church: "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every things ye are enriched by him, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you: so that YE COME BEHIND IN NO GIFT," I Cor. 1:4-7. Now, in Second Corinthians, he pays them this high tribute: "Ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us," 8:7. No church on earth today is so great as was the Church of Corinth. But their faults were a part of them and were great, too. They had the blessings of a GREAT SALVATION, with few days of training to offset a vile environment. Many churches today have a moral, wholesome environment in which nobody would marry his father's wife, but have a small experience of saving grace, not revolutionary, for they were already moral and, so, more apt to be incarnate in a humdrum, routine type of Christian life. We need to go back Corinthward in grace, graces, "all utterance," faith, knowledge, "all diligence," "the testimony of Christ" and in the love of the ministry as well as in the holiness, discipline, home life and missionary and benevolent cooperation of each church with like churches in every practicable way. Let us learn, through the Spirit and Paul, from Corinth's faults and virtues alike.

The word we translate CHURCH is used about five different kinds of **congregations** of people, in the Bible. In the Greek Old Testament it is used of the Congregation of Israel, meeting constantly in the temple for worship, in council for national deliberations of war or peace, in the desert during the wilderness wanderings. You find that all through the Greek Version of the Old Testament and in Heb. 2:12, where the translation CHURCH is dead wrong. The second use of the word is about the public assemblies of Greek cities in their democratic form of life and government. The constitutional nature of

such assemblies could degenerate into mobs, but there were consequences to be dreaded, Acts 19:32, 41. The third use is of the New Testament churches, by name or in groups (the plural) or in a context where the reference is clearly to some specific church. Then there are, fourthly, generic uses of the term, where the singular is used abstractly, for all of the species, just as we make statements about "the public school," the vote, the newspaper, the Negro, the Indian, the white man, etc., etc. without implying that there is just one of the kind in all the world but referring to the many by the generic singular. And the fifth use is about all the redeemed, considered under the figure of a congregation. Note the word **FIGURE**. Just as "the Lamb of God which taketh away the sin of the world" is not a literal lamb, so the Universal Church is not a literal church, has none of the functions or responsibility or authority or mission of a New Testament church and is in no sense an excuse for despising, neglecting, confusing or ignoring any New Testament church, or all New Testament church-life, as the supreme sphere of Christian life, obedience and work for God. The few principal passages about the Universal Church are mainly in Ephesians and Hebrews, where no sane interpretation can possibly make certain Scriptures apply to any or all churches on earth. I shall write one of these "Letters" some day on "What is the use of a Universal Church?", for some Baptists don't believe in this truth. But the Corinthian Epistles, very properly for the Inspired Ecclesiology the Spirit gave us, in the Divine Library, use the term only of the congregational organizations we love, the New Testament churches, either by name or specific reference, or in the generic singular, referring to all the fellowship and life of such churches. Let us proceed, then, to a summary of the Ecclesiology which God gave us, on its vast central theme and reach.

I. First, then, Paul faces the baneful shattering of the unity and effectiveness of the Corinth Church by partisan groups who express their divisions in terms of loyalty to one minister over against another: "EVERY ONE OF YOU" — it diseased the whole membership — "saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ," 1:12. These Epistles are half of the four great "Epistles of Controversy" of the Apostle Paul, the great judaizing controversy that rocked his Gentile churches and produced that major body of doctrine in Galatians, I Cor., II Cor., and Romans. **Galatians** is his Declaration of War and tells the story of the first battles and carries the war on into the enemy country. The Corinthian Epistles stabilize the forces of truth against the enemy. **Romans** is the paean of triumph, the majestic pronouncement of the truth at issue and the repudiation of its contradiction and opposers.

This division, as so often in Christian history, came from the ranks of the ministry to the common people. And that explains two things. First, it ex-



plains why none but the great names figure here. Second, it explains why this Epistle, as some others also, is not addressed jointly to the ministry and the church, as was the Epistle to the Philippians: "to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons," 1:1. Any church is more than its ministry. And where the ministry is wrong, or divided, the divine revelation goes over its head to the major authority, the church involved and responsible. Churches choose and make ministers and deacons, not vice versa. Several of the Epistles do not address the ministers, but recognize them as in the body, as its servants. Who knows how the Thessalonian Church was led astray and needed Paul's first Epistle? Maybe its ministry was sitting up on some high boulder, dressed in white robes, waiting for Jesus to come again, along with their fellows in millennialism among laymen and women.

But though not addressed in the salutation, there is plenty of evidence of the ministry in I Cor. and II Cor. It is clearly defined as a **PREACHING MINISTRY** and a **PAID MINISTRY**. Don't fall for the vague Brethrenism that insists that all men are **ministers** and all men are **missionaries**. If any layman thinks he is a missionary, let him try living on a missionary's salary. We had a noble young doctor who was a devoted Christian and was called to be a missionary and gave up an income of \$10,000 a year for the missionary's salary of \$1,000 a year and home. The New Testament ministry was a group of God-called officials who gave their lives to preaching. "Even so (just as in the case of the support of the tribe of Levi, the Old Testament ministry) hath the Lord ordained that they which preach the gospel should live of the gospel," I Cor. 9:14. That is fundamental. Before Jesus had a church in any locality, he had twelve apostles and seventy evangelists. With himself, that made 83 preachers, full time ministers, in full time preaching service before there was any church in the world, except as the congregation of his disciples, whom John the Baptist and the apostles had baptized, may have been a sort of pilgrim church, with a lot of potential churches in many places, contemplated in Math. XVIII already by Jesus, in his instructions for church discipline. How severe was his command that these 82 preachers live of the gospel they preached. They were not even to take a purse with them, nor a change of clothes, Mat. 10:7, 9, 10; Luke 10:4, 7. It worked. Jesus asked them: "Lacked ye any thing?" They said: "No." Yet they didn't have even a clean shirt to put on except as the people supplied it.

Their divisions in Corinth are about big names. Paul is the apostle to the Gentiles. Peter's name is set over against his by the judaizing emissaries from Jerusalem, during this controversy that rocked Christianity. Then, since Corinth was a Greek city, home of philosophy and eloquence, many admired Apollos, mighty evangelist from Alexandria, city of a vast

and cultured body of the Jewish Dispersion, where the Septuagint Version originated and where one of the great libraries of the world was center of a vast culture. "A man gives what he has," say the Brazilians; and the learned and eloquent Apollos had much to give Corinth, and they loved him for it. He is the ideal minister. My Professor of Pastoral Theology was C. B. Williams, author of the Williams Version of the New Testament. He said to us: "When you leave a pastorate, leave it. Don't go back to marry anybody, or preach any funeral or speak on any occasion, unless you are invited by your successor in the pastorate, or by the church when pastorless. That is not your field, after you leave it. It is your successor's field now." That was the way Apollos felt, so he refused to return to Corinth; and the fires of Apollos-partisanship died away.

But there was a Christ faction. They were Campbellites before Campbell, using the title of Jesus as a factional, partisan, almost sectarian name. There did not arise a "Christian" sect then, of "Churches of Christ," so-called, as a cover for base and fatal false doctrine and false gospel, because this donning of Christ's name for one's own errors and partisanship did not spread from Corinth. The "Christ" faction was the meanest of them all and the most meaningless. It died a-borning then.

The Corinth church was only five years old, still in its mission-field stage. But it knows the ministry, in all its variety and richness. "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers . . . miracles," etc. What church is this in which the apostles were set? Clearly it is the generic sense, the church as an institution, of which all New Testament churches are examples. God placed the apostleship in the organized, institutional life of his people. Jesus promised to build that kind of life for Christianity, Mat. 16:18. And the beginning was the apostolate. They are the co-founders of Christianity, with the Lord Jesus, the builders of the apostolic norm, the authors of the New Testament, the Spirit-guided teachers of Christianity. In "The Acts of the Apostles" we see Christianity grow into a life of autonomous, cooperating churches with their ministry. Corinth was a part of Paul's field as a missionary, so he maintained and defended his apostolic authority and functions.

Yet he baptized only only two, Crispus and Gaius. He wrote "Romans" from Corinth and speaks of Gaius as "mine host, and of the whole church." With him in Corinth are mentioned Tertius, Timothy, Lucius, Jason, Sosipater, Erastus and Quartus. Probably there are various pastors in that group, as well as the evangelist, Timothy. Paul says to the Romans: "The churches of Christ salute you," 16:16. Probably Corinth was surrounded by churches. Cenchrea is mentioned as one, at one port of Corinth. A traveling business woman from there carried this Epistle to



another traveling business woman and her husband. Each had a church in her own home.

There is a silly notion, utterly false and destructive, that in New Testament times there was only one church to a city. That way lies Romanism, that way it came to be. The idea is foolish. The Spirit of God was never pleased to inspire in any Scripture the words, **THE CHURCH OF ROME**. He refused to let that be in the Bible. There were probably a score or more of churches in Rome, a vast area. Besides these two in Corinth, there were many others. A walled city, in those times, would be the tightly packed center, with its government, business and military establishments and a minimum of residences, compared to the total population. Then, in times of peace, especially after there came over the world the long **Pax Romana**, part of the "fullness of times," people lived all about the city in suburbs, villages and little cities adjoining. As you read the Corinthian Epistles you see the churches multiply all around Corinth and so Paul designated both Epistles for other places, especially in Achaia, as well as for Corinth. Rome was not only a city, but a State. So when you invent the lie that there was only one "Church of Rome" you are already next door to the union of Church and State. Teach your lips to say "churches." Paul did, by the Spirit.

II. Let us see both faults and virtues, in deliberate contrast now, in the Corinthian Epistles. The Corinthians, in the general view of the membership, are called "carnal," like babies in whom you see nothing yet manifested but the physical impulses, 3:1, and "the natural man," the "soulish" personality, the mind downward bent to the mere physical in life, 2:14. This explains their factionalism and their quarrels and their lawsuits. With this mixed makeup, their church is like a house with a true foundation (Christ) on which there has been careless building somewhere along the line, a strange mixture of "gold, silver, precious stones, wood, hay, stubble," 3:12. How like every good church we know!

In this connection he weaves the doctrine that every church is an inner "temple," the Holy of Holies, a sanctuary in which God dwells, 3:16, 17, and II Cor. 6:16. And since the Holy Spirit dwells with the believer, abides in us, our very body is also called such a sanctuary, a Holy of Holies, 6:19. There is no more amazing figure of speech in the Bible. We do well not to lose it, in careless and evil misinterpretation or in false reverence.

There is a false reverence rising, in threatening and subversive proportions today, in our Southern Baptist life, which would have you believe that our church **BUILDINGS** are **sanctuaries**. First they seek to get that false figure in general use among us, then to teach the false doctrines that are inherent in it. That is a return to the Old Testament idea of holiness, but a falsification of the language there used. The **TEMPLE** was an area of 35 acres, with all the courts,

porches and many buildings and could hold 200,000 people at one time. The apostles pointed out "the buildings of the temple," Mat. 24:1. Our places of worship are not temples. It is an apostasy to Judaism to think so. This word is never used in any spiritual sense, in the New Testament.

Another word, badly mistranslated "temples" in our New Testament, is the Greek word **naos**, which means the Holy of Holies, the sanctuary. There only one man ever entered, and he once a year. There the invisible Presence was manifested, forgiving sin when sacrificial blood was offered for atonement. There Calvary was symbolized and the entrance of our Priest, Jesus, in heaven for us. No human being ever sat down in that sanctuary. To call our meeting places "sanctuaries" is a terrible misnomer. No. Never. Personality is holy. The congregation of the redeemed people, blood-cleansed, forgiven, sanctified, worshipping is a Holy of Holies, with God present in his people, and each person there, in his saved soul, a tiny Holy of Holies, a sanctuary indwelt by the Spirit. God is present in personality, the most sacred thing in the universe, that which is common to God and man, to the Trinity and to a New Testament church in its members, individually and collectively. That great missionary, Dr. H. H. Muirhead, organized a Baptist church in Recife under a spreading tree. The Holy of Holies was there, God's sanctuary in human hearts — not the tree or the grass where they met. **THEY** were the sanctuary. "Where two or three are met together in my name," said Jesus, "there am I in the midst of them," Mat. 18:20. Jesus is not present in gilded glass, painted stone, darkened wood, lofty pulpits or stately choir lofts. That is materialism. And the reverence paid to holy **places** wends its way on to idolatry. That is the highway to Romanism. The Romanist bows to things material, worships an idol, is most quiet and reverent toward a place, frowns down on friend greeting friend as they congregate to form their real sanctuary, **THE PEOPLE MET IN ASSEMBLY**. The formalism over, this Romanist goes out to serve the devil all the rest of the Lord's day, in worldliness, lust and debauchery, in countless cases. Some of our Baptist "oners" on Sunday would like to put on this Romanist mask of spurious reverence, the reverence for material things and places, and then have nothing else to bother them in robbing the Lord's day for self and sin with never a Sunday night service to save souls. Some architects would love to spend the money of the churches in showy, costly approaches to this idolatry. Will we follow the styles downward, sinward, hellward? Wake up, minister of God, and let your voice be heard against this false reverence, for things and places, in stead of for God and congregated personality in communion with him.

A church is a body of Christ. But, you may say, can Jesus have more than one body? Not literally, but figuratively, he has millions of bodies, since



every believer's body is his **sanctuary**, 6:19. "The head of every man is Christ," ideally, 11:3. Then that man is, ideally, a body of that Head, a sanctuary of the Spirit. Every church is a body, has the relationships, in holy figure, that a body has to its head. The Greek of I Cor. 12:27 says: "But ye are **A BODY** of Christ." Westcott, who with Hort gave us our classic text of the Greek Testament, so translates the sentence several times in his writings. Every New Testament church is, figuratively, "**A BODY OF CHRIST**," to its membership. This is vital to these Scriptures: in the tenth chapter (10:16, 17), the eleventh chapter (about the Lord's Supper) and the twelfth chapter (about diversities of gifts to different **members** of a body, all coming from the same Spirit, 12:12-27, in almost every verse). The miraculous gifts, even then, in that age of miracles, were secondary. The primary gift, just as the first of all fruit of the Spirit, is love. And so, to put things in their places in the Corinth Church, a body of Christ, the variety of functions of membership is proclaimed, but the supreme function of the Spirit in any member is to move him to Christian love. And so, out of this practical church problem and teaching, came the classic passage of all human literature on love, just as out of these Spirit solved problems of the churches there came the great classic on "The Glory of the Ministry," the classic account and interpretation of the Lord's Supper, the classic on the **MINISTRY A PREACHING** and a **PAID MINISTRY**, the great classic on the resurrection of the dead, another classic on masculine public leadership in homes and churches, and the great classic on **THE COOPERATION OF CHURCHES** through messengers, the glory of Christ. Paul did not write these beautiful classics to be producing classics of famous literature. He wrote them as divine light for the churches on their problems.

The doctrine that both baptism and the Lord's Supper are church acts is not contained in the reference to "keeping the ordinances," in I Cor. 11:2. The word there translated "ordinances" is the word **traditions** and is so translated every other one of the dozen times it is used in the New Testament. And neither baptism nor the Lord's Supper are even connected with this Scripture and are not even on its remotest horizon. It is silly to say that Baptists just have "two ordinances." An ordinance is anything the Lord ordained. He "ordained" the support of a preaching ministry, 9:14. He ordained tithing, even the tithing of the green vegetables - everything - in Mat. 23:23. This Epistle ordains weekly giving, I Cor. 16: 1, 2. It ordains the stability of the marriage relation, even if husband or wife is an unbeliever, I Cor. 7:17. The Great Commission ordains all the commands of Jesus as binding till the end of time. I counted them. He commanded 189 different obligations in life. They and all other divine commands are ordinances. We don't take our interpretations of

baptism and the Supper from a silly, senseless use of Scripture.

The Supper is a church act. The classic passage on it says: "When ye **COME TOGETHER IN THE CHURCH**," as he opens the classic on the Supper. Again, "When ye come together in one place," he writes the church. To despise the Lord's Supper, as some were despising it, making it a gorging meal of stupid drunkenness, he exclaims! "despise ye the church of God?", for it is a church act. And he winds up the discussion by saying: "Wherefore, my brethren, when ye come together to eat . . . ". All these commands are in I Cor. 11:7-34, the classic on the Supper. Furthermore, the church is made judge of who comes to the table and is to exclude members who are unworthy. Far out in Matto Grosso once, I ran on a family, mine hosts, who were making a big, galky son eat in the kitchen. They said: "The Bible says: **with such an one not to eat**", so this excluded son was not allowed to eat with the family, but ate by himself in the kitchen. Though admiring their loyalty to the church, you know I told them that referred to church discipline, not to family meals. "Do not ye judge them that are within? . . . Therefore put away from among yourselves that wicked person," I Cor. 5:11-13. They were not to "keep company with," or "to eat" the Lord's Supper with members who fell into wickedness. Church discipline bars the way to the Lord's table, against those of wicked or scandalous lives.

So, likewise, baptism was a social act, leading into the church. When missionaries are in a new land where there is yet no church, they represent the church that sent them forth and ordained them to baptize and fulfil all their ministry. But where a church exists, it is the "judge." If it has control of the door where members go out, certainly it is because it is the judge of the door where they come in. So Paul commands, "Him that is weak in the faith, receive ye, but not to doubtful disputations," Rom. 14:1. The brotherhood is to judge beforehand as to his entrance and his future conduct. They are to hold out of the fellowship a captious, factious and quarrelsome fellow.

Here is the picture of baptism: "For in the communion of one Spirit we all were baptized into one body, whether we be Jews or Gentiles, whether slaves or freemen, and were all made to drink of the same Spirit," I Cor. 12:13 (Conybeare and Howson Version). There is no more deceitful and harmful translation to be found that our common version rendering: "**BY ONE SPIRIT** are we all baptized." That is utterly and deceivingly false, a scheme of vast discordance with the whole New Testament life of obedience. The Greek has "**IN**," not "**by**." And the Greek puts the phrase "In one Spirit" as far from the verb "baptize" as is possible, indicating that it is a description of the status of the candidates when coming to baptism, not the material into which they



were baptized. Nor does it say: "DRINK INTO ONE SPIRIT." It says, literally: "We were drinked one Spirit," the passive of the verb drink, with Spirit the direct object of the verb. Just as we can have a direct object of the verb "drink" in the active voice, the Greek could in the passive voice. We drank the Spirit, or "were drinked the Spirit," **made to drink of one Spirit**, we translate.

Paul's doctrine is that we were already in union with the Holy Spirit when we were baptized into the body, the church that "received" us. Unionists of the varied types of Brethrenism, Pentecostalism, Holy Rollerism and other breeds of a false sentimentalism have invented a present "Baptism of the Holy Spirit," which is the "one baptism" of their concern. It is a bath in emotionalism, utter alien to the New Testament, and an excuse for discarding all the vast teaching of the New Testament about baptism and the way our Lord introduced Christianity into the world, and making this wicked substitute for baptism the sentimental entrance into "the only Church," the "Invisible Church" of all these so-called "baptisms BY the Spirit." NEVER ONCE DOES THE BIBLE USE THE SPIRIT AS SUBJECT OF THE VERB BAPTIZE. The Spirit never baptized anybody. John the apostles and the other ministry of early Christianity did all the baptizing in water that we read of in the New Testament. But they promised when Jesus was here on earth that, subsequently, HE would "baptize in the Holy Spirit." He did so. That baptism came on the Day of Pentecost, in no way substituting or interrupting literal baptisms in water, Acts 2:41, 42 and on through the "Acts of the Apostles." This baptism in the Spirit, NEVER BY THE SPIRIT, but BY JESUS, the risen Lord, was a miraculous overwhelming in the Spirit, shown by the miracle of speaking with real tongues, never previously studied. That came also to Cornelius and his family, equalizing them with the Jewish Christians in that baptism, Acts 10:44-48; 11:15, 16. This demonstration of the miracle baptism in the Spirit, proved the Gentile converts as acceptable as the Jewish converts, so they were also then baptized literally, after this figurative and miraculous symbolic baptism. It did not substitute the real baptism or become Christianity's "one baptism." The thought is simply an open rebellion against God.

New Testament baptism has three rivals, through perversion of First Corinthians: (1) this spurious "baptism BY the Spirit;" (2) the reference to "baptized for the dead," practiced in a bald literalism by the Mormons and supposed to affect the state of the dead and damned; and (3), the baptism unto Moses which both is an excuse for reading baptism back into the Old Testament and for making it something else than immersion. As to the Mormon paganism, they baptize TO SAVE the dead. But there is never a hint in the New Testament that baptism saves. So to read that doctrine into this casual reference of

Paul's is absurd and monstrous. Dr. A. B. Oliver had and article many years ago in THE REVIEW AND EXPOSITOR on this Scripture, interpreting the "baptism on behalf of the dead" as true of all baptism, our prophecy, by the act, of the resurrection bye and bye. Dr. W. O. Carver was then alive, and wrote him a hearty letter of approval, which I read, saying that had always been his interpretation. None other is necessary or possible.

As to the "baptized unto Moses," the word baptize is simply the Greek word immerse. Paul may or may not have had a figurative use of baptism in mind. The people of Israel had been redeemed from Egypt. They were immersed "under the cloud," "passed through the sea," so the baptism or immersion was of the nation in the watery grave of the sea at their sides and the cloud above, and as baptism is the initial ordinance into cooperative life of God's people, so they were thus committed to the leadership of Moses. Nothing in the language in any way offends New Testament truth, though we are in no way obliged to use the word baptism about it, any more than we are to say that Naaman was baptized seven times in Jordan, when he was simply dipped seven times in the river where later baptisms, symbolic and obedient Christian immersions, were to be performed. The Greek Old Testament has our word translated baptize in use about Naaman, II Kings 5:14. It was immersion, but not baptism. So was the immersion unto Moses.

Those who believe in baptismal regeneration, including some great Anglican commentators, render the Greek phrase of the Great Commission: "baptizing ... into the name." They gave to "the name" all the meaning and value of the persons of the Trinity; and, so, go as far as baptismal regeneration, though not to the other values of the deity in life. Can you pick and choose like that? Now we have: "baptized in (into) the name of Paul?" Was he inquiring as to whether they could by baptism enter into the character and values of Paul's personality? Inconceivable. The primary and fundamental meaning of this preposition **eis** is **in reference to**. What the "reference" is may be determined by the verb that precedes and the context. Baptism could be **in reference to** Paul, maybe, in the thought of some. But it could never be into the values of the Triune Name. That is too base a superstition! Paul said: "Christ sent me not to baptize." If baptism were a part of salvation, then he could not have been alien to its practice, in every possible case.

One more figure of the Corinthian church life is used, "the communion," or "the fellowship," or "the participation," symbolically, "of the body of Christ." "For we, being many are one bread, and one body," 10:16, 17. Two things about the figure. First, it is the same as the historic summary of apostolic Christianity as demonstrated formally on the day of Pentecost. Three thousand converts joined with the original 120



of the upper room and "they that gladly received his word were baptized ... there were added unto them about three thousand souls ... they continued stedfastly in the apostles' doctrine and THE FELLOWSHIP and in the breaking of bread and in the prayers" (three articles omitted in the King James), Acts 2:41, 42. Every church is a fellowship. It gathers for instruction in apostolic doctrine by preaching and teaching, for fellowship of its people, the most blessed fellowship on earth, for that fellowship, on occasion, at the Lord's table and of prayer-meeting Christians together. This is "the fellowship," "the communion." It is not a name for the Lord's Supper, but for the unity portrayed there in the "one loaf" that Jesus used in its institution. Second, this is a figure of the separate life. You cannot play it double, "drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and of the table of devils," 10:21. Your social life in a New Testament church is a separation from the social life of the world, that is on devil ground and marred by devil practices. This **communion** is very close. Just as closely as it draws together, it excludes and wards off from THE FELLOWSHIP. I used to be pastor of a jolly, beloved Christian. Whenever she came into a group of members of her church she always said: "Howdy, fellers!" That became proverbial. It bespoke something precious, unique. Such is the life of every true church.

There is a pitiful thing about this precious Epistle in our King James Version. Long ago, many women whom I knew in Kentucky seemed fairly to hate the Apostle Paul, and especially in this Scripture, in spite of its great classics on love, the resurrection, etc. I think that arose from mistranslations and misconceptions. They were enemies of Paul because they felt he was an enemy of women. Nothing could be further from the truth. See how **Romans** passes from the hand of one business woman to the hands of another. Hear his grateful, "Greet Mary, who bestowed much labor on us," Rom. 16:6. And "salute Tryphena and Tryphosa who labor in the Lord." And to a Philippian colleague: "I entreat you also, true yokefellow, help those women which labored with me IN THE GOSPEL," 4:3. And remember Lydia. Nothing could be more cruelly false than this conception of Paul as a woman-hater.

WE ARE NOT BOUND BY THE SOCIAL CUSTOMS OF ANOTHER TIME and clime and society. Customs are roots, or stalks, from which fruits come. We are to cultivate the same fruits from better stalks that are our own. I knew one city where a Pentecostal woman gave the "holy kiss" to all and sundry when she entered a room. She was austere and respected, just a simpleton. We discard the ancient custom, keeping the cordiality, now expressed otherwise. Jesus commanded the washing of the saints' feet. We refuse. No need of it in a civilization that uses shoes, in stead of sandals. We show hospitality,

courtesy, mutual care and service in other ways. In Corinth, as in much of the Orient even today, modest women wore veils. To go without them could lable you as shameless. So Paul wrote: "Every man praying or prophesying having (a veil — understood in the Greek) down from (the) head (i.e. hanging down from his head in front of his face), shames (down) his head. But every woman praying or prophesying with the head unveiled (not having the hanging-down, i.e. the veil) shames her head," 11:4, 5.

Now the translation that has thrown a lot of women into confusion and despair is COVERED. So they think, in this modern world, of HATS and feel it is a sin to go to church without a hat on. Paul was not confronted with the millinery problem. Women wore VEILS, not HATS. The very language is a picture of the veil hanging down in front of the face, not something on top of the head. The Greek has the preposition **down**, like a veil hangs, five times in this short passage. Hats are not within a million miles of Paul's thought. Of course a veil is on the head, but primarily over the face. That is its function. The torture of this inspired language to treat of hats is one of the most incompetent and ill-judged pieces of interpretation that ever threw a community into fury.

Then another curse of mistranslation dogs the passage. It says at the end that her hair is given her AS A MANTLE. The Greek word (**peribolaïou**) means something THROWN AROUND, not something on top of the head. Many women have gloried in their beautiful hair as it fell over their shoulders like a mantle. That is Paul's thought. But this Scripture has been tortured to mean no woman should cut her hair. If a woman is bound to hate anybody, let her hate ignorant preachers who pervert the Word of God — not Paul. A woman's hair IS her glory, just as much so when she comes out of a beauty parlor as you can wish for. Two inches of it is as much her glory as two feet of it, much more so, to my way of thinking. What Paul teaches precisely to women is to follow the styles, when they are decent, not needlessly make truth seem queer by needless queer looks.

NOW NOTE THAT WOMEN COULD BOTH PRAY AND PROPHECY, in church gatherings. There were no women preachers, for prophesy never meant PREACH. It means to speak by special revelation. There were women phophets as well as men prophets. They had the liberty of the public worship to give their revelation, 14:26.

I have often wondered how it would affect the interpretation of I Cor. 14:35, "it is a **shame** for women to speak in the church," if we just took that at face value, as Corinth's judgement of an unveiled woman freely active in public speech. The word means DISGRACEFUL. In the several terms of this root, we read in Thayer: "foul speaking, low and obscene speech, base, dishonorable, baseness, dishonor, a



thing to be ashamed, nakedness to be ashamed of Rev. 3:18, etc., to suffuse with shame, make ashamed, be made ashamed." Now this is Corinthian public opinion. It is not American public opinion. It is even less Brazilian public opinion. What could be less shameful than a word of prayer, or testimony at the Spirit's impulse, by a gentle, modest, saintly woman? I have heard many brief words of testimony by Miss Kathleen Mallory, have been her interpreter for such in Brazil. Never was there a higher standard attained by womanhood than in her gentle speech for Christ on the mission field, or about it when she came home.

**"If it is considered obscene, (disgraceful), anywhere for a woman to speak, then let her once for all silence herself (the Greek Aorist) for it is not permitted her to be talking,"** (the word used more for the physical act of talking). It was out. But that is not true of your environment or mine. Therefore it does not apply in our churches, any more than foot washing, the holy kiss or veil-wearing. I have read that the Greek young women wrestled in the public games stark naked. If Paul had had occasion to reprehend that CUSTOM, do you suppose he would, in our day, have accordingly prohibited our girls from playing tennis or basket ball?

I think our Southern Baptist women have hit the golden mean in these matters. I do not know a woman preacher. I do not know a real bishop who is not the husband of one wife, never is a bishop the wife of one husband here. Paul retains the doctrine of the man as head of the home, and masculine leadership of the churches, basing it on the order and purpose of God in creation and the order of sins in the fall. When Miss America was chosen recently among the state champions, I was pleased to note that the girls questioned wanted a man to be the **head** of their home.

P.S. Yesterday I went to hear a young enthusiast for apostasy, twice at the Baptist Seminary here and once in the Presbyterian Seminary, where his visit was sponsored by the Baptists. He is a Scotch Presbyterian missionary, a pseudo-bishop of the pseudo-Church of South India and is here on the business of promoting unionism of all and sundry in the World Council of Churches. Not that he ever once said the plural of the word **church**. He couldn't, because he wouldn't. He would have to have major surgery on mouth, heart and brain to ever bring his tongue to pronounce the word **CHURCHES** in his propaganda. He wore a grey suit, over a clerical, reddish garment like a sweater, with a gilded cross hanging on his bosom and his collar turned around the wrong way. Our converted priests say that such men have their collars turned the wrong way because they know they are going the wrong way. This is the freak who was palmed off on young, impressionable students to lead them also into apostasy from the Word

of God. Terrible sin against the Lord Jesus Christ and the Baptist denomination.

This agitator seems alien to the grace of God. He spoke of the "grace" coming by "faith and baptism." No, sinner of the wrong-way collar, never once did grace come that way. A man who believes that lie is a damned soul, on his way to hell. What a pity some professor did not evangelize him, in stead of palming of such an ignoramus about salvation and truth on inexperienced students. His only idea of salvation is utterly, superlatively totalitarian, the salvation of the whole created world, toward which he imagines we are moving. It is utterly lost on him that sample case of salvation Jesus made as central as the Cross, the man without baptism, without church, without human merit or works to whom he said, when he became a believer: "Today shalt thou be with me in paradise." Jesus there gave the lie to this fraud and all he stands for.

With the fanaticism of one possessed, he affirms with every breath that there is only one, can be only **ONE CHURCH**. All the hordes of dupes of infant baptism the world over, that constitute the great masses of the Catholic and Protestant sects, with a few sects excepted, are, for him and his gilded cross and behindhand collar, **THIS ONE AND ONLY CHURCH**. They may think they are separate denominations, but that is just because they don't know. He aims to undeceive them and force them to surrender and amalgamate. He has a five year job at that. Southern Baptist facilities were filched for him, and by him, to help him on in this devilish task.

I felt all of President Eisenhower's indignation against his down-grading of our country. It seems rather strange for a man to accept hospitality and then spit in the face of his hosts.

He came as the exponent of a New Hardshellism, as bitter an anti-missionary propaganda as we ever had in the days of Daniel Parker. He is the second missionary from India I have heard say that the supreme handicap now to any missionary is a white face. He said, therefore, that a large part of the young white missionaries want to come home and give up. Maybe so. I notice some missionaries seem to be ashamed of being Southern Baptists and to feel that their battle is integration, not world evangelization. If a missionary is ashamed of being a missionary of Southern Baptists, it is easy to solve that problem. Just resign. I would ask such a one two things? (1) What color was the face of Jesus? And did he stop at that handicap? And (2) why did he chose incarnation in the Jewish race, the most hated body of men under the sun in his day? He foretold hatred as the lot of missionaries. That doesn't hinder missions. It helps missions. Jesus stressed that, with the latter half of the language of the Beatitudes. Read it and read Mat. 10:22; Mar. 13:13; Luke 21:17; John 15:18 and so on. Hatred is a major asset of the gospel on the mission field. We are not out there spouting some



"culture," or defending our nation or people of the homeland, or promoting One World, One Race, One Super-nation, One Church, One Class, One Creed, One Social Solidarity and all the rest of totalitarianism. These people can't count beyond **one**. And they don't want to know or go any further. This uncivilized guest slandered every bit of mission work from Carey and Judson till now. In it all we of the "West" were just sending out our culture, our capitalism, and the missionaries were tagging along as part of the colonizing show. That is a vile slander and colossal ignorance. Our early missionaries from both England and here faced a colossal hatred, opposition and slander from the big colonizing agencies of the day, who did not want their influence diminished by the resentment of the dominant pagan religions against the gospel. That fight was carried to the British Parliament for a generation. So much of this propaganda is lies, unpardonable, brazen lies.

Now then, the small groups of such men want to take over the missionary enterprise, keep the **white** faces at home, spend the money we give, make the missionary a coward and a bootlicker. He says all the past is ended, we are straightway in a new age. Well, slovenly mind, history doesn't move like that. And it won't, to please you and your breed. Missionaries and all other humans will have to make readjustments. And that is exactly what missions and missionaries have been doing since Mary sang the Magnificat.

One of the amiable tricks of this Romish "bis-hop" is this. He says London is the most pagan city of the world. So he has been touring Africa to get the Africans to send black missionaries to London. Will Atlanta and Los Angeles get similar generosity?

These lectures of wickedness and unbelief are an affront to Southern Baptists. Some one who was guilty of this misdeed, or several, if more were guilty, ought to repay the Seminary out of their own pockets the amount it lost on this hellish sponsoring of apostasy and Hardshellism. As a cooperating Baptist, who give of my tithes every week to every Seminary Southern Baptist maintain, I protest against this waste and misuse of denominational funds. All the men on our faculty here have signed their names solemnly to teach a declared body of truth, **AND NOT TO TEACH ANYTHING AGAINST IT**. If they don't do that, they are perjurers before God and all intelligent Baptists. That perjury was seen in whoever promoted all this propaganda of apostasy. It is time we woke up to the world we live in. We can be better than moral cowards. It doesn't matter if we are hated for white faces, if we are true.

Some will say: "Well, I won't give any more money to the Seminary. I'll designate all my money." Well, I won't. I have always been for every phase of the work Southern Baptists are promoting, and still am, and expect to be. This is part of my doctrine of the cooperation of the churches. The messengers of

the churches, the glory of Christ, decided on these phases of our cooperative work. To try to throw the work of years in the ash can, every time a flaw appears in it, is to wreck all cooperation and destroy half we are doing as a people and wreck the proportion of our giving. I am a missionary but I don't exercise a stewardship just for missions. This Corinthian cooperation of the churches was not for missions. It was a great famine relief, a grateful charity the churches of Paul's mission fields were showing to the mother churches back in the Holy Land. Their elected messengers took the gifts (maybe grain), with Paul, and delivered it to James and all the Jerusalem elders, Acts 20:4 (names of the messengers of the churches); 21:15 (note the "carriages" of their alms), 17-21. **"The messengers of the churches"** has been a principle ever since, in obedient Christianity, in inter-church disputes, in church sponsored gatherings, in permanent consultation and cooperation of churches by messengers in associations and conventions, in all our cooperative life. The messengers of the churches have, bit by bit, enlarged our cooperative life and goal of giving. Let us not nullify it. He who gives only to missions, and that divisively, is an enemy to much apostolic Christianity, a wrecker of Baptist life. I refuse to quit using the U.S. post office merely because nasty starlings smear its steps with birdlime.

Let us not suppose that an isolated, freak incident is representative. Probably there will hardly be a professor in the Seminary who does not swat the errors of this freak and foolish address I have here cited. Let that be a part of the record of our judgement of the Seminaries. Many chapel addresses and special lectures are biblically commented on in class rooms, with wholesome corrections, clarifications or supplementation. I have studied in three Seminaries, taught in three, and I read theological magazines of others. "Stay in and fight" error and wrong, was the counsel and the example of T. T. Eaton, great defender of the faith **AND OF THE CO-OPERATIVE WORK OF SOUTHERN BAPTISTS**.

The Presidents and Secretaries of Boards and Commissions of our Southern Convention and State Conventions and the associations are largely men from our six Seminaries. They speak out bravely against errors, seek to correct them. In spite of an occasional flaw, such as is here commented upon, our great cooperative life and work are worthy of all love and faith and hope and our total and fullest cooperation, which includes constructive criticism. This is written in that spirit.

Sincerely your brother,

WILLIAM CAREY TAYLOR

41 Years Southern Baptist Missionary in Brazil

*Our Hist. Com. has been completed in W. Street Ch. W. C. T.*