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THE BAPTIST HERITAGE

VOLUME XXVII ISSUE 8

AUGUST 20, 2003

Baptist Neomaniacs

I remind my readers that, in order to establish and preserve a grammatical distinction, I choose a small case "w" when speaking of the Bible and reserve the capital "W" for the name of the LORD Jesus Christ, the Word.

2 Timothy 3:16-17

All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect thoroughly furnished unto all good works.

Most of my readers would readily confirm a belief in the veracity of those two verses and would unashamedly declare boldly that all Scripture is inspired of God. Were anyone to challenge that all Scripture is profitable for doctrine, reproof, correction, or instruction in righteousness, most of my readers would rebuke the person and, if the individual continued to assert that Scripture is not inspired, is inspired only in parts, or is not sufficient for all matters of faith and practice, they would break fel-

(Continued on page 3)



this and that

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Tossed and Carried by the Winds

The apostle warned that immature believers were susceptible to the cunning craftiness of deceitful men. Nowhere is the evidence of the blowing wind of doctrinal

deception more apparent than in the Contemporary Christian Worship movement. Crossing all religious lines, it is an ecumenical movement of unseen proportions. My voice may be only a faint cry against that wind, but I hope to sound an alarm that some will hear.

This publication is mailed to you on purpose. Someone who knows of you believed that you would profit by receiving and reading it. If you do not agree, we will remove your name from the next possible mailing. We have no desire to intrude or to offend.

—Pastor Manley

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(Continued from page 22)

bal plenary inspired words of James 1:27.

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world. Rather than being “unspotted from the world,” the use of the Contemporary Christian ‘fashion’ in worship is a total immersion in the world.

Recently, I received a phone call from a woman who said she was neighbor of the church and wanted to complain about the concerts we were having. I was pleased to inform her that she had the wrong church; but I was embarrassed that another Baptist church could not be distinguished from a noisy dance hall, a boisterous lounge, or a raucous rock concert. Sadly, one cannot tell from the appearance and the performance of the entertainers or from the sounds accompanying them *and* the noise applauding them whether one is witnessing MTV or TBN. Both “channels” have the same fashion—a shared yoke, a mutual fellowship, a common communion, a connecting concord, a uniting part, a linking agreement, and the same source. Neither has any place in the homes of Bible believing Baptists and should be excluded from the pulpits of Baptist churches. The fashion is wrong.

Contemporary Christian Worship is the pursuit of neomaniacs. Stephen Bayley wrote, “Neomania assumes that purchasing the new is the same as acquiring value.” He wrote of following the fads in clothing fashions; I write of following the world in spiritual fashions. In both cases, the purchaser of the new fashion in the pursuit of value is swindled by the seller and the designer.

Proverbs 23:23

Buy the truth, and sell it not; *also* wisdom, and instruction, and understanding.

—Pastor Manley

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BAPTIST NEOMANIACS

(Continued from page 21)

"to glory": this clause seems to be taken from the latter part of Isaiah 52:12 which may be rendered, "the God of Israel will gather you"; i.e. to himself, and protect them.

Failure to study "all Scripture" leads to confusion and to error. The 'tedious' repetition of Exodus, Leviticus, Numbers, and Deuteronomy emphasizes the seriousness of separation. These verbally plenary inspired words of God retain that verbal plenary inspiration and have applications for us today. Without them, we do not have the doctrine, the reproof, the correction, and the instruction that we require to "thoroughly furnish" us unto the good works in which God has before ordained that we should walk.

The use of the Contemporary Christian 'fashion' in worship is a matter, first and last, of disobedience to the doctrine of separation. The practitioners of Contemporary Christianity make no difference between the profane and the holy. The techniques and the music of the world is lifted from its ungodly context and inserted into a 'Christian' setting with the style and fashion of the world left intact. The perfume of watered-down 'Christianized' vocabulary and the sprinkling of the salt of misguided, misled, and misdirected believers does not remove the stench of the rotting carcass.

The use of the Contemporary Christian 'fashion' in worship is a failure to heed the unmistakable—impossible to be misinterpreted—admonition of the ver-

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acknowledgment appreciated. *(Continued on page 23)*

BAPTIST NEOMANIACS

(Continued from page 1)

lowship with the heretic. I commend such noble and proper avowal and behavior. The authority and integrity of the word of God is not to be questioned; it is to be affirmed. Parting company with those who deny its full word by word inspiration (verbal plenary) is right and just; not to separate from such erroneous teaching is conduct unbecoming to a believer. Failure to separate by continuing in fellowship with those who disparage the word of God is disloyalty to the God Whose word it is. Encouragement and/or support of the denial of the inspiration of Scripture would be the action of a treasonous person having the form of godliness, not the pattern of a true disciple.

To be sure, there are those claiming to be 'Christians' that deny the verbal plenary inspiration of Scripture. (1) Some of these hold to a nebulous 'inspiration' of thoughts or imagery that God somehow used to impress someway the writers somewhat so they would convey in their own words the general idea of what He wanted to inform humanity. The importance in inspiration to them is not upon the mere words used by the writers of Scripture but is located in the search for the larger and less specific concepts or ideals contained behind, within, or around the words. This is obviously the 'superintending theory' of inspiration carried to a logical conclusion: God had an idea that He desired to convey to humanity so He chose good examples of Adam's race and implanted within them that idea and left it to them to decide how best to express the pictures *[In this approach, it must have been pictures, else it would have been words.]*

(Continued on page 4)

BAPTIST NEOMANIACS

(Continued from page 3)

placed in their head. (2) Others of those identifying themselves as 'Christians', going even farther adrift, consider the Bible to be a special (but not necessarily exclusive) collection of human writings from which we might discover experiences that, if properly understood and correctly applied, will give some measure of enlightenment to the situations of human experience.

Both of these interpretations of inspiration will use the terminology of the "Word (or word) of God"; however, they have no intention of suggesting that any authority or even accuracy resides in the words themselves. Many of the purported "Christian" writings and sermons, available in bookstores or by broadcast, are produced by those who deny the verbal plenary inspiration of Scripture, but who will repeatedly use the term "the Word." The unwary believer will assume this as a reference to the actual written Scriptures in his or her hands. Actually, the writer or the speaker means nothing of the sort and has in mind, instead, the unwritten thoughts of God that produced in the mind of some sage (known or unknown) the expression of words on the parchment of some long ago lost original that attempted to explain 'the Word (or word) of God.'

Frankly, if you are a follower of either of these 'understandings' of inspiration, you have, at the very best, only a sincere guess at whatever might be the word of God. If that should be true—that the Bible is actually the words of men (no matter how noble and good the men might have been) attempting to convey the thoughts of God—how do you presume that you are a

(Continued on page 5)

BAPTIST NEOMANIACS

(Continued from page 20)

ing, tasting, and eating any sort of food, which was forbid as unclean by the ceremonial law; for the difference between meats clean and unclean was now removed; but if anything is particularly designed by the unclean thing, it seems to be idolatry, and to be a prohibition of joining with worshippers of idols in their idolatrous practices, whereby a moral pollution is contracted; since in the beginning of the former verse it is said, "what agreement hath the temple of God with idols?" though it is rather intended in general, to forbid all communion and fellowship with unclean persons and things, not to touch them, to come nigh them, or have anything to do with them (in worship):

and I will receive you; this, and what follows in the next verse, are said to encourage believers to keep at a distance from wicked and immoral persons, whose company and conversation are dishonourable, ensnaring, and defiling. These persons had been already received into the love of God, his best and strongest affections, from which there can be no separation; and in the covenant of grace, which as it cannot be removed, so neither could they be removed out of that; . . . and as they had been received by Christ, when they came to him as poor perishing sinners without him, so they were still received graciously, notwithstanding their many backslidings: neither of these therefore is the sense of this passage: but, that whereas by quitting society with carnal men, they would expose themselves to their resentments; the Lord here promises, that he would take them under the wings of his protection; he would take care of them and preserve them, keep them as the apple of his eye, and be a wall of fire round about them, whilst in this world; and when he had guided them by his counsel here, would "receive" them

(Continued on page 22)

BAPTIST NEOMANIACS*(Continued from page 19)*

grace, their conversations are different from what they were before, and from other Gentiles; when they dislike their former companions, abhor their sinful conversation, abstain from it, keep out of it, as being infectious, hurtful, and detrimental to them; when they have no fellowship with the workers of iniquity, but reprove them both by words and deeds, which is their incumbent duty:

and be ye separate, saith the Lord; this phrase is not to be met with expressly in our version of the above text in Isaiah, but is signified by several expressions in it; the words rendered "depart ye, depart ye", are by the Targum, or Chaldee paraphrase on the place, expressed by, "be ye separate, be ye separate", which are the very words of the apostle here; and the phrase, "touch no unclean thing", is explained by Rabbi Aben Ezra, "that they might be separate from the nations of the world" and another word, "be ye clean", signifies such a purgation as is made by separation, by removing the clean from the unclean, by separating the wheat from the chaff. The people of God are a separate people in election, redemption . . . and ought to be so in their conduct and conversation; they ought to separate themselves from all superstition and will worship in religious matters, and from the evil customs and manners of the world, though they are sure to become a prey, and to expose themselves to the contempt and rage of it:

and touch not the unclean thing. The allusion is to several laws under the former dispensation, which forbid touching many things which were accounted unclean, whereby pollution was contracted, and the persons were obliged to a ceremonial cleansing; see Leviticus 5:2,3 and Numbers 19:11,16. It has no regard to touch-

*(Continued on page 21)***BAPTIST NEOMANIACS***(Continued from page 4)*

Christian? By your own admission, you have no access to any authoritative statement from God about what a Christian is or, more importantly, how to become one. A general understanding of someone else's general approximation of what God might have suggested is not very solid information. Certainly, those sifting sands are not sufficient foundation on which to build one's hope for eternity. Man's best guesses are poor substitutes for the words of God. I may have to travel from Pensacola into the northland to New York City on the highways or in the vehicles designed by the best and brightest of engineers and selected by the wisest of travel agents; but for my journey into eternity to Heaven, I do not wish to go by human wisdom and ingenuity. I want something more sure than 'best guesses.'

The doctrines of the inspiration of the words of the word of God and of the actual availability to us of those words of the word of God are, practically speaking, the only hope of Heaven that we have. It should cause no wonderment that Satan and his willful or deceived followers deride those truths. Satan is a liar; there is no truth in him (John 8:44). He does not disbelieve truth; he despises truth. Thus, he and his minions attack the doctrines of the inspiration and the availability of Scripture. Make no mistake those two doctrines are inseparable. Holding one doctrine without the other makes the doctrine held worthless. If I have the Bible, but the words are not inspired, of what value is the book that I hold in my hands? It is worthless. If the words are inspired, but I do not have them, of what value is the book

(Continued on page 6)

BAPTIST NEOMANIACS

(Continued from page 5)

that I hold in my hands? It is still worthless. Ah, but *if* the words *are* inspired and *if* I *have* them, of what wondrous value is the Book that I hold in my hands? If I have and hold the very words of God, then I have a treasure beyond value.

However, we who claim to hold to the verbal plenary inspiration of the infallible, inerrant words of the word of God are not without reproach. Too often, we treat entire passages of Scripture, if not whole Books, as if they were of limited or no value. We find no doctrine, no reproof, no correction, and no instruction in righteousness in those words in those verses. We ignore certain portions by not reading them or we dismiss them as if they were not for us. Though you likely do not need the verse repeated, let me do so anyway.

2 Timothy 3:16-17

All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect thoroughly furnished unto all good works.

"All Scripture," not in part, but the whole, "is given by inspiration of God"—but the verse does not end there—"and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect thoroughly furnished unto all good works." We are not thoroughly furnished unto all good works when we do not find the profit of doctrine, reproof, correction, and instruction in ALL Scripture.

To the end that we might obtain the profit so that we might be thoroughly furnished—perhaps, however, we

(Continued on page 7)

BAPTIST NEOMANIACS

(Continued from page 18)

and I will receive you, 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

We used Dr. Gill above. He certainly understood these verses as well and explained them (over 200 years ago) with universal 'contemporary' significance.

Wherefore come out from among them, &c.] Since they were the temple of the living God, built up an habitation for the Most High; since he resided among them, took his walks in the midst of them, was their God, and they were his people. These words are taken out of Isaiah 52:11 (Depart ye, depart ye, go ye out from thence, touch no unclean *thing*; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.) where the several phrases here used may be observed. They seem to be directed to the Israelites, and particularly to the priests and Levites, who bore the vessels of the Lord; and are fitly applied to believers under the Gospel dispensation, who are by Christ made priests unto God. They are usually interpreted by the Jewish writers, as a call to the Jews to come out of captivity, to quit Babylon and Persia, and the several cities and countries where they were; and are applied in Revelation 18:4 to mystical Babylon . . . as a call to God's people, to leave the superstitions and idolatries of that (apostate) church, lest they be partakers of her plagues; and here, by the apostle, as an exhortation to believers in general, to forsake the company and conversation of the men of the world: who may be said to come out from among them at first conversion, when they are called to forsake their own people, and their Father's house, to leave their native country, and seek an heavenly one; and when, in consequence of effectual calling

(Continued on page 20)

BAPTIST NEOMANIACS

(Continued from page 17)

fore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel. 24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem. 25 And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers

The LORD God had given a design for the altar and He was not pleased with the contemporary revisions of King Ahaz. Ahaz wanted an altar like the one in Damascus. He apparently began with Levitical offerings—but he soon was worshipping the gods at whose altar likeness he was worshipping. Carts like those of the Philistines and altars like those of the Assyrians do not please the holy God of Heaven.

The closing verses of 2 Corinthians 6 are not throw-away verses with no application to contemporary Christians. Indeed, here is a command to be very cautious in practicing separation.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*;

(Continued on page 19)

BAPTIST NEOMANIACS

(Continued from page 6)

need to examine that strange archaic Authorized King James version word “thoroughly” and compare its definition with that of the word “thoroughly,” which, in some editions, replaces “thoroughly.” The source for the meanings is my Merriam Webster’s Collegiate Dictionary. “Thoroughly” is listed as an archaic form of “through.”

Through; Function: adverb; Date: before 12th century
1: from one end or side to the other; 2 a: from beginning to end b: to completion, conclusion, or accomplishment *see it through*; 3: to the core: COMPLETELY *soaked through*; 4: into the open: OUT *break through*

Thorough; Function: adjective; (thoroughly adverb)
Date: 15th century; 1: carried through to completion: EXHAUSTIVE *a thorough search*; 2 a: marked by full detail *a thorough description*; b: careful about detail: PAINSTAKING *a thorough scholar*; c: complete in all respects *thorough pleasure*; d: having full mastery (as of an art) *a thorough musician*; 3: passing through

“Thoroughly” is thoroughly the better choice.

Now to continue, to the end that we might obtain the profit of the doctrine, the reproof, the correction, and the instruction so that we might be thoroughly furnished, I call attention to the following passage:

Leviticus 11

1 And the LORD spake unto Moses and to Aaron, saying unto them, 2 Speak unto the children of Israel, saying, These *are* the beasts which ye shall eat among all the beasts that *are* on the earth. 3 Whatsoever parteth the hoof, and is clovenfooted, *and* cheweth the cud, among the beasts, that shall ye eat. 4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he

(Continued on page 8)

BAPTIST NEOMANIACS

(Continued from page 7)

cheweth the cud, but divideth not the hoof; he is unclean unto you. 5 And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. 6 And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. 7 And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he is unclean to you. 8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they *are* unclean to you. 9 These shall ye eat of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. 10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination unto you: 11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination. 12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you. 13 And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage, and the ospray, 14 And the vulture, and the kite after his kind; 15 Every raven after his kind; 16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind, 17 And the little owl, and the cormorant, and the great owl, 18 And the swan, and the pelican, and the gier eagle, 19 And the stork, the heron after her kind, and the lapwing, and the bat. 20 ¶ All fowls that creep, going upon *all four*, *shall be* an abomination unto you. 21 Yet these may ye eat of every flying creeping thing that goeth upon *all four*, which have legs above their feet, to leap withal upon the earth; 22 *Even* these of them ye may eat; the locust after his kind, and the bald

(Continued on page 9)

BAPTIST NEOMANIACS

(Continued from page 16)

had sent from Damascus: so Urijah the priest made it against king Ahaz came from Damascus. 12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon. 13 And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar. 14 And he brought also the brasen altar, which was before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar. 15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brasen altar shall be for me to enquire by. 16 Thus did Urijah the priest, according to all that king Ahaz commanded.

2 Chronicles 28

19 For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD. 20 And Tilgathpilneser king of Assyria came unto him, and distressed him, but strengthened him not. 21 For Ahaz took away a portion out of the house of the LORD, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not. 22 And in the time of his distress did he trespass yet more against the LORD: this is that king Ahaz. 23 For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, there-

(Continued on page 18)

BAPTIST NEOMANIACS

(Continued from page 15)

“conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”

The battle that the believer faces is to get the world out of his or her life—“be not conformed to this world.” We should be purging out the leaven, not providing a place for it in the house of God. The advocates of Contemporary Christian Music acknowledge that they wish to give the unsaved that which he or she is familiar so they can use it to convey “the gospel.” This is not an approach countenanced in the words of the word of God. It is boldly, even defiantly, contrary to Scripture. There is no difference placed between the profane and the holy.

What has all this to do with that lengthy passage from Leviticus 11? That passage and many more place emphasis on the difference between “the profane and the holy,” the clean and the unclean. The neglect of those passages has led to a failure to understand the biblical doctrine of separation. As a result, we have a generation of preachers and believers who are following the pattern of King Ahaz. They are building altars after the fashion of the ungodly. They do not know the biblical requirement of separation.

2 Kings 16

10 And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest THE FASHION [I added emphasis so my readers might not miss the word.] of the altar, and the pattern of it, according to all the workmanship thereof. 11 And Urijah the priest built an altar according to all that king Ahaz

(Continued on page 17)

BAPTIST NEOMANIACS

(Continued from page 8)

locust after his kind, and the beetle after his kind, and the grasshopper after his kind. 23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you. 24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even. 25 And whosoever beareth *ought* of the carcase of them shall wash his clothes, and be unclean until the even. 26 *The carcasses* of every beast which divideth the hoof, and *is not* clovenfooted, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean. 27 And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even. 28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you. 29 These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind, 30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole. 31 These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even. 32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed. 33 And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ye shall break it. 34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean. 35 And every *thing*

(Continued on page 10)

BAPTIST NEOMANIACS

(Continued from page 9)

whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for they are* unclean, and shall be unclean unto you. 36 Nevertheless a fountain or pit, *wherein there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean. 37 And if *any part* of their carcase fall upon any sowing seed which is to be sown, it *shall be* clean. 38 But if *any water* be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you. 39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even. 40 And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even. 41 And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten. 42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all four*, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination. 43 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. 44 For I *am* the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. 45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I *am* holy. 46 This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: 47 To make a difference be-

(Continued on page 11)

BAPTIST NEOMANIACS

(Continued from page 14)

niques and style—that it is all a matter of choice of fashion. I read that I am free to continue with the terms and music of a by-gone day and I should not be jealous of the success of those who are enlightened enough to employ modern, effective tools.

Actually, my 'rebukers' are right—it is a matter of personal choice of 'fashion.' There is a 'fashion' that pleases the LORD and there are fashions that do not please the LORD. The apostle records "for the fashion of this world passeth away" (1 Corinthians 7:31)—that is not an approximation of what the Holy Ghost wanted to convey to us; those are the verbally plenary inspired words of God. The world has a fashion and it is transitory.

The fashion of the world is not the style for the believer to follow. There is a fashion of holiness for the house of God, Ezekiel 43:

10 Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. 11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. 12 This is the law of the house; Upon the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this is the law of the house.

We are instructed by the verbally plenary inspired Scripture, Romans 12:2, that we are not to be

(Continued on page 16)

BAPTIST NEOMANIACS

(Continued from page 13)

tions' hymns have no relevance.' Thus, the normal service is given the stilted title of "Traditional" and the new concoction is pleasingly labeled "Contemporary." Evidence indicates that no church jumps instantly from the 'traditional' to the 'contemporary.' This is for a very basic reason. The new-direction leaders need the funding from the "traditional" membership who have been taught the past generations' practice of tithing and giving sacrificially for missions, because the sought after 'seekers' do not relate to old style terms such as tithes and offerings. The older members do not wish to stand in the way of progress and do not understand that they are pawns to be cast away as soon as the income from the 'mod squad' becomes sufficient to permit their euthanasia. After all, since the 1960's Baptists have been indoctrinated that the only measure of success in serving God is the growth of numbers, it is no surprise, therefore, to find the old-timers hesitant to oppose 'progress and growth.'

The relics of the past will eventually die off, drift away, or be plowed under and the church built with their offerings and through their labors and tears will become a contemporary amusement park rather than remain as a house of God.

This is not a script for a tale of fiction; this is the very pattern unfolding in Baptist churches in every state.

I am told that I do not understand that in reality Contemporary Christianity (anchored always to Contemporary Christian Music) is merely a difference in tech-

(Continued on page 15)

BAPTIST NEOMANIACS

(Continued from page 10)

tween the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

Those words are recorded for our profit through the doctrine, the reproof, the correction, and the instruction they provide so that we might be thoroughly furnished unto all good works. The old scholar, Dr. John Gill, considered these profitable words of doctrine, of reproof, of correction, and of instruction. In his massive ten million word commentary on the Scriptures, he records of verse 45:

For I am the Lord that bringeth you up out of the land of Egypt, &c.] He had brought them out of it, and was now bringing them on in the wilderness towards Canaan's land, in order to settle them there; and this is observed, to show what obligations they lay under to him to observe his commands; for since he had done such great things for them, it became them to be obedient to him in all things: and the more, since his end herein was, as he observes to them,

to be your God; to make it appear that he was their God, and they were his special people, whom he had chosen for himself above all people upon the earth; that he was their King and their God, to protect and defend them, to provide for them, and take care of them, and bestow all good things on them proper for them:

ye shall therefore be holy, for I [am] holy; separate from all others as he was, living holy lives and conversations, agreeably to his will made known to them, in imitation of him who had chosen and called them to be his people; for, since holiness is his nature, it becomes them who are his house and family, his subjects and

(Continued on page 12)

BAPTIST NEOMANIACS

(Continued from page 11)

people.

A passage crossed referenced to Leviticus 11 is Ezekiel 44:23:

And they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean

Dr. Gill writes:

And they shall teach my people the difference between the holy and the profane, &c.) Persons and things; not in a ceremonial, nor merely in a moral, but in an evangelical sense, between truth and error; between the doctrine which is according to godliness, and that which is corrupt and unsound, and eats as cloth a canker; between holy worship, and superstition; between holy duties, and profane and Heathen rites and ceremonies; and between persons sanctified by the Spirit and grace of God, and unconverted ones:

and cause them to discern between the unclean and the clean; impure persons, doctrines, and manners, and those which are agreeable to the word of God; the sense is, that they shall take pains to instruct persons in the knowledge of divine things, and shall do it truly, faithfully, and sincerely.

Last month, I wrote of "Strange Noises In The Night," the intrusion of Contemporary Christianity into Baptist churches. There have been a very few days since its publication during which I have not received evidence of the pervasion of the perversion of this invasion. Pastors and members of churches across the nation bear testimony to the effectiveness of the promoters of Contemporary Christianity. Some bear witness by their aggressive hostility to any voice raised against this 'new cart.' Others

(Continued on page 13)

BAPTIST NEOMANIACS

(Continued from page 12)

give authentication by their grief over its arrival in their church.

The 'transformation' (which is not a transformation, but a conformation) is preceded with subtle alterations and trial balloons that are intended to whet the carnal appetites of the worldly minded. Then, an announcement is made to assure the 'traditionally' minded members that this alteration is merely the use of a new tool—after all "every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer" and we should become "all things to all men that we might by all means win some."

Somewhere along the path, the comment is made that even "Amazing Grace" was a barroom tune. Few in the pew are hymnologists or church historians and swallow the lie as if it were biblical truth. That allegation smearing John Newton's poem is actually a Christian version of an urban legend. It is not true. The history of the commonly used tune for "Amazing Grace" is carefully documented in Steve Turner's enjoyable book: Amazing Grace—The Story Of America's Most Beloved Song (ISBN 0-06-000218-2). The tune was not birthed in a booze hall. It is not until this present generation of debauched sinners that "Amazing Grace" became a "barroom tune."

The usual progression in the descent into Contemporary Christianity is that a special service is established. This activity is designed to be friendly to those 'seeking truth but who are unable to comprehend the traditional Christian terminology' and to whom 'the past genera-

(Continued on page 14)