

Integrity

INTEGRITY, a journal published bimonthly by an independent nonprofit corporation, is intended to be a ministry of reconciliation which utilizes the varied talents of a large community of believers. These believers, united in faith but divergent in opinions, seek to accurately reveal God to both the church and the world so that all may become one as He is one. Accordingly, it should not be assumed that the views expressed by individual authors necessarily represent the opinions of either the editors or the Board as a whole.

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is he calling our attention to an experience to be remembered, or to alterations in our behavior? Brother Gibson needs to say more about such matters.

At times he questions whether or not baptism in the Spirit is a metaphor (e.g., pp. 96-97, 235-36). This seems to me to indicate a misunderstanding of metaphor. Of course it is a metaphor; we are certainly not literally immersed in Spirit as one is immersed in liquid. But it is a metaphor which contains a precious truth, and one which may become even more precious as we understand more fully what is meant by it.

The book has other weaknesses than those mentioned in the preceding three paragraphs, but most are stylistic and organizational. There is a tendency to wordiness — witness the title — and an incredible amount of repetition. The book is broken into numerous short sections,

often not clearly related, which give something of a tabloid effect, seriously weakening the coherence of the work. There are things which are annoying though less important: grammatical problems, inconsistent italicization of book and periodical titles, and very inconsistent proofreading, evident even in the Table of Contents. All this is, however, beside the point. Brother Gibson has given us some important material in a form which the ordinary Christian can read and grasp. He made us think about the questions involved, and I for one am grateful for the exercise.

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Book Review: *Christian You Were Baptized in Water and Spirit*

Reviewed by Jerry Daniel

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What Shall We Say?

“These are the commands, decrees and laws the Lord your God directed me to teach you to observe in the land that you are crossing the Jordan to possess, so that you, your children and their children after them may fear the Lord your God as long as you live by keeping all his decrees and commands that I give you, and so that you may enjoy long life.” Deuteronomy 6:1-2

You can sense the deep love and concern of Moses in these words which he spoke to his “children” just before they were to enter the promised land. Regarding the commandments of God, he said: “Impress them on your children” (Deut. 6:7).

What can we say to our children? What can we leave them that will impress on them our deep love and concern? Will the next generation remember what the Lord has done whether they live in bondage, in the wilderness, or in the promised land?

What about this generation? What can we say to each other to encourage one another and “spur one another on toward love and good deeds” (Heb. 10:24)?

All of the articles in this issue address these questions in one way or another. Two of *Integrity's* board members, Laquita and Elton Higgs, ask this question of each of us: Who will tell the next generation?

The importance of Christian education in building Christian character in our children is discussed by a Christian college professor, Lloyd Knowles.

The subject of baptism has dominated many of the sermons and writings of the Restoration Movement. Unfortunately, for some of the children of the Restoration Movement, this dominance distorted the place of baptism in God's plan. Larry Dotson, in his article: “Baptized into Christ. . . Without Getting Wet,” emphasizes aspects of baptism which may have been neglected in our teaching. Jerry Daniel reviews Robert Leon Gibson's book, *Christian, You Were Baptized in Water and Spirit*, which looks at baptism in the Spirit, an aspect from which many in the Restoration Movement have shied away.

Elmer Prout reminds us that the story of the resurrection and its power in our lives are the only things which can sustain our generation and the next.

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Who Will Tell the Next Generation?

LAQUITA M. AND ELTON D. HIGGS

The couple were in their late 40s, and they were suffering deeply. Their pride and joy, their son Fred, had attacked them with bitter words. Fred let them know that he was going to live his own kind of life as an adult, and he didn't want their interference, nor did he want the interference of their God. Bob and Martha had dedicated their lives to teaching their children about God, and nothing had ever been quite so painful as this rejection. It shook them to the core of their being.

This is a real case, though names have been changed, but it is not an isolated case. Time after time we have heard Christian parents, including the two of us, anguish over the rebellion of our teenaged and adult children, and we ask ourselves, “Where did we go wrong?”; “How could we have taught them to be more responsible?”; or “Did we teach them as much or as well as we might have?” We comfort each other, and we find ways to cope. We are forced into a greater reliance on God, and so we are the better for the experience, yet we are acutely aware that parenting is a hazardous occupation. No parental function is more important than teaching our children right principles. Children will certainly be learning *something*; whether or not it is the right thing depends largely upon the parents. The church, too, must be carefully teaching our children, but the church's teaching is only supplemental to what the child is receiving in the home — or from elsewhere.

Father Figure

One might wonder why there seems to be no obvious biblical model for such an important subject as parenting, but we would like to suggest that a very good model does indeed exist,

though in a rather unexpected place: in the message of Moses to the Children of Israel as presented in the book of Deuteronomy. Moses was a kind of father figure and teacher to the Israelites as they wandered in the wilderness. “The Lord told me to teach you” (Deut. 4.5, 14 TEV), Moses said to them. Moses was about to die as the Children of Israel were ready to enter the Promised Land, and so the Israelites were entering their “adulthood,” so to speak. Although they would have a leader in Joshua, their teacher and father figure, Moses, would no longer be with them. In the three sermons of Moses, at the end of this life, which are recorded in the book of Deuteronomy, Moses reviewed what he had taught his “children,” and he emphasized those principles which he thought were most important. Those sermons in Deuteronomy are worth exploring, for in Moses' basic principles we can find guidelines for teaching our own children about themselves and about God.

Moses was firm about the constant necessity of teaching our children: “Never forget these commands that I am giving you today. Teach them to your children. Repeat them when you are at home and when you are away, when you are resting and when you are working. Tie them on your arms and wear them on your foreheads as a reminder. Write them on the door-posts of your houses and on your gates” (Deut. 6:6-9 TEV). An occasional bedtime Bible story will not do; Moses is talking about intensive, purposeful, everyday teaching, using all sorts of times and situations for teaching God's principles. It is not a part-time job, and it must be done by those who are themselves well instructed and strongly convicted. When instructing the Israelites to teach their children, Moses

warned, "These commandments that I give you today are to be upon your hearts" (Deut. 6:6 NIV). Parents cannot effectively teach their children unless God's commands are in their own hearts and lived in their own lives, as well as being clearly articulated to their children.

Parents should have one overriding goal in mind: *to teach their children to know and to obey God*. That is the single most important thing we can do for our children. Parents should continually be evaluating the teaching their children receive, and Moses' farewell addresses to the Children of Israel in Deuteronomy can be helpful in this assessment. We wish to present three basic principles emphasized by Moses in Deuteronomy, along with some comments on the application of these three principles in a Christian context. The three principles can be designated by three key words: *Remember*, *Trust*, and *Obey*.

Remember Who God Is

At the center of Moses' message to the Children of Israel is the principle of who God is and who they are in relationship to God. God is not to be compared with any other being or any other power, in heaven or in earth. The famous *shema* (Hebrew "hear"), still recited by Jews in synagogue worship, says, "Hear, O Israel: The Lord our God is one Lord" (Deut. 6:4 RSV); furthermore it is this God who brought Israel out of the land of Egypt and into the Promised Land (vv. 10-12), and He alone is to be served, for "The Lord your God is a jealous God" (v. 15) who is not to be trifled with. In Moses' song in Deut. 32 (RSV), he repeatedly refers to God as "the Rock," whose "work is perfect" (v. 4) and who is "our Rock" (v.31). As seen in the person of Jesus, who is presented as God's cornerstone, that Rock must either be the foundation of our lives, or it will become the "stone of stumbling" (Is. 8:14-15; I Pet. 2:8) by which we will be crushed (see Luke 20:17-18). If parents themselves remember this principle of "who God is," then their constant reliance on the Rock of Steadfastness will serve as a model for their children to adopt this reliance as an everyday norm in the life of the family. But Moses did more than

serve as a model; he actively taught the Children of Israel and instructed parents to do the same. Understanding who God is leads inevitably to seeing that we are defined by Him, and not He by us; but how do we go about teaching young children who God is?

Remember Who You Are

Since all our knowledge is filtered through our own perception and understanding of the self, when teaching a child to know God the starting point is the child himself. Very early, the child learns to define himself in relationship to others, usually to his parents first. Our job is to teach that child to define himself also in relationship to God; the child needs to learn not just *who* he is, but *whose* he is! We can start with very simple concepts; e.g. God made me and God loves me. The familiar children's song is a good example of the teaching of this relationship between the child and God: "Jesus loves me, this I know. . . Little ones to Him belong; they are weak but He is strong." Notice that such concepts teach the child both about himself and about God. As the child grows older, more sophisticated concepts can be learned; e.g. I am a part of God's plans and purposes; God made me in His image, so I have a soul, I can reason, I have free will, I have a sense of right and wrong. It is especially important that children know that they are a part of a spiritual family, as well as a physical family. We are identified and given significance by God's covenant, which places us in God's family ("a people for his own possession" — Deut. 26:18 RSV), and when we try to define ourselves rebelliously outside the covenant and the family, God will bring upon us the consequences of our folly (see Deut. 28:15-68).

Remember What God Has Done and Commanded

Moses knew that the Children of Israel would maintain their respect for their God and His commandments only if they were perpetually mindful of what He had accomplished in spite of their rebellious spirit. "Take heed," he says, "and keep your soul diligently, lest you forget

the things which your eyes have seen, and lest they depart from your heart all the days of your life; make them known to your children and your children's children" (Deut. 4:9 RSV). The central fact of their history with God was that they had been slaves in Egypt, without hope of deliverance, and that God had brought them "out of Egypt with a mighty hand. . . that he might bring us in and give us the land which he swore to give to our fathers" (Deut. 6:21, 23 RSV). And that central memory was to inform their attitude toward what God wanted to do with them in the continued working out of His purposes. When they confronted the terrible inhabitants of the land of which they were to take possession, Moses told them, "You shall not be afraid of them, but you shall remember what the Lord your God did to Pharaoh and to all Egypt" (Deut. 7:18 RSV). And they were to remember not only God's glorious deliverance from their enemies, but His judgments on their rebelliousness as well, and the need of Moses to intercede for them lest they be destroyed by God's wrath against them (Deut. 9:6-29). In that repentant frame of mind, they could more naturally submit themselves to God. They were to refresh themselves and each other daily with God's law, so that "these words. . . shall be upon your heart" (Deut. 6:6 RSV); and there was to be a solemn assembly every seven years of all the people, young and old, men and women, for a reading of the whole law (Deut. 31:9-13).

As Moses made remembrance the key and the foundation to his instruction and admonition of the Children of Israel, so must we teach our children to know and respect the Word of God. With very young children, we may have to demand a kind of rudimentary obedience that depends on quite temporary kinds of tangible reward and punishment, but as soon as they can understand broader concepts, their obedience has to start being based on the perception that the ultimate object of all our obedience is God, and that any positive results of obedience come from knowing who He is, what He has done, what He has commanded, and what all of that has to do with who we are. Our presentation of Bible stories should emphasize both the

awesome beauty and the terribleness of God's absolute nature, and that the history of His deeds shows both His patience and love toward those who love Him and his judgment on those who reject His sovereign authority. Above all, it should be stressed that the history of God's dealings with mankind is still being made, and that our children are given value by their participation in the covenant and the family of God.

Trust In God Is the Foundation of Obedience

Each Christian family should build its own history of God's work among them and build on these memories to create trust in God. We parents, especially we mothers, do so much reminding that we often sound like broken records: "Don't forget your lunch" or "Don't forget your books." In the same way, we must be constantly reminding our children about God and about those times in the past when the child "saw with his own eyes." In the end, the child has to decide for himself whether or not to trust God, but we can most certainly teach him some of the reasons for trusting in God. Even the very young children can begin to learn to trust God, and in doing so, the child will also learn about God. Indeed, we learn to trust God by learning about the characteristics of God in which we can trust. Moses taught his "children" about God's availability: "No other nation, no matter how great, has a god who is so near when they need him as the Lord our God is to us. He answers us whenever we call for help" (Deut. 4:7). The children can be taught this principle through everyday situations. For example, little Liann occasionally woke in the middle of the night because of bad dreams, and her mother instructed her to call upon the Lord to help erase those frightening memories. As an adult, Liann still remembers and calls upon the Lord when needing help. She knows He is there.

We learn to trust God because of his dependability. Moses taught, "Remember that the Lord your God is the only God and that he is faithful. He will keep his covenant and show his constant love to a thousand generations of those who love him and obey his commands"

(Deut. 7:9 TEV). Moreover, we trust God because He is a great and mighty god, and his ways are right and just. In the song of Moses, given by the Lord to Moses shortly before he died, are these words: "The Lord is your mighty defender, perfect and just in all his ways; Your God is faithful and true; he does what is right and fair" (Deut. 32:4 TEV). God instructed Moses to teach that song to the people, and we parents should note that method and find all sorts of creative ways to help our children learn God's words by heart. The more they learn about God, the more they are going to be able to trust Him.

Moses taught that God cared deeply for his children; he described God's relationship with the Children of Israel in this way: "He found them wandering through the desert. . . He protected them and cared for them as he would protect himself" (Deut. 32:10 TEV). Because God loves us, we can trust, in Paul's familiar words, that "in everything God works for good with those who love him" (Rom. 8:28 RSV). True love is trust producing. Children should be helped to see that the blessings which they have, such as home, family, and talents, all come from God because God loves them. If we can only teach our children that our great and marvelous Creator loves each one of us dearly, and that we are each a part of God's plans and purposes, then our children will have little trouble with poor self-esteem, which so often blocks what God wants to do in our lives. One who trusts in God's love and care can love and respect himself and others, because he is special to God. And without a basic trust in God, the next principle from Moses, obedience, will be difficult and, in the end, impossible.

Obey God's Commands, for All Our Actions Have Consequences

Moses emphasized over and over again that those who are God's people, who know His works and have heard His commandments, are responsible and answerable to God for their actions, and that there will be inevitable consequences to their obedience or disobedience. "I call heaven and earth to witness against you this day, that I have set before you life and death,

blessing and curse; therefore choose life, that you and your descendants may live, loving the Lord your God, obeying his voice, and cleaving to him; for that means life to you and length of days. . . ." (Deut. 30:19-20 RSV). The choice was not between serving God and being independent and free of any servitude, but between serving God and serving an infinitely inferior and destructive master. When Moses warned the Israelites that they would be taken into captivity if they were disobedient, he said, "Because you did not serve the Lord your God with joyfulness and gladness of heart, by reason of the abundance of all things, therefore you shall serve your enemies whom the Lord will send against you, in hunger and thirst, in nakedness, and in want of all things; and he will put a yoke of iron upon your neck, until he has destroyed you" (Deut. 28:47-48 RSV).

It is not that God requires absolute perfection of His children; rather, He requires an attitude of heart that is always teachable, that seeks to obey God and is sorry when it fails. The greatest threat to obedience is "a root bearing poisonous and bitter fruit," which is seen in one "who, when he hears the words of this sworn covenant, blesses himself in his heart, saying 'I shall be safe, though I walk in the stubbornness of my heart' " (Deut. 29:19 RSV). This message of keeping the heart tender toward God and reverent toward His sovereign laws is especially vital to our children in an age that glorifies the sovereignty of individual choice and insists on freedom from obedience to any absolute standard. It is the rationalization of disobedience — the hardening of rebellion — that is the "root bearing poisonous and bitter fruit," and our children must be warned against it as vigorously as Moses warned the Israelites. In Deuteronomy 21 Moses gave a startling instruction regarding a disobedient and rebellious son, "a son who will not obey his parents, even though they punish him" (v. 18): the son was to be stoned to death. The passage was obviously talking about an older son who "wastes money and is a drunkard," but the point is that disobedience to parents is a serious offense in God's eyes. It is for the sake of our children that we teach them to obey, and the child who

has not been taught to obey has been done a great disservice.

Children should become increasingly aware that they always have a choice as to whether they will obey or disobey; that having choice itself is an honor given to us by God; and that their choices, both active and passive ones, bring certain consequences. Again, as much as possible, use everyday occurrences to talk about such matters, such as a time when the child has clearly obeyed or disobeyed. As parents, a part of our job is to reinforce good behavior and punish disobedience. When children disobey, we must let them face the consequences, hard though it may be, so that they will learn responsibility for their actions. In the teenage years, the point needs to be made that the teenager will increasingly be responsible to God for his choices, not to parents, and that it is God to whom he will ultimately answer.

We all need discipline, whether from God or from parents, to help us learn to obey. We must help our children to see that even when God disciplines or punishes us, it is not revenge or tyrannical torment, but the discipline of a loving, grieving, and merciful Father (Deut. 4:30-31; 8:5). God's dependability is both wonderful and terrible: nothing can alter His intention to bring us into His Promised Land, but by the same token, He will spare no pain, neither for Himself nor for us, if it will maintain or restore our service to Him and thus enable us to come into the inheritance He has in store for us.

Our relationship to God hinges on obedience, so it cannot be stressed too much, but here again we can be thankful that Jesus has put it on different terms. Under Moses' teaching, obedience led to the blessings which would help us to understand God's love for us. Under Jesus' teaching, and because of Jesus, God's love is already evident, and therefore obedience takes on another aspect. In Jesus' last discourse to his apostles, just before his arrest and crucifixion, he repeatedly mentioned obedience, but

note how he said it, "Whoever loves me will obey my teaching" (John 14:23 TEV). Because of Jesus, love comes first. We have, then, an even greater message — Jesus — to teach our children than Moses had.

Teach Your Child of The Victory in Jesus

Before Moses died, he pronounced blessings on the Children of Israel, and he ended with a note of victory: "The Lord himself is your shield and your sword, to defend you and give you victory" (Deut. 33:29 TEV). In the same way, we should always try to end our teaching of our children with a note of victory; help them to learn to be thankful and to live a life of rejoicing in God. Encourage your children; help them to see that obeying God is not impossible. Moses encouraged, "The command that I am giving you today is not too difficult or beyond your reach. It is not up in the sky. . . . Nor is it on the other side of the ocean. . . . No, it is here with you. You know it and can quote it, so now obey it" (Deut. 30:11-14 TEV). How much more reason we have to be encouraged, for we have help from Jesus and the Helper he sent us, the Holy Spirit.

What will your child be learning as he grows up? Remember he *will* be learning something. If you can teach your child these foundation stones given by Moses and reinforced by Jesus, you can give no greater gift.

When Moses had finished God's teachings to the people, he said, "Make sure that you obey all these commands that I have given you today. Repeat them to your children, so that they may faithfully obey all God's teachings. These teachings are not empty words; they are your very life" (Deut. 32:45-47 TEV).

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"He who walks in integrity walks securely." Proverbs 10:9

Baptized Into Christ. . . Without Getting Wet

LARRY DOTSON

There is an irony about Christian baptism that has troubled me in recent years. How can the same act which plays a part in uniting individuals with Jesus also separate those same individuals from each other? I am not sure if this separation exists because people will not accept different views about baptism or whether people will not accept different views about baptism in order to ensure this separation. After much study, thought, and self-examination regarding baptism, I eventually realized that it is really not important what others believe about it, even those who preach, teach, and administer it. What really matters is what it means to those on the receiving end. The following remarks are not so much about baptism as about an *attitude* toward baptism.

At the age of eleven, I believed the facts of the gospel as I had been taught them and was immersed in water. Some thirty years later, I obeyed the gospel and was "baptized into Christ." The earlier experience was accompanied by my acknowledgement that, having reached the age of accountability, I had committed sins that I needed to repent of. The later experience was preceded by my acknowledgement that I *am* a sinner. In order to be baptized in water, I was required to make a one-time public confession that I believed Jesus to be the son of God. Being baptized into Christ requires that I confess, on a daily basis, to myself as well as to others, that I know that he is Lord and Savior and the sole author of my salvation. After I was baptized in water, the security I had felt in being saved was short-lived because it was the result of my own self-reliance, having been given the knowledge of what I had to do in order to be saved and then acting on that knowledge (I never questioned that what I was told to do was different from what the Phillippian jailer had been told that he must do).

At that young age I assumed that even if salvation was a gift, I had to earn the right to

receive that gift and somehow I internalized that I could never be sure that I had earned it. This made my Christian walk uncertain because I soon realized that it was not within my power to eradicate sin from my life. Since I had been led to believe that sin was a result of a weakness in character, I lost any confidence I had in my ability to please God on the basis of my own righteousness. I always tried to hide from the chilling reality that I would never be good enough to please God, until I understood what Jesus meant when he said he came to call those who know they need him, not those who are unaware of their unrighteousness (Matthew 9:12-13). After being baptized into Christ, I felt a sense of security for the first time in my life because I realized that if my salvation must be earned, someone other than me would have to do it. This allowed me to finally take the burden of earning it off my own shoulders and give it to Jesus.

Legalism

The reason I had such a distorted perspective is because I had acquired a legalistic concept of God's plan of salvation. It was a plan which had put the teachings of Jesus in my head but had failed to put my need for *him* in my heart. It was a plan which emphasized what I must do rather than what I must *be*, and one that made the baptismal act the centerpiece of the salvation experience. At the time of my baptism, I had been taught that salvation was conditional and that water baptism, being one of the conditions was of equal importance to everything else that was required. I now realize the *conditions* of salvation were emphasized more than Jesus, who is the salvation. I had been well-trained as to *how* one becomes a Christian, the precise point *when* one becomes a Christian, and *who* had earned the right to be called a Christian. But I was never taught *why* a person needs to become one. I now know that

the "why" question has eternal significance for people while the "who" and "when" questions are the exclusive prerogative of God. People have no business trying to answer them for others.

Responses to the Gospel

As far as the actual conditions of my salvation are concerned, they were laid down by Jesus himself when he began his own preaching ministry: repentance and faith (Mark 1:15). All other things associated with following Jesus (confessing him as Lord, being baptized into his name, worshipping God through him, observing the memorial of his death, prayer in his name, etc.) are my responses to those two conditions, apart from which they are meaningless. My early experience sadly lacked an understanding of those two conditions. All I can remember hearing about repentance is that you have got to do it. Regarding faith I remember hearing that you have got to have it, but it is not enough. This is in spite of all the emphasis the Bible places on repentance and faith.

The Bible makes it clear that repentance leads to salvation because it prepares our hearts to receive God's gift of faith. In regards to the teaching that faith alone is not enough, the Bible leads me to believe that faith is everything as far as God is concerned. As far as I know, faith is the *only* quality that Jesus ever found in sinful man that impressed him (Matt. 8:10, 15:28, etc.) and is the only thing the apostles ever asked him for more of (Luke 17:5). Repentance for me means the realization and personal acknowledgement that people are under the "law of sin;" spiritually sick and in need of a physician; and, eternally separated from God until they turn to God and, by faith only, accept and trust in the remedy God has provided for their sins — Jesus. This faith means that a person willingly foregoes any confidence in their own understanding and efforts. Instead, with child-like trust a person places their salvation completely in the hands of Jesus.

This turning to God and trusting in his only begotten son is what it means to obey the gospel, and the gospel can only be obeyed in the heart. Water baptism is of special

significance to this obedience because it witnesses to both repentance and faith. It attests to repentance in that it is man's admission of the uncleanness of his sinful nature which, in a penitent person, always brings forth a desire to be washed clean by God (e.g. Psalm 51:1-2). Baptism is a testimony to faith because it symbolizes the identification with and trust in that which is able to bring about that cleansing: the death, burial, and resurrection of Jesus. Just as the Israelites, after seeing God's power displayed through him, were "baptized into Moses" as their deliverer (Ex. 14:31, I. Cor. 10:2), we are baptized into Christ when we identify with him to the point of being totally dependent on him for our deliverance from the bondage of sin by putting on and clothing ourselves with his righteousness.

Inward and Outward Baptism

Being baptized into Christ should be attested to by water baptism, but they are not one and the same. Alexander Campbell once made the distinction between the "inward" and "outward" baptisms, and acknowledged that it is possible for a person to have the inward baptism which "changes his state and has the praise of God" without being immersed in water. Because it took me so long to understand this difference, I am disturbed to hear preachers and teachers focus on the outward baptism because it sends the wrong message, especially to the young who are at the mercy of their spiritual leaders. By focusing on baptism, it is easy to lose perspective of what the gospel is all about. The conversions of the Acts can become nothing more than illustrations to manipulate attitudes about baptism, obscuring their real significance: to show that, through the Holy Spirit, God opened people's hearts to the gospel of Jesus and they believed in him. The people in Acts were not offered a plan of salvation, they were offered Jesus. The only teaching point I remember ever hearing concerning the conversion of the Ethiopian eunuch is that, by coming "up out of the water," immersion is proven and all other forms of baptism are invalid. The real message is that the Ethiopian understood that it was Jesus he had been reading

about in scripture who was led like a lamb to slaughter and pierced for everyone's transgressions so that all could be justified before God.

Responses to Others

Why do people go to such lengths to justify the baptismal act and ascribe such spiritual power to it? I have concluded they do so out of motives born of a religious heritage of formulating beliefs and adopting practices in light of what *other* people believe and practice. Such a perspective inevitably defines religious matters from a negative viewpoint — by what is *not* believed, by what is *not* practiced, and to whom fellowship will *not* be extended. Why else would people separate baptism from repentance and faith, apart from which baptism has no meaning at all, and insist that baptism is for remission of sin? Remission of sins is never promised in the Bible apart from repentance and faith but is promised apart from baptism. Why else would people claim that baptism puts us "in Christ" when the Bible does not say this? Why else would people who have been immersed on their profession of faith in Jesus be required to be rebaptized just because it was done in another church? Why else do children get the notion that when they are baptized they will "hear the angels singing" when the Bible says that it is our repentance that causes rejoicing in heaven?

Instead of being preoccupied with telling others what they need to do in get "in Christ," those who preach baptism should first do everything they can to make sure we of their own fellowship have Christ in *us* (Eph. 3:17). We have not been baptized just to demonstrate our obedience to a new law. Until leaders emphasize "Christ in us," they should not worry about those outside their fellowship who attach

a different meaning to baptism or who have been baptized in a different manner.

A Matter of the Heart

It just might be that God is not as arbitrary as we are or as we think he is (or wish him to be). The Bible tells us that those who seek after God with all their heart will find him; that before we can come to God we must believe that God will also reward all others who diligently seek him; and that this seeking and serving of him cannot be restricted or controlled by any particular group (Jer. 29:13; Heb. 11:6; Luke 9:49-50).

The Bible also teaches that being God's elect does not depend on man's desire or effort, but on God's *mercy* (Rom. 9:16). Therefore, before we criticize and condemn those believers in Jesus who "followeth not us," and regard them as unclean in God's eyes because of our perception of their outward appearance, perhaps we should reflect on the prayer offered by Hezekiah on behalf of those who had not met the Passover requirements of the old law: "May the Lord, who is good, pardon everyone who sets his heart on seeking God, even if he is not clean according to the rules of the sanctuary." God heard that prayer and "healed the people" (II. Chron. 30:17-20). The point is that no matter how well we think we understand what God requires of us, we should never forget that God values our love more than our blind obedience (Matt. 12:7). It is possible for the rightness of a person's heart to overcome the errors and misunderstandings of his or her head (Matt. 5:5-8). Otherwise, we would have no need to be saved by grace through faith.

Larry Dotson, a lifelong member of the Churches of Christ, resides in Centerville, Tennessee.

its and have no salaries. It costs us approximately \$10.00 per year to send six issues to you. Thank you for your prayers and financial support.

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The Risen Christ — Victor in Gospel Terms

ELMER PROUT

John 20:1-18 recounts the meeting of the Risen Christ and Mary Magdalene. Think of *Mary in her sorrow*. "It was still dark. . ." Not only in the sky, deep in Mary's heart no ray of light shown. Even the empty tomb did not break the darkness. Rather, it added anxiety to her sorrow: "We do not know. . . they did not know. . . I do not know. . ."

But the story does not end there. Think of *Mary in her joy*. The Risen Christ and the gift of his coming. One word, a lady's name, spoken by Him and the darkness was gone. "Mary." "Rabboni! . . . I have seen the Lord . . ." The same Mary who had walked slowly to the garden in darkness now ran in a light brighter than day to give the victory song voice. "He is risen. He is Victor!"

What kind of Victor is He, this Risen Christ? *He is the Quiet Victor* who made his first appearance to a lonely woman in a silent garden. Is this something Rome's Caesar would have done? Imagine Caesar's victory parades up the streets of Rome — every citizen summoned to witness the triumph. Slaves and battle spoils in full display. Voices of the multitudes raised in the shouts of acclamation. Praise to a man who held a title by force of death. Quietly He comes — He who is not Caesar. The pomp and ceremony do not attract Him. One word to one person with no witnesses. . . A battle not Caesar's, a victory not of this world and shared in terms unimaginable.

What kind of Victor is He, this Risen Christ? *He is the Gracious Victor*. Caesar, and his like, lived by the rule "To the victor belong the spoils." If this had been the rule for the Christ He would have summoned the high priest and his followers to a public trial. "You thought

you could be done with me by crucifixion and burial? Well, here I am and it is my turn for judgment on you. . ." In Caesar's footsteps Christ would have been the Avenger. But just as his resurrection is totally unexpected so is the Risen Christ himself. He gave himself in death and he continues to give himself in resurrection life. Whereas Caesar would have said "OK. It's my turn to take now!" the Risen Christ never finishes giving of himself.

What kind of Victor is He, this Risen Christ? *He is the Ever-Present Victor*. "He ever lives . . . I am with you. . ." We know the details of the resurrection story. We believe that the resurrection of Christ happened 1900 years ago. Good. But what does that past event mean to us in 1990? What does it mean to live with the Christ who arose from the dead?

Have we "shut ourselves up with a memory"? Does our thinking about Christ's resurrection turn us back to the first century? Or do we accept his living presence in the day and minute we are now alive?

We cannot live today's life on memories of the apostle's adventures. I am thankful we do not have to. The Bible is not intended to hold or restrain the Risen Christ. The Bible is intended to release Him — to make us aware of his active, real presence today. The Bible tells us of the Christ who has risen, not so that he could retire, but to be with his people to the end of the age.

For more than 30 years Elmer Prout and his wife, Geneva, have served churches in California and Japan. Elmer presently serves as minister to the North Stockton Church of Christ in Stockton, California.

"But thanks be to God! He gives us the victory through our Lord Jesus Christ." 1 Cor. 15:57

“Character Building First of All”

LLOYD KNOWLES

As an alumnus of Milligan College*, yet more so as a Christian educator for the past 20 years, I am deeply grateful to Milligan’s current president Marshall Leggett for his decision to resurrect the slogan, “Character Building First of All,” on his letterhead and on the alumni newspaper entitled *The Mill-Agenda*. Many a freshman class over the years has been asked by the upperclassmen during Orientation Week to memorize the school motto: “Christian Education — The Hope of the World.” But it wasn’t until six years after my entry into that school that I discovered, while doing a Master’s degree thesis on the educational philosophy of Dr. Frederick Doyle Kershner (president of Milligan from 1908 to 1911, and dean of the old Butler School of Religion in Indianapolis), that there was a second half to that slogan. To founding father Josephus Hopwood’s original motto Dr. Kershner added a “more intensive” statement: “Character Building First of All,” a philosophy of education which he would strongly advocate all of his life. In the March 21, 1908 issue of the *Christian Standard* the newly-chosen Milligan president wrote:

Milligan has always been a school where character-building has been put first, and where it has been constantly and persistently kept before the mind of the student that to be good without being great, is infinitely more worthwhile than to be great without being good.”

The Goal of Christian Education

In the past few years I have become ignited with a similar passion for the central importance of that slogan in our educational efforts today. What are we primarily trying to accomplish with all our efforts at Christian education on the college level? Some would see the goal as vocational training for preachers or other full-time Christian workers. Certainly this is an im-

portant objective. Others might contend for an educated constituency in order that our movement might be more effective in its evangelistic outreach. This pursuit also would be noble. But what ought to be our first and foremost purpose, our most desirable “assessment outcome?” The all-too-obvious problems with morality and commitment in our society, our churches, and even our ministry seem to shout the answer — Christ-like lives, living as God’s holy people! God will produce fruit in our evangelistic efforts only to the extent that the *integrity of character* in our lives permits Him to. If words like honor, decency, honesty, loyalty, and responsibility disappear from recognition to be replaced instead by “credit-rating,” “getting what’s due me,” expedience, and influence, then we will have lost the power to intervene in this world for That Which is Good.

Christian vs. Secular Education

I find it incredible that many Christian parents today see the choice of a college for their son’s or daughter’s education as somewhat of a toss up — the university having better facilities and more course or program offerings versus the Christian college offering a more personal approach and some Christian perspective. The elements of this whole decision go much deeper than that! There is a direct clash of world views involved here. In a commencement address at the Butler School of Religion, Dean Kershner warned:

“The tendency of the modern age appears to be to discount the practical value of belief in a future life. A great many of our modern educators, for example, leave the example of personal immortality entirely in abeyance. They build for time exclusively: they lay no foundations for eternity. But, if it be true, that the soul is immortal, then assuredly the supreme question which every educator

ought to have in view is this: ‘How can I mould the plastic mind which is placed in my hand so that it will develop into something that is really worthy of immortality?’ It is a light matter, and a comparatively easy one, to educate with reference to a particular business, or a particular profession, so far as this world goes, but to play the architect for a structure that is to last forever: this is an entirely different thing. And yet every parent, and every teacher, is doing this consciously or unconsciously day after day. The first and most important step toward realizing the life worthwhile is therefore to resolve that everything said and everything done shall be said or done with the ideal of personal immortality thoroughly before the mind.”

Christians First

I remember my “steady” girlfriend in high school writing me a letter when I was away at college. We had been dating for over two years and the subject of possible marriage in the future had come up a few times. She was Roman Catholic and I was studying for the ministry in the Christian Church so we both knew something had to give. In an attempt to reassure me that all would be well she wrote, “Don’t worry. I wouldn’t let a little thing like religion get in the way of our happiness together.” . . . Needless to say, we did not date each other much longer! She just didn’t understand, and I fear that many other church people today don’t either. We are not workers who happen also to be Christians or religious or church-goers! We are first and foremost *Christians* who happen to need to work for a living (Matthew 6:33)! The Apostle Paul is not known to history as a tentmaker who also preached; he was a missionary who also was a tentmaker on the side.

Today’s Secular Campuses

Is the university really just as good a choice as the Christian college for the 18-year old high school graduate leaving home and church for the first time to go to school? Most anyone who has firsthand knowledge of our state universities

today knows that the dormitories are typically filled with very loud and anything-but-spiritual music, alcoholic beverages, drugs, and pre-marital sex. On many campuses in the U.S. there has been a significant rise in crime, especially violent crimes like assault, rape, and even murder. In the classroom many professors lack purpose or enthusiasm — except perhaps for their writing, research, or paychecks — and they are often hard to find when a student wants help. Other problems abound. One student transferred to our college from a university because she found her former literature professor’s open advocacy of, and lifestyle as, a “gay Buddhist” repugnant. Another wants to transfer to our college next year, even though it is her junior year in an elementary education program, because she has had all she can take of her instructor’s swearing and filthy language. These are only two of many similar stories I have encountered. Ironically the word “university” itself literally means “one truth,” and yet the presentation of *truth* at these schools is *fragmented*, with each discipline often being an independent and unrelated end in itself. The legacy of all this is the promotion of a kind of existential secular humanism which leads students to the viewpoint that *truth* is only *subjective* and that man is all-important in himself. Romans 1:25 (N.A.S.) describes this fallen state well:

“For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.”

In a recent telephone conversation with Gary Hawes — for the past 20 years the Executive Director of the Michigan Christian Campus Ministries at the major universities in Michigan — I learned some astounding and frightening facts that Christians in our churches *must* be aware of! He said that, according to a *Time* magazine report, over 85% of all students in universities terminate all religious affiliation within the first six weeks of attendance, and that is his own personal experience with students from the Christian Churches/Churches of Christ that figure is even higher. He added that a study done at the University of Michigan revealed that

96.5% of the students there had no religious involvement of any kind while they were in college.

Today's Christian Campuses

Our Christian colleges, on the other hand, while admittedly having some of their own faults, nonetheless advocate *the objective reality of God and truth*, man being important *because* the All-Wise and All-Powerful Creator of the Universe loves him and allowed His Only Son to die for him. *Truth is integrated* as all disciplines are inter-related parts of the great design of our Divine Planner. Whereas universities have concentrated on educating the mind, Christian colleges have attempted to influence the heart as well. In fact, I believe the latter to be the most important of the two, if one had to make a choice between them. As Kershner asserted a little further on in his address to the graduates:

"First in time and first in importance I unhesitatingly affirm is the training of the Will; the formation of character. The teacher, for example, who teaches for eternity, rather than for time, will have no patience with the education which is purely intellectual, or which is even primarily so. The education upon which he will insist will be ethical through and through, and there will be no uncertain ring about its ethics either. The great trouble with most of our modern systems of training is that they do not treat the ethical question as though it were as important as the intellectual. When their graduates go out into the world, they are smart enough but they are not upright enough. They have sufficient brains to

secure position in a city bank, but they do not have sufficient character to keep them from stealing several hundred dollars of its funds as happened in a case I recall a few years ago."

Thirteen years ago when I graduated from Michigan State University with a second graduate degree I was mailed a form letter asking me to evaluate my education there. I wrote back that, as universities went, it was the best of the three that I had been to and that I learned much there. But I added to my letter the criticism I have just shared with you — that they did a lot to make me smarter, but made absolutely no effort to make me better! As Charles Mathews, in the February, 1971 issue of *The Key* (a publication of Great Lakes Bible College) quoted from Alexander Campbell's educational philosophy:

"The formation of moral character and the culture of the heart is the supreme end of education; an immoral man is uneducated. The blasphemer, the profane swearer, the liar and the culminator are uneducated persons."

*A liberal arts institution in East Tennessee supported by the independent Christian Churches/Churches of Christ.

Lloyd Knowles is in his 20th year as professor of history at Great Lakes Bible College in Lansing, Michigan. He spent his undergrad years at Milligan College; received his M.R.E. from Emmanuel School of Religion and a Masters in history from Michigan State University. Lloyd, his wife Deborah and their two children fellowship with the West Lansing Church of Christ.

mands, words, and works of our Lord in history, what we do is even more important than what we say.

Bruce and Diane Kilmer, Co-Editors

Intercepted Correspondence

The following "Intercepted Correspondence" is a continuation of a feature we began in the January/February 1988 issue of *Integrity*. These letters are *Integrity's* version of C.S. Lewis' *Screwtape Letters* and more recently Os Guinness' *Gravedigger Files*.

To refresh your memory, we have an im-

aginary setting where Bruce accidentally comes across these letters in his computer class. Bruce thought he would warn the rest of us of what may be going on under our very noses. The nefarious teacher Apollyon continues his instructions to the young devil Ichabod.

My dear, double-dealing Nephew,

I never cease to be amazed at how our most simply-devised, often-transparent plans succeed so easily among the Enemy's people! Can you imagine one of His agents successfully deceiving us via *any* plan remotely resembling your own? We can be glad that we are not required to deceive the Enemy Himself, only His gullible worshipers. Of course we have one major advantage over any of the Enemy's agents: we are not bound by the fetters of Truth, Fair Play, Grace, Love, or any other inconveniences or palliatives the Enemy insists upon as guidelines for words or actions. Just maintaining your status as double agent between the Worship and Fellowship committees will present you with numerous opportunities to obfuscate both committees' plans and muddle their inter-relationships, to our advantage. Successfully handled, it may even lead to a major division among the entire membership at Broad Way. When that happy day comes, (notice, I did not say IF it comes), you will have some claim to the previously discussed vacation time; so be thinking of where and how this might be spent.

Yes, the seasons of Christmas and an imminent new year give us glorious opportunities for developing a number of different flaws in our human puppets. When you suggest that covetousness is to be inferred on the part of those who simply want to hang on to what they have, I might point out that the line between proper desires and coveting/selfishness is so tissue-paper thin that it is all but undetectable

to the mere human mind. And no season is more easily twisted to promote both of these latter traits than those which occur at the end and beginning of each year.

You see, the average parent quite unintentionally promotes both covetousness and selfishness at this time. Even in infancy the child is taught (and eagerly learns) to express his wants and to expect them all to be satisfied. He sits on Santa's lap and asks for everything but the moon; the gullible parent listens aptly, and mortgages his future through his credit card or reduces his savings account substantially to fulfill the little darling's every wish. And, once gained, the 'toys' become 'mine' in the most miserly manner. I assure you, the Enemy had nothing remotely resembling this in mind when He brought about the circumstances which gave rise to such a season and its perversions.

One of our all-time master strokes has been our successful exploitation of a faithful servant of the Enemy — Saint Nicholas — in recasting him in a totally secular image, the familiar 'Santa Claus' figure. I do not need to point out to you the great impetus this has given to our cause. And I note one fact which may be less than major, but susceptible to our exploitation: we seldom hear anything nowadays about New Year's resolutions. When people seem to take such things seriously, our obvious ploy has been to play down the pledges of life reform, and make a joke of it when the resolutions were broken.

Editorial (Continued from page 20)

Finally, Icabod and Uncle Apollyon, our "imaginary" devils, remind us of the traps that lie ahead for us and our teaching. For while we teach and tell the next generation the com-

I anticipate and welcome updates on the deterioration of individuals you have written to me about in the past. Include any further relevant details about the individual with AIDS. We should be able to work some fruitful devastation on the Enemy's adherents through him or her.

Meanwhile, be diligent in our cause. I like to think of you as a roaring lion, hunting the prey to be devoured. Stay hungry!

Your counselor in deceit,
Uncle Apollyon

My dear, insidious Uncle Apollyon,

Greetings in the name of the Great Roaring Devourer! I have been busy preparing souls for the bellies of the damned (figuratively speaking, of course), though I have been keeping my roar quiet, so as not to alarm the prey. You are right, of course, about the naivete of these poor sheep. They are so easily sweet-talked, especially when they think it is in their interest to listen. Just the other day I put into the ear of Brother C. Sharp that he needed to assert his seniority in the singing group by speaking up more often with his opinions (which are ignorant and appalling) and singing louder (often a half-tone flat, in spite of his name). The leader of the singing group, an earnest, talented, but inexperienced young man, has been put quite at a loss by Brother Sharp's obstinate loud-mouthing, and whatever ministry the group had before has been soured by the rest of the singers' resentment at his uncontrolled boorishness. One or two of the older members of the group had an inclination that could have ruined the whole game for me; they wanted to take Brother Sharp aside and speak to him lovingly but firmly about the effects of his behavior. Fortunately, I overheard them talking about it, and I persuaded them that enduring the wayward one's discordant anger was too high a price to pay for the rather slim chance of helping to restore good spiritual order.

Besides, he might bring up some embarrassing items in their own behavior, and they were not ready to deal with that. You will be happy to know that the special singers are now one of the most disharmonious groups in the congregation.

You asked about the member who has AIDS: it has now become generally known that Brother Tristan has contracted the disease, and the knowledge has evoked the same kind of delicious and malicious gossip as is produced by an illegitimate pregnancy — who is the other party? Brother Tristan is a quiet young man whom nobody noticed very much before this. I daresay that he would be very happy had everybody continued to ignore him within the church, since the notice he has received recently has hardly been of the supportive kind. Those who used to speak to him casually have for the most part avoided him, casting stares of opprobrium and apprehension to discourage him from approaching them. I must say that the spontaneously fearful and distancing reaction of most of the congregation has made me feel rather superfluous. However, I am keeping watch on a few who have been nosing around the library trying to find some information on AIDS. It would be disastrous to our cause for them to find out that in this situation there is infinitely more danger of contamination from their own spiritual insensitivity than from Brother Tristan's physical disease, or even from his sin. Any Christian understanding shown toward him at this point could undermine the discouragement which we are counting on to damn both him and those who are responsible for it.

I was encouraged the other day, by the way, when I watched a television program which I was afraid might pose a threat to our dominance of the fare coming over the boob-tube. It was one of a series which is gentler and more sensitive than I am at all comfortable with (some of the stories have, I am afraid, made people think about loving acceptance more than I would like); but this episode finally turned what is at base the Enemy's message of love into such a glorification of human goodness as to eliminate any place for a divine definition of

sin. Tolerance, not the divine standard, was being touted as the absolute virtue. I was delighted at the minister's words at the end of the program: "God does not require people to believe in Him, or to know about Him; he just wants them to be good [definition left pleasantly vague], and to accept each other's best and sincerest efforts. The first and only essential commandment is, 'No judging.'" I couldn't have said it more subtly or seductively myself:

the defining standard is not God, but the much more comfortably low common denominator of human behavior. Though I am still uncomfortable with it, I believe the program might do sufficient theological and spiritual damage to offset its lack of the more obvious vices.

In the spirit of vagueness,

Ichabod

Readers' Response

In these past thirteen years, I have enjoyed your *Integrity* magazine. I can give a small portion of the credit to you in the transitions that have occurred in my life, one of being able to cast off the hard-nosed shell common to "Church of Christ's," the other of being able to forgive the foolishness of the teachings of my roots. I suppose that "foolishness" is not the proper word to use, but, sometimes it is difficult to identify and define the spirit of being a pharisee. Though I left all those many years ago, I still identify with the problems of the church of Christ denomination, and I can see the wisdom of Jesus Christ's statement about "putting new wine into old wineskins." If the Church could only learn to put Jesus Christ first. . . I know this sounds insulting, almost. But, until the church learns to get itself out of His spot-light, I fear that it will continue to be little more than just a denomination, unaware of what "truth" really is. It is way past time to pull down those things that cause division and cast off the human wisdom that erected them in the first place. It is not too late to simply start building a foundation of "Jesus Christ and Him crucified." Thank you.

Jimmy Barlow
Liberal, Kansas

I love the new found freedom that is dawning in so many churches. I meet so many people that have left their religion to follow Jesus Christ.

Hazel Johnson
Alvin, Texas

Your magazine is always thought-provoking, hence much appreciated. It is always passed on to someone else to enjoy. We look forward to more, challenging issues.

Rosemary Kesler
Columbus, Ohio

Let us pray and work together for the goal of being able to live in this world without being absorbed by it. It is becoming more and more popular to "join 'em if you can't lick 'em." Let us continue to strive to discern the mind of Christ in situations where there is no firm line between what we should and should not do.

Mrs. Leonard Plaster
Roanoke, Virginia

Book Review

Christian, You Were Baptized in Water and Spirit, by Robert Leon Gibson, Fort Worth: Star Bible Publications, Inc., 1987. 256 pp.

Reviewed by: JERRY DANIEL

This little book resurrects and rephrases arguments made by Moses E. Lard, Robert Richardson, Robert Milligan and others that Holy Spirit baptism, rather than being limited to a handful of the earliest believers, takes place whenever anyone properly receives water baptism. Since this view has rarely been held by spokesmen of the Restoration Movement in recent decades, brother Gibson has set for himself a difficult challenge; to champion an unpopular position on a matter so sensitive requires both courage and confidence. He has met the challenge admirably. Though the book has flaws, some of which are mentioned in this review, he has set forth a strong and well considered view, and has done so in a spirit of love not always found in such controversial writings.

The thesis is stated in various places and ways in the book. On page 16: "We are born of water and the Spirit (John 3:5). We are born of water when we are baptized in water; *we are born of the Spirit when we are baptized in the Spirit. We have been taught the first part. We have had to 'explain away' the last part!*" And in a quotation from John Stott, given on page 48: "In the light of all this biblical testimony it seems to me clear that the 'baptism' of the Spirit is the same as the promise or gift of the Spirit and is as much an integral part of the gospel of salvation as is the remission of sins." Throughout the book brother Gibson contrasts this view with what he perceives as the accepted "orthodox" approach of the Restoration Movement: that the only persons baptized in the Holy Spirit were those on Pentecost (Acts 2) and the household of Cornelius (Acts 10). Most of our spokesmen have, of course, made a distinction between receiving the gift of the Holy Spirit and being baptized in the Holy Spirit, but brother Gibson sees this distinction as false and unsupported in scripture.

As he outlines the history of the question in the Restoration Movement it becomes clear that one of the primary reasons for our present position is the strong influence of the highly respected J.W. McGarvey. McGarvey, according to Gibson, lays it down as a principle of hermeneutics that "you cannot call a Bible item or event by a certain name unless the Bible itself calls it by that name" (p. 155). McGarvey further argues that "it is a fact that the apostles on Pentecost, and the household of Cornelius, are the only persons said in the New Testament to have received this baptism"; therefore, based on the hermeneutical principle stated above, the phenomenon of baptism in the Holy Spirit was limited to those two events. Gibson denies the validity of the principle itself, and points out that those who hold McGarvey's view use a great deal of unbiblical terminology, including such phrases as "baptismal measure," "miraculous measure," and "ordinary measure" of the Spirit (p. 198). He also argues that, though the precise term "baptism" is not used of cases other than Pentecost and Cornelius' household, much of the concomitant language is identical: for example, those on Pentecost were said to have been "filled" with the Holy Spirit (Acts 2:4), but so was Paul (Acts 9:17; 13:9), though he was not present on either of these occasions (p. 72). Gibson sees this correspondence of terminology as prima facie evidence that the process was the same, whether the term "baptism" is used in a given case or not.

Relying heavily on Luke 3:16, in which John the Baptist stated that one would come who "will baptize you with the Holy Spirit and with fire," the argument is made that the Restoration Movement has approached the question inconsistently. Many have reasoned that the baptism with fire is a metaphor for hell, and thus

for *all* the disobedient, whereas the baptism with the Holy Spirit is limited to a handful — the apostles on Pentecost and Cornelius' household (see esp. pp. 40-43). Another argument of importance is based on Joel 2:28-32, as quoted in Acts 2:17-18: Peter indicates that the Pentecost phenomenon is a fulfillment of Joel's prophecy, but the latter promised that the Spirit would be poured out on "all flesh," which in Gibson's view would certainly indicate, if not literally all humanity, at least a far larger segment than those included in the Pentecost and Cornelius experiences. He summarizes: "A free and fair reading of Joel will not give anyone the idea of just a few persons being baptized in the Spirit, but of many, many, many!" (p. 37).

Numerous other arguments are presented in the book — arguments based on 1 Corinthians 12:13 ("the one place in the New Testament outside the Gospels and Acts where the baptism of the Spirit is mentioned"), Acts 19:6, Titus 3:4-7, and various other passages. All are worthy of consideration, though too detailed for this brief review.

Brother Gibson is careful to point out that in defending the idea of Holy Spirit baptism for all he is not necessarily defending the charismatic gifts — tongues, miracles, etc. — for modern times. He makes a distinction between the baptism of the Spirit and the "endowments" of the Spirit. Every Christian, in his view, has been baptized in the Spirit, but only those who had some special need for them have received such endowments as miraculous gifts (see esp. pp. 29-32). As a matter of fact he seems at times to go out of his way to strike blows against modern Pentecostalism. Perhaps he is concerned that his view of Holy Spirit baptism might lead all too quickly to erroneous charges regarding his view of spiritual gifts.

The case of the Samaritans in Acts 8 seems damaging to brother Gibson's theory: they clearly received the Spirit, though not precisely at their baptism in water, but some time later when the apostles visited. It must in fairness be said, however, that this case is a problem not only for brother Gibson, but for those who hold a more traditional theory as well; i.e.,

whatever the Samaritans received, whether it is described as "Spirit baptism" or "the gift of the Spirit," they received it later, not at the time of water baptism. Perhaps this is a warning not to be too rigid about any theory of the matter. Brother Gibson's own summary is given on page 149: "Yes, the normal occurrence was Spirit baptism at water baptism, but the spiritual birth (and the spiritual baptism) is not such a mechanical thing that no variation can be allowed to meet the exigencies of the time and place."

It seems to me that brother Gibson has marshalled some effective evidence for his view, and has, by the way, produced an impressive list of scholars who agree at least in the main. I would have preferred, however, that he say a great deal more about the practical results of his approach. Assuming that his line of thought is correct, will it make a difference? He says that it will, but I would like to see more discussion of the point. Most of us have believed for years that when we are immersed in water we receive the Holy Spirit, but we have termed it a "gift" rather than a "baptism." If under brother Gibson's tutelage we change only the terminology, what will be the difference in effect? He addresses the question (e.g., p. 110), but I think inadequately.

At times brother Gibson seems to indicate that the primary evidence of a Spirit-filled life is behavioral (e.g., p. 218), but at times he leaves the impression that more is involved (as, e.g., when on page 216 he quotes James D.G. Dunn as follows: "I hope to show that for the writers of the New Testament. . . the reception of the Spirit was a very definite and often dramatic *experience*, the decisive and climactic experience in conversion-initiation, to which the Christian was usually recalled when reminded of the beginning of his Christian faith and experience.") That the Spirit in our lives affects behavior cannot be denied in view of such passages as Galatians 5:22-24, but does it also involve a "dramatic experience"? When Paul offers the Spirit as the "earnest of our inheritance" (Eph. 1:14; cf. 2 Cor. 1:22, 5:5),

(Continued on back cover)