

# The Berea Baptist Banner

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth" (Ps. 60:4).

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## Scriptural Singing

By Jarrel Huffman  
Duncan, Oklahoma

### INTRODUCTION

Spiritual singing is Scriptural singing and vice-versa. Singing that appears to be spiritual, but that is contrary to Scripture, is neither spiritual nor Scriptural. We must be very careful, therefore, to label any song "spiritual" if the contents thereof are decidedly against Scripture teaching.

Singing originally belonged only to God and the worship of His Person. In all other aspects of worship, singing has fallen into disrepute. Satan has corrupted singing, and uses it as a vehicle to promote his doctrines--the doctrines of demons (Timothy 4:1). Thus, the vast majority of songs, especially in this modern age, are corrupted by Satan.



Jarrel E. Huffman

Music is a very strong form in its effects upon men. Songs of patriotism (Continued on page six)

## The Origin Of The Soul

By Roy White  
Morehead, Kentucky

In the discussion of the origin of the soul of man, I am not attempting to settle whether man is a two-part being or a three-part being concerning his constitution, that is, whether he is a dichotomous or a trichotomous creature. In a discussion of this nature, we are mainly concerned with the origin of the immaterial part of man, namely his soul and spirit. In this article, I will attempt to give a fair and objective viewpoint in favor of the creationist theory.

### THE TESTIMONY OF THE BIBLE

The Bible, which is our first and in fact, only authority for our belief states in Zechariah 12:1: "The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and



Roy White

FORMETH THE SPIRIT OF MAN WITHIN HIM." Also in Ecclesiastes 12:7 the Bible states: "Then shall the dust return to the earth as it was: (Continued on page eight)

## ELECTION

Even so, then, at this present time, there is a remnant according to election of grace" (Rom. 11:5). Election of God is a truth so distinctly and positively declared in the Scriptures, that nothing but human ignorance, legal prejudice, pride, self-love, or enmity against God and His revealed will, can dispute or deny it. The Scriptures declare, first, the election of Christ as the elect Head of His church; "Set up from everlasting, from the beginning, or ever the earth was" (Prov. 8:23). And when He should appear upon earth, it was thus declared of Him: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth" (Isa. 42:1). God the Father delighted in Christ as the chosen Redeemer of His people, to save and glorify them.

Secondly, "elect angels" are spoken of (1 Tim. 5:21). By God's election they kept their first estate, and fell not with the apostate angels. Protecting and preserving grace will, therefore, be the theme of their singing.

Thirdly, the seed of Abraham after the flesh were elected of God to be a peculiar nation, distinct and different in character from all the nations of the earth; "The Lord thy God hath chosen thee to be a special

people unto himself, above all people that are upon the face of the earth" (Deut. 7:6).

Fourthly, the Scriptures clearly reveal the election of God's redeemed church and people: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4). "There is a remnant according to the election of grace" (Rom. 11:5).

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## The Fall Of Man

By S. M. Houghton  
Abingdon, England

### THE FACT OF ADAM

We commence our brief survey of the vast subject of the Fall of Man with the fact of Adam. Until the introduction and propagation of evolutionary theories in the latter half of the 19th Century, Christians raised no difficulties about the historical character of the narrative of man's creation as found in the Book of Genesis. Bishops, parish clergy,

nonconformist ministers, Christian congregations everywhere all accepted the plain and simple account as given by Moses. The fundamental truth of the story is taken for granted through the whole of Scripture. It was corroborated by the Lord Jesus Christ Himself, as for instance, in Mark 10:6-9, where He dealt with the problem of divorce by referring his questioners to the writings of Moses, and specifically to the first two chapters of Genesis: "From the beginning of the creation God made them male and female".

The apostles, it is perfectly clear, never found the least difficulty in the creation narrative found in their sacred books. Paul refers to it time and again. And indeed, Christian theology as found in the New Testament is rooted in the basic facts of the Bible's opening book. There was a first man; he was made from the dust of the ground: the Creator said to him, "Dust thou art, and unto dust shalt thou return" (Gen. 3:19); he was created perfect in soul, mind and body; he was given a life-partner entirely fitted to his need, as was he to her need. She was not his supplement but his complement. They were to be not twain but one flesh. Their conjugal union was worthy of God their Maker.

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## Angelic Students

By Milburn Cockrell

(Preached on the Berea Baptist Broadcast January 20, 1985)

"Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have

preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into" (1 Peter 1:10-12).

The salvation to be effected by Jesus Christ was an event so great and momentous that the Old Testament prophets saw it dimly at a distance. They searched anxiously their own inspired writings in an attempt to understand the great and glorious truths which they did not fully com-

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## THE BEREA BAPTIST BANNER

Millburn Cockrell, Editor

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## ANGELIC STUDENTS

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prehend. The salvation to be made known through the Messiah occupied the thoughts of holy men for thousands of years before it was accomplished. Simon Peter says the prophets diligently searched as to the time the Spirit testified of when He revealed the sufferings of Christ and the glory to follow.

When God was manifest in the flesh it was a stupendous event. The most pious and the mightiest men of the former days had looked forward to this brighter day. They were sure it would come, but of the precise character, as of its time, and other details, they could form no adequate conception. The superior advantages of those who lived to see Christ with the eyes of the flesh cannot be overstated. Jesus Christ said to His disciples: "For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Luke 10:24).

At the same time the redemption of Christ occupied the attention of prophets and holy men, it also engaged the contemplations of angels: "Which things the angels desire to look into." In the original language of the Bible the angels are represented as stooping down and looking intently at something. They earnestly desire to know more of the sufferings and glories of Christ. Notice the

present tense "desire." They desire now, and they have desired ever since Peter wrote these words. This was pictured in symbolism in the cherubim looking toward the mercy-seat (Ex. 25:20).

### THE SUBJECT OF ANGELIC CONTEMPLATION

The whole subject of recovering a sinner must have been a new thing to them. The fact that the guilty could be pardoned must have attracted their attention, for there is no forgiveness for fallen angels. How could it be done in the case of men and be consistent with the justice and truth of God? How could He forgive fallen men and pass by fallen angels? How could God do this and yet maintain the stability of His throne and the honor of His law? They could see that God was saving fallen men by the redemption of Christ, but they could not solve the difficulties it presented.

The very way pardon was being shown to guilty men must have excited their deep attention and wonder. It was being done in a manner entirely consistent with the truth and justice of God, showing by the great sacrifice on the cross the justice and mercy of God. The Holy One did pardon sinners, but not at the expense of His justice and truth. What a blending of His attributes in beautiful harmony in man's redemption! Oh, the wonder of raising up a fallen and rebellious man to the favor and friendship of God! How marvelous to see the gate of everlasting life opened up to a dying creature! The angels had never seen the like since their creation in dateless past.

The angels desire to look into all the manifestations of the character of God, whenever these manifestations are made. Angels are not omniscient; therefore, they cannot comprehend at one glance all about the person and work of God. While greater in knowledge than man, they acquire knowledge of God by degree as do all His creatures. They employ their faculties in the investigation of God's eternal purpose and plan of saving His people. This is clear from our text: "Which things the angels desire to look into."

One of the great topics which claim their minds is "the sufferings of Christ." They meditate on this topic and desire to know more about it. Doubtless they greatly marvel at the person of the sufferer of Calvary. Though angels are sons of God by creation, they never beheld a person like unto the Son of God--the Godman. They were surely acquainted with men, and they worshipped God, but in Christ they beheld deity enshrined in real humanity. God dwelling with men in the form of a man--the Creator appearing as a creature--the Master of the world looking like a man of the world--the Ancient of Days as an infant of days--the One who stretched forth the heavens bound up in swaddling clothes! This must have astonished them as no other event in the universe had!

The angelic students must have marveled at the sufferings He endured. Christ suffered as a sinner, but He was sinless. Men shed the blood of Christ, but it was "innocent blood" (Matt. 27:4). He was made sin for us, but He "knew no sin" (II Cor. 5:21) and "did no sin" (I Pet. 2:22). The sinless Savior did "no violence, neither was there any deceit in his mouth" (Isa. 53:9). How the angels stood amazed that holiness should suffer. Fallen angels and fallen man might justly suffer, but here was immaculate purity suffering!

The angels must have been astonished at the source of His sufferings. Not only did He suffer from demons, whom He came to destroy, but from men whom He came to redeem and save. Yea, more than all else, He suffered at the hands of His heavenly Father. The prophet said: "Yet it pleased the LORD to bruise him; he hath put him to grief. . ." (Isa. 53:10). Christ was subjected to suffering, not on account of any sins of His own, but because His sufferings were pleasing to Jehovah. The Father was pleased because the Mediator voluntarily submitted Himself to these sorrows to show the evil of sin and to purchase eternal redemption for the elect. How the angels must have marveled when the Father bruised the Son of eternal delight. They saw God smite the man who was His fellow (Zech. 13:7)!

The angels must have been amazed at the intensity of His sufferings. He was scourged until His bones could be seen (Ps. 22:17). The soldiers "spit upon him" and beat "him upon the head" (Matt. 27:30). "...his visage was so marred more than any man, and his form more than the sons of men" (Isa. 52:14). Christ suffered in a few hours on the cross an eternity in Hell for His people. All other sufferings they had seen before were not a drop in the bucket to this. All of these things were "seen of angels" (I Tim. 3:16).

How the angelic students must have marveled at the objects for whom He suffered. The people for whom He suffered were "sinners," "the ungodly," and "enemies" of God (Rom. 5:6-10). They drank iniquity like water and trampled upon His holy commandments. Why should such a worthy Being die for such unworthy beings? Did not justice say they deserved eternal torment for their sins? Why must God die for the ungodly? Even the tongue of the angels could not speak of these things, nor could their minds fully comprehend them.

### THE GLORY TO FOLLOW

The subject of angelic study embraced also "the glory that should follow." The word translated "glory" is in the plural in the Greek text. The glories of Christ followed the sufferings, and the glories were the reward for His obedient sufferings. This pointed to the glories of His resurrection, His ascension, His present session at the right hand of God, His second advent, and the Mil-

lennial Kingdom. The angels looked upon what they had seen already fulfilled with delight and admiration, and they viewed the glories to follow even with greater interest. They wanted to see the full accomplishment of His work in the end of time.

The very first glory was the resurrection of Christ. How the angels must have wondered with great admiration that the Lord of life was subject to death. Equally so they must have marvelled at His glorious resurrection from among the dead. They probably knew about it beforehand by Old Testament prophecy (Ps. 16:10-11) and by Christ's prediction (Matt. 16:21). You will recall it was "the angel" that said unto the women who came to the empty tomb: "Fear not ye: for I know ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (Matt. 28:5-6).

Second, His glory consisted of His ascension to Heaven. The angels were onlookers at this event. Luke in Acts tells us: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-11). From the clothing of these two men and the nature of their message, it seems clear they were angelic students.

Third, the ministering spirits were surprised by Christ's session at the Father's right hand. Mark tells us of Christ: "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God" (Mark 16:19). Peter himself declared of Christ: "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" (I Peter 3:22; cf. Eph. 1:20-21). Christ as the Lord of the angels did not need to make the angels subject unto Him, but as the incarnate Mediator it was a reward for His sufferings that the angels would be made subject unto Him. They marveled that as a glorified man they were subject unto him. They also marveled that the Godman became the "mediator between God and men" (I Tim. 2:5) and made "intercession for the transgressors" (Isa. 53:12).

Fourth, these angelic learners must have considered the second coming of Christ. The angels knew that when Christ would return He would bring with Him "his mighty angels" (II Thess 1:7). The angels also knew from the teachings of Christ that they were destined to assist Him in removing the wicked out of the kingdom (Matt. 13:41-42, 49-50) and in gathering out His elect (Matt. 24:31). The angels are conscious of

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these general facts, but they do not know the exact time of the Lord's return." The Lord of the angels said: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36).

Fifth, these intelligent creatures must greatly desire to look into the details of the coming reign of Christ on earth with His saints. They know that it is written of Christ's coming kingdom in Daniel 7:27: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Surely they know of the universality of His kingdom, for it is written that His dominion "shall be from sea even to sea, and from the river even to the ends of the earth" (Zech. 9:10). The angels no doubt look forward to the time when "the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. 24:23).

The angels must stand amazed at the exalted position of the saints in the coming kingdom. How marvelous to think that a recovered sinner can reign with Christ (II Tim. 1:12), be exalted to the throne of glory (I Sam. 2:8), and wear a crown of glory (I Pet. 5:4). But, most of all, they stand astonished indeed that the eternal Son of God should reign on this planet out of the vast universe as "the Son of man" among the sons of men! But they know according to the Scriptures which they search that when the Father brings Christ back into the world, He shall say, "And let all the angels of God worship him" (Heb. 1:6; cf. Deut. 32:43—Septuagint version). These words speak of the future millennial dignity of the ruling Son of man, a thing of which the angels desire to know more.

### THE WHY OF THEIR INTEREST

First, the angels are intelligent beings whose knowledge exceeds that of man (II Sam. 14:20; Ezek. 28:12, 17). We know from the text that they constantly seek to enlarge their knowledge through observation and investigation. The incarnation of Christ and the redemption of man attract the attention of the most exalted intellects of Heaven; it is to them their deepest interest. Why should a race of insignificant creatures on this little globe of ours be so dignified in the Divine procedure as to require the incarnation of God's Son and His subsequent death for their sakes? If they are to come to know the mystery and miracle of this—perceive a measure of the wisdom of God in doing this, they must listen to men as they expound the Bible in their churches: "To the intent that now unto the principalities

and powers in heavenly places might be known by the church the manifold wisdom of God" (Eph. 3:10). The church is a lesson book to the angels of God!

Second, angels are holy beings, and these things are connected with the interests of truth and purity. The work of man's salvation is a work of holiness. It is a marvelous display of the holiness of God. It is His eternal plan for the renovation of unholy beings. In regeneration man "is created in righteousness and true holiness" (Eph. 4:24). If God should justify a people and not sanctify them, He would justify a people He could not glorify. To be justified without holiness would be to see without eye and to live without life (Heb. 12:14). The angels of God know this full well. It is a pity that many religious people do not!

Third, angels are benevolent beings, and they delight in the exercise of mercy to suffering humanity. How delighted they must be to witness the execution of a plan that stamps sin with all its evils and saves its victims from its present and eternal consequences. They must constantly be amazed at a plan which lifts scattered worms of the earth to "sit together in heavenly places in Christ Jesus" (Eph. 2:6), a plan which takes creatures who deserve eternal banishment from God to be for ever "with the Lord" (I Thess. 4:17). No wonder the angels desire to look into such things!

Fourth, ministering spirits are concerned for the honor and glory of God, and nothing demonstrates His glory more than blood redemption by Christ. By the work of redemption "God is glorified in him" (John 13:31). Our Savior glorified the Father on earth and finished the work given to Him in the covenant (John 17:4-5). The gospel of our salvation makes "known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory" (Rom. 9:23). The redeemed host of glorified saints shall one day all stand before God and His holy angels "unto the praise of his glory" (Eph. 1:12,14).

### CONCLUSION

The work of redemption is worthy of the study of angelic students. They are not satisfied with a transient glance; they labor to fathom its profound depths. They are not idle gazers, but diligent students. They must be astonished at the indifference of man to the sufferings of Christ and the glories to follow. He has no personal concern to look into these things! How wonderful that all other subjects get his attention and excite his inquiry, but he finds no interest in the sufferings and glories of Christ! Truly men are blinded by sin and are the willing dupes of the Devil!

The angels have no other interest in gospel truths than that which arises from a desire to know God and from a benevolent regard for the welfare of others. They wish merely to expand their understanding. Men

should have a personal interest in this of the highest kind. It pertains to the sons of men; the plan was conceived for us. Our eternity depends upon it. The elect angels would be safe and happy if they never fully understood it. If we do not understand it, we are lost for ever. It claims their attention as a wonderful exhibition of the character of God. It should claim our attention because our eternal welfare depends upon it.

The greatest wonder of all to the angels is that man by nature takes no interest in the sufferings and glories

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of the Messiah. How is it that such a stupendous work, performed in his own world, does not concern him? How alarmed these angelic students must be to see man unmoved when he is told that God became a man to save men! Man is so busy in other insignificant things that he has no concern for the things which pertain to his everlasting peace. If Heaven was silent in astonishment when the Son of God left the courts of glory to bleed and die for sinners, much more must be their quietness as they look from these lofty heights down upon a race of men unconcerned about their own eternal happiness!

Higher talent than any earthly talent has been employed in the study of redemption by Christ. It is the concern of the great intellects of Heaven. Therefore, it should have a pre-eminent claim upon man's study and meditation. We should be more concerned than even the angels of God in Heaven. Let us imitate these angelic students and anticipate the period when we shall join their band before the throne of God. This can only be realized by a personal interest in the work of the Savior.

Jesus Christ said: "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied

before the angels of God" (Luke 12:8-9).

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From it issued the entire race of man. No human creatures were later found on earth but such as were their offspring.

Why should not the believer in Christ today find himself perfectly happy to receive the plain truth in all its stark simplicity? The Holy Scriptures inspired of God and dear to his heart establish him in this vital truth. He opens his New Testament; he reads Luke's Gospel; in its third chapter he finds his Lord Jesus, on the human plane, traced genealogically back, generation after generation, until a terminus is reached, and he reads the words: "Which was the son of Adam, which was the son of God". The second Man, the Lord from Heaven, the last Adam (I Cor. 15:45) is the uncreated Son of God. The fact that Christ is named "the last Adam" is as significant as important.

"In God's sight" says Thomas Goodwin, one of the greatest of the Puritans, "there are two men, Adam and Jesus Christ, and these two men have all other men hanging at their girdle strings." In so saying Goodwin echoed a truth writ large and firm in Scripture. If a man is tempted to deny it and to yield to the claim that there was no first man in this sense, but that by age-long processes and an infinitely long upward climb man emerged by innumerable gradations from inferior creations, he flies in the face of divine and Christ-accredited testimony. He is guilty of closing his eyes against the teaching of the Holy Spirit of God, and of preferring to believe a lie rather than the unique revelation given to man by the Creator. Despite all the efforts of some preachers and writers to dovetail the two, the theory of evolution comes into head-on collision with the teaching of Scripture. Man knows nothing of his origin apart from what God has been pleased to reveal. By faith the Christian understands that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear (Heb. 11:3); in other words, God's invisible working hand is seen in the visible creation. Similarly, by faith the Christian understands that the first man --- made, not born --- was fashioned by God in His own image.

And what could be more reasonable? If the procreation of children proceeds from the coming together in conjugal union of a human pair, why may not parenthood itself in its first institution proceed from a Divine Original? Is it not highly reasonable to hold that God's hand directly shaped and fashioned man and woman? To believe that there

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was a direct creation of this kind is as rational as to hold that two and two make four. It makes excellent sense; it squares with all else that the Bible reveals. It forms the background of the inspired account of the coming of sin into the world and of the corruption of the human race, supplying just the amount of factual knowledge necessary for the children of Adam to understand their relationship to God through creation, and the breach of relationship which has occurred through the act of man succumbing to the devil's temptation and believing a lie. The psalmist's confession to God is also ours, "Thy Word is true from the beginning" (Heb. "The beginning of Thy Word is true": Ps. 119:160). And we have every reason to believe also that the same Word is true to its ending (Rev. 22:18-19). The factual truths outlined in early Genesis endure, unchanged and unchanging, to the closing of the Book. If the first Adam was mythical it may well be argued that the last Adam was mythical also, and if this was the case, Christianity becomes a write-off. It has been well said by J.G. Vos of America, "Adam is as essential to the Christian system of theology as Jesus Christ is. Any theory which tends, as the common form of evolution does, to eliminate Adam as a real historical person, is destructive of Christianity".

The importance of the matter is evident from the sevenfold manner in which the New Testament takes up the fact of Adam (in places, with reference to Eve also). To list the references (in the order of their mention) will perhaps be the best way to present the matter with clarity.

(1) Adam, as the first stage in the human genealogy of the Messiah: Luke 3:23-38: "Jesus being . . . the son of Adam, which was the son of God."

(2) Adam and Eve, as mentioned in Christ's statement on divorce: Mark 10:6-9: "From the beginning, God made them male and female."

(3) Adam, by his disobedience, rendered all men sinners: Romans 5:19: "As by one man's disobedience many were made sinners".

(4) Adam, the person by whom death came into the world: I Cor. 15:22: "In Adam all die" (see also Rom. 5:12).

(5) Adam, as he figures in the great chapter on resurrection: I Cor. 15:45: "The first man Adam was made a living soul".

(6) Adam mentioned in connection with the place and function of women in the Christian Church: I Tim. 2:12-14: "Adam was first formed, then Eve. And Adam was not deceived. . ."

(7) Adam incidentally mentioned by Jude: Jude 14: "Enoch, the

seventh from Adam."

In all the light of Old and New Testament truth, abundant and unified as it is, taken as a whole, we cannot but pity the man who states his preference for evolutionary theories built upon supposed developments during millions of years, and often based upon fragments of bone which can yield nothing of true scientific evidence as to their age or the creatures to which they belonged.

### THE FALL OF MAN

From the fact of Adam we move on to consider the fall of Adam, and the fall, in him, of the entire race of which he and Eve were first parents. The statement appears in the Epistle to the Hebrews (7:10) that Levi, who was not born until long after Abraham died, was in the loins of his father (that is, of Abraham as his progenitor) when the patriarch met Melchisedek, King of Salem (Gen. 14:18). In consequence, the argument runs, Levi paid tithes to Melchisedek when Abraham did so. Much more is it the case that when Adam fell into sin and ruin the whole of his posterity fell into sin and ruin with him.

First, then, we must give attention to the fall of Adam himself, and speak of "man's first disobedience, and the fruit of that forbidden tree whose mortal taste brought death into the world, and all our woe". We move again in the realm of fact, not of myth and legend. Milton gave scope to his imagination in writing his famous *Paradise Lost*, but not so Moses who wrote factually as moved by the Holy Spirit of God.

Adam, at the time of his creation, was given a charge and placed under a prohibition in respect of a tree called "the tree of the knowledge of good and evil" (Gen. 2:17). It was a tree of testing for the man and his wife, but not a mere symbol which did not possess a material physical existence. The command was plain, the prohibition precise, the sanction attached to a breach of the command alarming: "In the day that thou eatest thereof thou shalt surely die" ("dying thou shalt die"). The man was created "sufficient to have stood, but free to fall". His human nature, as created by an Almighty and Holy God, was sinless, but it shared with the older angelic nature the mutability attaching to a creature. It could fall. To that extent, if no other, it possessed infirmity.

Came the temptation. It has been argued from Psalm 49:12—"Man being in honour abideth not"—that man fell on the very day of his creation, the translation being accepted, "Man, being in honour, did not pass the night." This seems rather far-fetched, an overloading of the passage. But certain it is that, ere long, sin came into the world, and death by sin. Behold the wiliness of the devil. He thought fit not to launch a frontal attack on the man, but to deliver a flank attack. He approached the "weaker vessel". "Hath God said?" breathed the insidious tem-

tation to give way to unbelief in the veracity and goodness and kindness of God. Eve heard, looked, and succumbed. "She took. . . and did eat." The divine word had been spurned, and "the woman, being deceived, was in the transgression" (I Tim. 2:14). The apostle assures us that Adam himself was not deceived. Eve's sin placed him on the horns of a dilemma. If he held firmly to the divine command and refused to follow his wife into sin, he must be estranged from her; if he shared his wife's transgression he must repudiate God. The choice was bleak. In measure he blamed God for his fatal decision, saying, "The woman whom Thou gavest to be with me, she gave me of the tree and I did eat". Thus the man placed and preferred the creature above his Creator. He made an essentially evil choice, rejoicing the devil and displeasing God.

The flank attack had effected the fall of the citadel of his nature, and body and soul became subject to corruption and death. Many toilsome years were to elapse before the death of Adam's body, but in the day of the first human sin came the sure fulfilment of the threatening, and spiritually man died. He became "the servant of sin and free from righteousness" (Rom. 6:20).

Thus were the first man and the first woman led captive by the Evil One. The sin of unbelief caused them to turn a deaf ear to God and an open ear to the seducer, thus linking man with the rebel angels who had repudiated God's law, exercised self-will, and been cast down to Hell in chains of darkness, there to be reserved unto judgment (2 Pet. 2:4). Lest man should eat of the tree of life and live forever in his fallen condition, God mercifully and wisely barred his way to the tree. The flaming sword was at once a symbol of mercy and judgment. The garden was now closed to the man. The beasts withdrew their allegiance. The very soil of the earth shared in the curse; its thorns and thistles ever reminded man of his rebellion. And so began man's chequered and tragic story. Joseph Hart sums it up thus:

When Adam by transgression fell,  
And conscious, fled His Maker's face,  
Linked in clandestine league with Hell,  
He ruined all his future race,  
The seeds of evil, once brought in,  
Increased and filled the world with sin.

Long years later, such was the wickedness of the entire race of men, that God saw fit to bring upon it the judgment of the Flood, and all perished but one family of eight persons. But on that dread consequence we do not here enlarge.

### THE DEPRAVITY OF HUMAN NATURE

Having given thought to the fall of Adam, we now turn our attention to the fall in Adam, whereby human nature became utterly depraved.

Theologians have often spoken and written of *total* depravity, of original sin (the state of being born in sin) and actual sin. By "total" depravity it is not meant that all men are as wicked as they can be. We thank God for the preservation of a certain degree of public and private morality in the world of man. Man's innate wickedness is kept in check by human law and the divine institution of human government. It is kept under restraint, too, by reason of the fact that the people of God are "the salt of the earth" (Matt. 5:13) and help to prevent utter putrefaction. The maintenance of Christian standards of conduct by Christian folk makes an impact on the ungodly which is greater than is sometimes supposed. Indeed, there are various factors which prevent sin from going to its utmost bounds. If men were left to be as wicked in conduct as their imaginations are wicked, earth would be a veritable Hell. But

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## BOOK REVIEW

**FIFTY YEARS IN THE CHURCH OF ROME** by Charles Chiniquy; Chick Publications, Chino, Calif.; 366 pages; \$7.95, paperback.

We are glad to see this one back in print. It has been shortened and abridged. It is one of the greatest exposures of Catholicism in print. Order from our bookstore.

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**THE EMERGING 666 PEACE AND THE ABOLITION OF NUCLEAR WAR** by Wilson Ewin; Bible Baptist Church, Nashua, N. H.; 24 pages; \$.60, paperback.

His book deals with the Catholics, the Charismatic Movement, and Ecumenicalism. It shows how Billy Graham is involved in all of this. An excellent small book well worth its price. Order from our bookstore.

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**VIETNAM WHY DID WE GO?** by Avro Manhattan; Chick Publications, Chino, Calif.; 291 pages; \$5.95, paperback.

With an immense collection of facts, photos, names and dates, Manhattan proves that America was manipulated into supporting Catholic oppression in Vietnam supposedly to fight communism. An eye-opener for sure. Order from our bookstore.

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**MORMONISM, MAMA & ME!** by Thelma Geer; Desert Dove Outreach, Inc., Apache Jct., Ariz.; 213 pages; \$3.95, paperback.

This book tells why Mormonism teaches that Jesus was a polygamist, that Brigham Young actually taught that God the Father was none other than the first man, Adam, the husband of Mary, and that Jesus was not begotten of the Holy Ghost, etc. Thelma was born and reared in Mormonism. Hers is the voice of experience. Order from our bookstore.

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# FALL OF MAN

(Continued from page four)

restraints exist, thank God. George Whitefield used to say that, if the Gospel does not save a man when he hears it, it may at least mummify him, by which he meant that it often had the effect of preventing his sinful nature from becoming openly and foully pestilential. There have been communities where sin so greatly "exceeded" that God intervened in sudden and severe judgment. The cities of the plain, Sodom and Gomorrah among them, were in this category (Gen. 19) and are "set forth for an example, suffering the vengeance of eternal fire" (Jude 7). Earlier still, we read of the antediluvians that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). Indictment indeed! The margin of the Authorized Version, commenting on the word "imagination", says that "The Hebrew word signifieth not only the imagination, but also, the purposes and desires". In other words, human nature in its every part was corrupt. Man's will was in bondage to sin, his affections were debased, his desires were lustful and wild, his mind and heart did not seek after God. Man had come, in short, under the tyrannous rule of the arch-usurper, the spirit who works ceaselessly in the children of disobedience (Eph. 2:3).

The whole range of Scripture furnishes illustrations of man's depravity. Bible history, Bible prophecy, and the Gospel itself yield abundant proof that, after the Fall, man was no longer what he had been as he came fresh from the hand of his Maker. God revealed Himself to Israel, for example, in a unique way. He gave them every advantage. They "were a vineyard in a very fruitful hill." He gave them a land described in the prophecy of Ezekiel as "the glory of all lands" (20:6). Seven nations were driven out of it so that Israel might be "planted" in it. Blessings withheld from the Gentiles were showered on the people of God's choice, the stock of Abraham His friend. But when God looked that the vineyard should bring forth grapes it brought forth wild grapes (Isa. 5:1-4).

The sombre theme finds expression in Christ's ministry also. To His own disciples He said, "If ye, being evil . . ." (Luke 11:13). He catalogued the sins of men in general (Mark 7:21-23) and traced their origin to the corruption of man's heart. Paul the apostle takes up the sad account and collects material from law, psalms and prophets to prove that all men, Jew and Gentile alike, are "under sin". He allows of no exceptions save the One who "knew no sin" and "did no sin". Christ apart, "all have sinned and come short of the glory of God" (Rom. 3:9-19).

Christ's earthly ministry acted as a

foil to man's wickedness. Religious men faced with incarnate goodness in the person of Jesus, called darkness light and light darkness. Works done by the finger of God they accounted works of the devil. Christ Himself they called Beelzebub. Among the indignities they heaped upon Him ere He died at their hands was that of spitting in His face (Matt. 26:67), upon which act C. H. Spurgeon makes a striking comment: "If we want proof of the depravity of the heart of man, I will not point you to the stews of Sodom and Gomorrah, nor will I take you to the places where blood is shed in streams by wretches like Herod and men of that sort. No, the clearest proof that man is utterly fallen, and that the natural heart is enmity against God, is seen in the fact that they did spit in Christ's face . . . I say again, relate not to me the crimes of ancient nations, nor the horrible evils committed by uncivilised men, nor the more elaborate iniquities of our great cities; tell me not of the abominations of Greece and Rome; this--this, in the sight of the angels of God, and in the eyes of the God of angels, is the masterpiece of all iniquity: **"Then did they spit in His face"**. Shortly they crucified Him: and **"sitting down, they watched Him there."**

## A FURTHER WORD ON HUMAN DEPRAVITY

Bible teaching on the fall, the corruption, and the depravity of man and his nature, though not of the pleasantest, is so important, and yet so contrary to the prevailing spirit of the times and of the humanistic approach to man and his problems, that a further word is desirable.

All parts of the Word of God, as has been said, show man to be a fallen creature, very different from his original as he came from his Maker's hand. "The whole head is sick and the whole heart faint". From the crown of the head to the soles of the feet, says Isaiah, man is diseased. He has lost all true comfort. He is compared by the same prophet to the "troubled sea, when it cannot rest, whose waters cast up mire and dirt" (57:20). He lacks peace. Even if, at times, he may seem to be cleansed and made respectable, he may shortly return, like a washed sow, to his wallowing in the mire (2 Pet. 2:22). Jeremiah utters a similar word to that of Isaiah when he describes man's heart as "deceitful above all things and desperately wicked" (17:9). Well might he add the words "Who can know it?" The Letter to the Hebrews echoes the same indictment in its words about the deceitfulness of sin and its hardening qualities (3:13). The evil heart of unbelief which is guilty of departure from the living God is the sad characteristic of the unregenerate man. Even when the sinner possesses amiability and, in the eyes of his fellows, a marked degree of kindness and attractiveness--and we by no means despise the more refined and generous aspects of

human nature---yet the very "goodliness" of man is but as a fading flower. When the Spirit of God blows upon it, it is quickly evident that there is nothing in it which is truly pleasing to God (Isa. 40:6-8). "Goodliness" differs from "godliness" only by a single letter, but in the eyes of the Lord the disparity is infinite.

Twentieth-century Englishmen are not one whit better, as before God, than Greeks or Romans or Jews of Bible days. Patriotism is legitimate, but if national pride puffs up a man and makes him think of others as "lesser breeds without the law", if it causes him to preen himself after the fashion of the peacock, his pride of race merely adds to his sinfulness. The Anglican Book of Homilies wisely counsels, "Down, peacock's feathers".

Many, alas, conscious to some degree of the fact of sin, seek to solace themselves with the reflection that all men are sinners. It would not be an exaggeration to claim that, with some, the thought becomes an umbrella by which they hope to shelter themselves from the storm of God's wrath which, as the Bible declares, will one day break upon the ungodly and the unrepentant. The apostle agrees, indeed greatly stresses, that all men are sinners (Rom. 3:23), but is far from reading comfort into the chilly fact. It constitutes him summing-up in his indictment of both Jew and Gentile as law-breakers and guilty before God. And, says the apostle, **"every mouth (must) be stopped."** The present writer, when a candidate for baptism fifty years ago, was asked by a stern deacon, "Have you had your mouth stopped?" At the time he misinterpreted the question and his answer was therefore nothing to the point, but the experience of half a century has fully convinced him that the stopping of the mouth, indicative of sin and guilt, is the only acceptable response to the convicting work of the Holy Spirit.

That Englishmen are prone to find comfort in an altogether wrong quarter finds illustration in a comment passed by Dr. F. W. Baedeker who, last century, travelled extensively in Russia with the message of the Gospel. "I once met a Tartar, a Mohammedan" (he writes) "who addressed the usual question to me, 'What do you think of the prophet Mohammed?'. 'I have a much more important question for you than that.' I said, 'More important' he exclaimed; 'What is it then?' 'It is, what do you think about sin?' 'Oh, we are all sinners', he replied. He might have been an Englishman, so glibly did he say it." In other words, the general confession of sin and guilt may very readily be the language of the man who travels the broad road that leads to perdition, and is conscious from time to time that all is not well with his soul. He uses as an anodyne the fact that his fellow-travellers are so many, and in his heart he tells himself that a

God who is love will never find it in Him to condemn so numerous a company. There is safety in numbers, he considers, and the comparative fewness of those who travel the narrow way seems reason enough to avoid it.

Thus argues the natural man. He does not receive the things of the Spirit of God. They are foolishness to him (1 Cor. 2:14). And furthermore, he is completely incapable of knowing them, for he lacks the spiritual discernment which leads to knowledge.

Another view of the same sombre truth is opened to us in the Letter to the Romans, where the unregenerate, the natural, the without-God man is described in terms of his carnal mind (8:5-8). The absolute impossibility of "man in the flesh" pleasing God is asserted without the slightest attempt to appease the sentiments of the unsaved. The apostle flatly says, **"So then, they that are in the flesh cannot please God"**. Enmity against God is the very nature of the "carnal mind". Not only is it not subject to God's law, but such subjection is altogether out of the question---a truth which undoubtedly forms the background of the Lord's own emphatic pronouncement, **"Ye must be born again"**. A new nature is requisite before a man can become subject to the divine law and to the will which is expressed in that law. John Owen, perhaps the greatest of Puritan theologians, has an acute observation on the point: "The carnal mind is enmity against God . . . It is not only an enemy, for so possibly some reconciliation of it unto God might be made, but it is ENMITY itself, and so not capable of accepting any terms of peace. Enemies may be reconciled, but enmity cannot; yea, the only way to reconcile enemies is to destroy the enmity." Hence in Romans 5:10 enemies are said to be reconciled to God, and in Ephesians 2:15 enmity is said to be destroyed.

In an outburst of religiousness the carnal man may imagine that he is pleasing One whom he thinks of as God, but as his thoughts are not in line with the thoughts of the God of the Scriptures, nor his ways with the true God's ways, and, as it were, he is creating for himself a God made in his own fallen image, all is vain. His best thoughts are a mere bubble. At every point he falls short of the glory of God, he has no conception of the demands of the law of God, and he ends up by pleasing himself only, and, like Saul of Tarsus, imagines that he is serving God when he is but adding fuel to the fire of his own sins.

Such then are some of the consequences of the fall of man, and the depravity of nature which the fall produced. If we entertain inadequate views of the matter, our thoughts concerning the work of Christ in redemption will be correspondingly defective, and we shall

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## THE FALL OF MAN

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fail fully to give to God the glory of the work of salvation. It is imperative for the Christian to give to God the glory due to His Name; he cannot give Him more; he must not give Him less. The believer must take his stand, come wind come weather, on what is revealed concerning God and man in God's own Book of revelation. Christian doctrine is all of a piece. Our doctrine of man must be based on Scripture as well as, and as much as, our doctrine of God. God alone knows fully what is in the heart of man, and until we possess fully "the mind of Christ" we shall never attain to a true and full knowledge of either God or man.

### GOD'S GRACIOUS CALL

Invitation, command, promise, grace, mercy, peace---and all through the person and work of Christ Jesus, the Son of God, the last Adam---are blended marvellously in Scripture, and in no place more delightfully than in the 55th chapter of Isaiah. We close by quoting its words addressed to the thirsty and hungry, to the thriftless, to the labouring, to the dissatisfied:---

'Come to the waters,  
Incline your ear and come unto Me,  
Hear, and your soul shall live. ...  
Seek ye the Lord while He may be found,  
Call ye upon Him while he is near;  
Let the wicked forsake his way,  
Let the unrighteous man forsake his thoughts,  
Let them return to the Lord. ...  
And to our God for He will abundantly pardon.'

And in the bosom of the chapter (vv. 3-4) is a prophetic foretelling of the grace and glory of the promised Messiah and His resurrection, in whom and by whom all God's purposes are to be fulfilled. And Messiah in person echoes the words afresh in the New Testament Gospel:

'Come unto Me, all ye that labour and are heavy laden,  
And I will give you rest.  
Take My yoke upon you and learn of Me;  
For I am meek and lowly in heart:  
And ye shall find rest unto your souls.  
For My yoke is easy, and My burden is light.'

□□□□□□□□□□□□□□□□

## SCRIPTURAL SINGING

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ism can instill pride in the citizen. Songs of gloom can put one in a state of depression. Songs of revelry can make one desire to carouse, drink, dance, and commit other sinful acts.

The music of the world is a travesty. Rock and Roll music, Disco, and the like are a vulgarism pawned off as music. Such is no more music than a dunghill is the throne of God.

In this lesson we are not dealing primarily with music as a whole, but with that which relates to the worship of God. We are not saying that there is no good music in the world outside of spiritual music. Patriotic

songs, ballads, classical music, etc., have their good points. We are not deprecating all music as such. Our main purpose in this study is to reveal what the Bible says about singing. In doing so, we will attempt to remove the fallacy that any "gospel" song is Scriptural.

### I. MODERN GOSPEL SINGING

This writer was reared in churches that promoted the "Stamps-Baxter" type of gospel music. Growing up, I sang in quartets, attended singing conventions (often missing church services to do so), and traveled long distances to hear "gospel" quartets. I was blinded, deluded, and caught up in an air of false piety, thinking that I was truly "doing God service." Such are the ways employed by the Devil to blind the eyes of the ignorant and unwary.

In my twenty-five years in the ministry, I have pastored churches in Arkansas, Missouri, Illinois, and Oklahoma. Singing has been a problem in all of these churches, especially in two of them. The churches which follow after and promote "gospel singing" are, for the most part, shallow doctrinally.

The adherents and proponents of "gospel" music in churches feel that they are pious and sound in the faith. In most cases the opposite is true. They are shallow in the Scriptures and have a piety which is not true humility. I have found in every case that those who love and promote "gospel" singing have the same air about them. When these kind of people are in places of leadership in churches, the pastor is in trouble unless he chooses to "go along" with their program. So long as he does this, he is in good graces. When he dares speak against such singing, or even if he simply does not promote such, he is in for their Pharisaical wrath. These will conspire against, deceive, misrepresent, and use other underhanded means to get rid of their adversary.

I have said all of these things, not to appear harsh and critical, but to emphasize this fact: gospel singing as it is known on T. V., most radio stations, and the vast majority of churches including many with the "Baptist" tag IS A SHAM AND A DISGRACE TO GOD ALMIGHTY!

At the Sovereign Grace Baptist Church in Duncan, Oklahoma, we have vowed from the beginning to use, God being our Helper, *Scriptural* songs. For this reason we have purchased the *Old School Hymnal* and the *Gadsby Hymnal*. Both of these contain many scriptural songs, especially the *Gadsby Hymnal*. We encourage and recommend the *Gadsby Hymnal* to all churches who love and teach the doctrines of free and sovereign grace.

What is wrong, someone asks, with "gospel" singing. One had better ask, "What is right about it?" The lover of God's free grace will search long and hard to find anything commendable. What about T. V. personalities, recording artists, and others who sing gospel songs? Can they not sing with

supposed piety? Yes. Can they not render the songs well? Yes. Thus, there must be more to singing than a good rendition or a good voice. We must remember that the Devil can sing *Amazing Grace* with as much outward feeling as the saints. But this does not mean that he knows anything of grace. In fact, I place very little stock in any of these recording artists, western singers, sports heros, or movie stars who claim to have been "born again." Many of these feel at home on Saturday evening playing and singing for a dance, and then show up in church on Sunday to sing praises to the Lord. Surely anyone who is genuinely born again can see that this is a farce. Anyone who loves *Amazing Grace*, *How Firm a Foundation*, and *Hail, Sovereign Love*, knows that mere words or good voices do not constitute singing which is honored by God!

While we are on the subject of "modern gospel singing," let me call to your attention some of the popular and well-received songs of our days: 1. *If Anybody Makes It, Surely, Lord, I Will*. This teaches works for salvation, pure and simple. 2. *Hold to God's Unchanging Hand*. This teaches the possibility of apostasy. 3. *Just a Little Talk With Jesus*. The prayer-wheel in this song is from Buddhism. 4. *Jesus and Me Got a Good Thing Going*. This is blasphemy. 5. *Lord, Build Me a Cabin in the Corner of Gloryland*. Such nonsense tries to speak of humility, but reveals ignorance of the Scriptures (John 14:1-3). 6. *I'm Building a Bridge*. This song, like all good Arminian tunes, is based on what man can do and repudiates the sovereign grace of Almighty God. 7. *The Savior is Waiting*. This completely rejects the irresistible grace of God, and makes man sovereign instead of God.

I could go on and on with such songs. But someone is apt to say that all "gospel" songs are not this bad. Agreed. We are not declaring that every modern "gospel" song is totally unscriptural. What we are saying is this: the best of them have very little doctrinal content. Instead of the writers telling us HOW GREAT GOD IS, WHAT HE HAS DONE, AND WHAT HE WILL DO, we hear what man has done for God. How unlike the songs of the Bible and the songs of our Baptist forefathers!

The Psalmist declared, "I hate every false way" (Psalm 119:104). With this I heartily agree. We ought to hate every sermon, every book, every tract, every ritual, and every SONG that is unscriptural. God does. Do we dare overlook and let pass by that which He detests?

### II. SINGING IN THE HEBREW OLD TESTAMENT

The Old Testament is replete with songs that honor God. One entire book (the Psalms) contains 150 songs, many of them written by David, the sweet singer of Israel (II Samuel 23:1). Many of the other books contain songs. Others which

may not contain songs *per se*, contain admonitions to the people of God to "sing unto the Lord."

The thing to be remembered is this: the Hebrews did not sing songs in the modern variety, but sang hymns (psalms). Others that were sung, such as "The Song of Moses," honored God, and had little or nothing to say about man's doings.

The singing in the O. T. was accompanied with instruments such as the harp, timbrel, trumpets, cymbals, etc. See Psalm 149:1; I Chron. 15:16; II Chron. 5:13; I Chron. 13:8.

Singing played an important part in the worship of Jehovah. Whereas all the children of Israel sang unto God, there were certain ones appointed as "singers." See I Chron. 15:27; II Chron. 5:12; 20:21; 29:28; Ezra 2:41,70; 7:4-7,24; Neh. 11:22; 12:46; Psalm 68:25.

The following is a list of the majority of the songs of the Old Testament: 1. The Song of Moses (Exodus 15:1-19). 2. The Song of Miriam and the Women (Exodus 15:20-22). 3. The Song of the Rebels (Exodus 32:18). 4. The Song of Israel in the Wilderness (Numbers 21:17-20). 5. The Song of Moses to Israel (Deut. 31:19-23; 32:1-44). 6. The Song of Deborah and Barak (Judges 5:1-31). 7. The Song of David's Thanksgiving (II Sam. 22:1-51; I Chron. 16:7-36). 8. The Song of David and Israel (II Sam. 6:5; I Chron. 13:8). 9. The Song of Israel at the Cleansing of the Temple (II Chron. 29:25-36). 10. The Song of Israel in Jerusalem (II Chron. 20:26-30). 11. The Songs of Solomon--1005 (I Kings 4:32). 12. The Song of Those Under Nehemiah (Neh. 12:27-47). 13. The Song of Judah Against Ammon (II Chron. 20:22). 14. The Song of Isaiah to God (Isa. 5:1-30). 15. The Song of Judah to Jehovah (Isa. 26:1-19). 16. The Song of Solomon (called Canticles). 17. The book of Psalms (songs). 150.

Having listed these songs, we will now list the various Hebrew words which are employed in the use of "song," "singing," etc.

#### 1. Halal

The meaning of this word is "to sing" or "to praise in song." See I Chron. 16:36; 25:3; II Chron. 20:21; 23:13; 29:30; 30:21; Ezra 3:11; Psalm 117:1; 145:2.

#### 2. Hillel

This word means "singing" or "praising." See Judges 12:13,15.

#### 3. Anah

The word means "to sing; sing by course." See Ezra 3:11; Exodus 15:21; I Sam. 21:12; 29:5; Psalm 147:7.

#### 4. Neginah

This Hebrew word refers to a "song accompanied by instruments" (Lam. 5:14; Isa. 38:20; Job 30:9; Psalms 69:12; 72:6; Isa. 38:20; Lam. 3:14; Psalms 77:6).

#### 5. Massa

This word refers to "that which is lifted up (as a voice in song)." See I Chron. 15:22,27.

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# SCRIPTURAL SINGING

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## 6. Zamar

*Zamar* means "to sing; play on a musical instrument." See Psalm 33: 2; 71:22.

## 7. Zamir

Akin to *Zamar*, this word means "singing" (Song of Solomon 2:12).

## 8. Zemir

Another form of *Zamar*, this word means "a song of praise" (Job 35:10; Psalm 119:54; Isa. 24:16).

## 9. Zemrath

This Hebrew word means "song of praise." See Exodus 15:2.

## 10. Shir

The word *Shir* means "song; singing." See I Sam. 18:6; II Sam. 19: 35; II Chron. 29:28; 35:25; Amos 8: 10; Neh. 7:67; Ezra 2:65; Psalm 33: 3; 40:4.

## 11. Shirah

Akin to *Shir*, this word means "song." See Ex. 15:1; Num. 21:17; Deut. 31:19, 21, 22, 30; 32:44; II Sam. 22:1,2; Isa. 5:1; Amos 8:3.

## 12. Ranan

The Hebrew *Ranan* signifies "to vibrate the voice; shout for joy; sing or cry aloud." See Psalm 98:8; 132:16; Isa. 35:2; 16:10.

## 13. Rinnah

The word means a "loud cry or singing" (Psalm 126:2; Isa. 14:7; 44: 23; 48:20; 49:13; 51:11; 54:1; 55: 12; Zeph. 3:17).

## 14. Renanah

This word is akin to the two former and means "singing." See Psalm 100:2.

## 15. Ron

The word is also akin to the three former words, and means a "loud cry or song" (Psalm 32:7).

This former list of songs and this list of Hebrew words are given for the student's own study. Other songs may be found. Many more references to the Hebrew words could have been given if space did not hinder.

In studying these songs and words, one will find that true singing is that which honors God and is true to His Word. We will never go wrong in singing the songs (psalms) of the Bible.

## III. SINGING IN THE GREEK NEW TESTAMENT

The N. T. does not have as much to say about singing, but what it does have to say is very important. If the instructions about singing in the N. T. (as well as the Old) were followed by the Lord's true people, a lot of trouble, disunity, and other related problems could be avoided.

It is sad, but true, that many of the Lord's churches permit unscriptural teachings to invade the services and worship through the singing. It is highly irregular, and also absolutely contradictory, to insist that truth be taught and preached, and yet at the same time to permit error to be sung. The Devil has made great inroads this very way. One thing is too easily forgotten most of the writers of modern "gospel" songs are Arminian in belief. Thus, it is only natural that they

write in their songs what they believe.

The following is a list of the songs as recorded in the New Testament:

1. The Song of Mary (The Magnificat). Luke 1:46-55.
2. The Song of Elizabeth (Luke 1:41-45).
3. The Song of Zacharias (Luke 1:68-80).
4. The Song of the Heavenly Host (Luke 2:13,14).
5. The Song of Simeon (Luke 2:25-32).
6. The Song of the Redeemed (Rev. 5:9).
7. The Song of the Harpers (Rev. 14:1-3).
8. The Song of Moses and the Lamb (Rev. 15:3,4).

We will now note the various Greek words which were used by the Holy Spirit to speak of "singing."

## 1. Psallo

This word means "to touch or strike the chord; play on a stringed instrument; play the harp; sing a hymn." See Romans 15:9; I Cor. 14: 15; Eph. 5:19; James 5:13.

## 2. Psalmos

This is the noun from the verb, *psallo*. The word means, "A striking or twanging; a singing." The word also refers to one of the "psalms" of the O. T. See Luke 20: 42; 24:44; Acts 1:20; 13:33; I Cor. 14:26; Eph. 5:19; Col. 3:16.

## 3. Ode

This Greek word means "ode; poem; song." The English "ode" is from this word. See Eph. 5:19; Col. 3:16; Rev. 5:9; 14:3; 15:3.

## 4. Humneo

This word means "to sing one's praise; sing a hymn." See Matt. 26: 30; Mark 14:26; Acts 16:25; Heb. 2: 12.

## IV. CONCLUSION

I trust the reader will study these notes carefully. I pray each will see the tremendous importance of using *scriptural* hymns in the worship service. I do not understand how believers in Sovereign Grace can countenance the singing or approving of songs which deny the cardinal doctrines of the Bible: (1) The Absolute Sovereignty of God; (2) The Total Depravity of the Sinner; (3) The Unconditional Election of the People of God to Salvation; (4) The Particular Redemption of Christ on Behalf of His People; (5) The Effectual Work of the Spirit of God in Regeneration; (6) The Preservation and Perseverance of the Saints; and (7) The Church as Organized by Christ, being a Local, Visible Institution.

These doctrines are precious to this writer. I heartily believe, love, teach and preach them unashamedly. How can I, then, in all honesty sing or countenance singing that is diametrically opposed to these truths?

What does all of this mean? What responsibilities do the pastor, song leader, and other leaders have in this matter? First, all must be on guard to use Scriptural songs, and at the same time to oppose heretical ones. Second, the pastor and song leader, especially, must lead the congregation in loving and appreciating the use of Scriptural songs. I want to personally commend Brother Kenny Brown for the work he does in examining, preparing, and then leading the

congregation in these hymns. Third, such caution involves not only congregational singing, but concerns special numbers. This applies to members and visitors alike. Special singing is not left to the whims of the one singing. They must be Scriptural songs. Fourth, we must be determined to sing truth as well as preach and teach it.

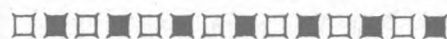
In summarizing the uses of the singing in the N. T. we find the following: 1. We are to sing in the Spirit; that is, not in the flesh (I Cor. 14:15). 2. We are to sing in the heart and also admonish one another in song (Eph. 5:19; Col. 3:16). 3. We are to sing psalms (James 5:13; Luke 20:42; I Cor. 14:26). 4. We are to sing songs which magnify the redemption which Christ wrought at the cross for His people (Rev. 5:9; 14:3; 15:3). 5. We are to sing hymns of praise to God, exalting Him, His throne, and His Person (Rom. 15:9; Col. 3:16; Rev. 5:9; 14:3; 15:3; Matt. 26:30; Acts 16:25; Heb. 2:12).

How any lover of truth can study these Scriptures (along with all of the O. T. references), and then favor, give countenance to, and promote modern "gospel" singing is beyond this writer's comprehension. The people of Judah asked, "How shall we sing the LORD'S song in a strange land?" (Psalm 137:4). At least they were singing the "Lord's" song. Many professed believers of today show no fear at all by singing the "Devil's" songs in services which are supposed to worship God. Do you think this is too harsh? If so, your argument is with God and His Word, not this writer.

Scriptural singing is for the saints of God, especially as they assemble in church capacity. It is here that the Lord has designed that He receives the greatest glory (Eph. 3:21). God is not so much interested in pretty voices as He is in a pure heart. God is not interested in our "much" singing, unless the songs are Scriptural. False teachers can sing as well as teach and preach. See II Peter 2:1-22; II Cor. 13:11-15.

Singing will someday be exclusively for the saints. No singing will be heard in Hell. Those who have written ungodly, blasphemous songs, and those who have loved such will have nothing to sing about in eternal torment. Those who detest the songs of Zion will be forever without song in Hell.

Let us who are the redeemed of God sing His praises with songs without mixture. Let us look forward to that wonderful day when we shall resound together the praises of our wonderful Savior: "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9).



# ELECTION

(Continued from page one)

"The election hath obtained it, and the rest were blinded" (Rom. 11:7). This election of God is an act of distinguishing love and of sovereignty, irrespective of any goodness whatever in the creature. It is eternal, personal, absolute, immutable, unconditional, and in Christ. But the glories of election consist not only in the act of God's free grace and immutable love, but in what it elects unto. It elects unto grace and glory, ---all needful grace here, and eternal glory hereafter. All spiritual blessings and eternal life are, therefore, secured to the elect by the act of election. Election not only elects their persons, but elects them unto all grace-blessings in this life, and eternal glory in the life to come. The Lord, therefore, "gives grace and glory" (Ps. 84:11), because He has elected the partakers of them thereto. How impossible, then, for one of the elect to come short of that grace and glory! For we must bear in mind that election is the act, not of man, but of God, who cannot lie, err, nor change. Election once passed must remain immutable.

But let us notice a few things unto which the elect are elected.

1. They are elected unto divine calling: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9). "All things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). From this we learn that effectual calling is the fruit of eternal election, and the work of God the Spirit. According to this electing purpose, at the set time, Saul of Tarsus, on the road to Damascus, is suddenly called to be Paul the Apostle; and the Philippian jailor called to be a saint. And every elect sinner at God's set time is called with a holy calling out of darkness into light, and from the kingdom of Satan to the kingdom of Christ. Some are called sooner, and some later, as John and Jeremiah from the womb, and the thief on the cross an hour before his death; but not one of the elect shall fail in due time to be called, because they are elected thereto.

2. They are elected unto conformity to the image of Christ. "He also did predestinate to be conformed to the image of his Son," to suffer with Him that they may be glorified with Him, for it is given to them by electing love to suffer for His sake: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29). To suffer the persecution of enemies and endure the blows of both real and professed friends, to suffer tribulation of mind; to suffer Satanic temptations and

(Continued on page eight)



# ELECTION

(Continued from page seven)

fiery trials of faith; to suffer the motions of sin, and the carnal mind working in the flesh; to suffer soul-barrenness and divine desertion, coldness, and deadness; to suffer bodily affliction and temporal adversity. To suffer all these in a variety of ways and in different degrees, but all sent or permitted in loving-kindness and for good, is a paradox which the world can neither understand nor believe; but electing love hath predestinated every vessel of mercy unto these things for their good and God's glory.

3. They are elected unto an experimental enjoyment of the *blood* of Jesus Christ: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ" (1 Pet. 1:2). Thus they are elected to experience, by the sanctification of the Spirit, Christ and His atoning blood.

4. They are elected to the *adoption of sons*: "Having predestinated us to the adoption of children by Jesus Christ" (Eph. 1:5).

5. They are elected unto good works, and to a righteous life and conversation, not as works of merit or of justification, but as fruits of the Spirit, adorning the doctrine of God our Saviour: "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). "I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John 15:16). The saints being elected unto good works, do, notwithstanding all their failings, and the sensible feeling of their utter unworthiness in self, compared with the world living in wickedness, live a holy and righteous life, and spend the time of their sojourning here in fear. They are, therefore, called the righteous nation which keepeth the truth, and shall enter into glory at last.

6. They are elected unto *salvation*: "God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth" (II Thess. 2:13). "For God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ" (I Thess. 5:9).

7. They are elected to *eternal life*: "As many as were ordained to eternal life believed" (Acts 13:48).

8. Christ elected from among His disciples twelve apostles, and the evangelists to write His gospel, and all the preachers He sent forth to preach it. He also elected Wickliffe to commence the Reformation in England against Popery; and Luther for Germany, Calvin for Geneva, Knox for Scotland, the reformers for England, Bunyan for Bedford, Huntington for London, and Gadsby for Manchester.

Thus we see the gracious act of

God's election infallibly secures all grace-blessings in this life, and salvation and eternal life in the life to come. Now, if election had not secured these glorious blessings, they would all have been conditional, and might all have been lost, and the possession of them too. But God's gracious election hath eternally secured all the blessings and the blessed.

Now, God's election is not only believed in by the children of God, but when the Spirit blesses the soul with a little hope of interest in it, and shines upon the doctrine of it with light and unction, it is received into the heart and affections as a precious and solemn truth; and it will humble the heart, and cause praise and thanksgiving to God for revealing His electing love. But Pharisaism, universal charity, and self-love, hate it, and Hart gives the reason:

"Why so offensive in their eyes

Doth God's election seem?

Because they think themselves so wise

That they have chosen Him."

(*The Gospel Standard*, May 1847, Vol. XIII, No. 137, pp. 129-132).

□■□■□■□■□■□■□■□■

## THE ORIGIN

(Continued from page one)

and the spirit shall return unto GOD WHO GAVE IT." Hebrews 12:9 says: "Furthermore we have had FATHERS OF OUR FLESH which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the FATHER OF SPIRITS, and live?" Isaiah 57:16 declares: "For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the SOULS WHICH I HAVE MADE." Jeremiah 38:16 discloses: "So Zedekiah the king sware secretly unto Jeremiah, saying, AS THE LORD LIVETH, THAT MADE US THIS SOUL, I will not put thee to death, neither will I give thee into the hands of these men that seek thy life."

### THE THREE THEORIES

"Three distinct theories have been held with regard to the origin of the soul: pre-existence, creationism, and traducianism. (1) The theory of pre-existence. According to this theory, souls have existed in a previous state and enter the human body at some point in the early development of the body. But the theory has no warrant in Scripture. It contradicts Paul's teaching that all sin and death are the result of Adam's sin (Romans 5:14-19). This theory holds that it is the result of sin in a previous existence, but we have no recollection of such a pre-existence. Surely, if we were personal extitents in such an existence, we ought to be able to recall something about it: if we were not, it is inconceivable how we could commit sin and bring woe upon ourselves in the present existence.

"(2) The traducian theory. This theory holds that the human race was immediately created in Adam,

with respect to the soul as well as the body, and that both are propagated from his by natural generation. Tertullian seems to have originated this view.

"(3) The creation theory. According to this view, the soul is an immediate creation of God. It enters the body at an early stage of development of the body, at conception. The body alone is propagated from past generations. This view preserves the spiritual nature of the soul. It retains the biblical distinction between body and soul by not having immortal soul spring from natural body. It also answers the question of how Christ did not inherit a sinful soul from his mother."

### ARGUMENTS IN FAVOR OF CREATIONISM

"(1) That it is more consistent with the prevailing representations of the Scriptures. In the original account of the creation there is a marked distinction made between the body and the soul. The one is from the earth, the other from God. This distinction is kept up throughout the Bible. Body and soul are not only represented as different substances, but also as having different origins. The body shall return to dust, says the wise old man, and the spirit to God who gave it. Here the origin of the soul is represented as different in a sense in which the latter is not.

"(2) The Creationism doctrine, also, is clearly most consistent with the nature of the soul. The soul is admitted among Christians, to be immaterial and spiritual. It is indivisible. The Traducian doctrine denies this universally acknowledged truth. It asserts that the soul admits of separation or division of essence.

"(3) A third argument in favor of Creationism, and against Traducianism, is derived from the scriptural doctrine as to the person of Christ.

He was very man; He had a true human nature; a true body and a rational soul. He was born of a woman. He was, as to His flesh, the Son of David. He was descended from the fathers. He was in all points made like as we are, yet without sin. This is admitted on both sides. The theory of Traducianism, necessitates the conclusion that Christ's human nature was guilty and sinful. We are partakers of Adam's sin, both as to guilt and pollution, because the same numerical essence which sinned in him is communicated to us. Sin, it is said, is an accident, and supposes a substance in which it inheres, or to which it pertains. Community in sin supposes, therefore, community of essence. If we were not in Adam as to essence, we did not sin in him, and do not derive a corrupt nature from him. But if we were in him as to essence, then his sin was our sin, both as to guilt and pollution. This is the argument of Traducianists repeated in every form. But they insist that Christ was in Adam, as to the substance of his human nature, as truly as we were. They say that if his body and soul were not derived from the body and the soul of his virgin mother he was no true man, and cannot be the redeemer of men. What is true of other men must, consequently, be true of him. He must, therefore, be as much involved in the guilt and corruption of the apostasy as other men. It will not do to affirm and deny the same thing. It is a contradiction to say that we are guilty of Adam's sin because we are partakers of his essence, and that Christ is not guilty of his sin nor involved in its pollution, although he is a partaker of his essence. If participation of essence involve community of guilt and depravity in the one case, it must also in the other. As this seems a legitimate conclusion from the Traducian doctrine, and as the conclusion is anti-christian and false, the doctrine itself cannot be true."

(4) "The Traducianists argue that God supposedly ceased creating after the six days' work (Gen. 2:2,3). But in the light of II Corinthians 5:17 this cannot be true, since every regenerate child of God is here said to be 'a new creation.' 3 "Therefore IF ANYONE IS IN CHRIST, HE IS A NEW CREATION; the old has gone, the new has come." (NIV)

### THE LOGICAL ARGUMENTS

In John Gill's *A Body of Doctrinal and Practical Divinity*, it is stated, "if souls are by natural generation from their immediate parents, they must be derived either from their bodies, or from their bodies and souls, or from their souls only; not from their bodies, for then they would be corporeal (material), whereas they are not; not from both bodies and souls; for then they would be partly corporeal (material), and partly incorporeal (non-material), which they are not; not from their souls only, for as an angel is not generated by an angel, so not a soul by a soul. Besides, if

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# The Berea Baptist Banner Forum

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*Are there scriptural grounds for the innocent party to divorce and remarry? What are these? Can the guilty party also be scripturally divorced and remarried? ---Kentucky*



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Every God-fearing person is aware that divorce is a dark plague upon our land today, and this is cause for great alarm and serious thinking on our part. Generally speaking, the people have turned away from what our Lord said about divorce, but we should never permit our minds to become clouded and use circumstances as grounds to justify unscriptural divorce. As Christians we must be ready to hear our Lord's words on this most important subject:

**"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery" (Matt. 5:31-32).**

**"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matt. 19:9).**

These verses, according to my understanding of scriptural teaching on the subject, present the only grounds for divorce. These words came from the lips of the Savior as He answered the question, **"Why did Moses then command to give a writing of divorcement. . .?"** (Matt. 19:7), which was asked by the Pharisees.

It is clear that Jesus gives fornication as the cause for putting away one's wife. The words, **"And shall marry another"** connected with the statement **"except it be for fornication,"** leads me to believe that the innocent party in such a case would be free to remarry. But if one should remarry on any other ground other than fornication then that person would commit adultery.

No, I do not believe that any scriptural grounds exist for the guilty party to divorce and remarry.

Although adultery can and has been forgiven, forgiveness should never be used to justify heedless disregard of the Lord's teaching on divorce.

JIMMIE B. DAVIS

I suppose such questions on marriage and divorce will be asked and disagreed upon until Jesus comes. It is confessed that I do not comprehend all dogmatic answers of the Holy Scriptures. I have opinions, yes.

I am adamant that our society takes too lightly the godly importance of the family home and marriage.

It might be considered extremism on my part that I, as a minister, do not officiate in the remarriage of divorced people. I do not choose to become a sleuth to run down the evidence to see if the marriage has Scriptural grounds. Some might judge that I take the cowardly way out of difficult situations. It will be admitted that in this way I attain consistency. In honesty I admit I remarried one divorced couple. They had separated and neither had remarried another spouse. I felt like the "second" marriage at least in principle annulled the divorce.

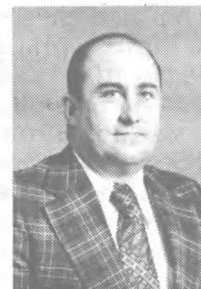
The questioner is asking for Scriptural answers to vital questions in marriage relations and possible divorce and remarriage. No doubt the inquirer has already read and studied the following Scriptures. May some of his desired answers be found therein. Gen. 2:23-24; Deut. 24:1-4; Mt. 19:3-9; Mt. 5:31-32; Mark 10:2-12; Luke 16:18; I Cor. 7:10-11; I Cor. 6:16; I Cor. 7:9; I Tim. 3:2,12; Titus 1:6.

Finally, I quote Bro. Charles Caldwell Ryrie: "Are there never any justifiable grounds for divorce? If by justifiable: is meant Scriptural, the answer seems to be no. Everything in the New Testament points to the disallowance of divorce. Marriage is placed on the most ideal plane, and the union is to be kept inviolate. However, believers do not always live according to God's ideal standards, and divorces do occur. Indeed in some instances, it may seem as if a divorce is not only inevitable but desirable. Everything should be done to prevent the dissolution of a marriage. If it happens, then remarriage seems to be out of the question. Yet, if divorce and/or remarriage do occur, this does not mean that God is through with those individuals. But it does mean certain restrictions

in service, for the example of a divorced or remarried person is not that which should be held up to young people in the church. The church should receive such people and minister to their special needs and seek to help them find a proper place of usefulness.

**"An ounce of prevention is worth a pound of cure. Perhaps we are spending too much time today seeking to find the innocent party or determining a policy under which the pastor may marry divorced persons or considering where such persons may serve in the local church. These things should have their proper consideration, but it is far more important to indoctrinate young people in Scriptural standards concerning marriage. The standard is: 'What therefore God hath joined together, let no man put asunder.'" (Mt. 19:6) (You Mean the Bible Teaches That, page 56).**

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**"And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:23,24).**

In these verses, we see God's original principle concerning marriage. He did not institute divorce along with marriage. God does not change His principles. He is unchangeable. James said, **"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17).** God's original plan of marriage in Genesis 2:23,24 did not permit divorce. Moses wrote concerning a bill of divorcement in Deuteronomy 24:1-4. A man could divorce his wife if he found some uncleanness in her. If the husband found that his wife had been immoral before their marriage, that is, if she had committed the sin of fornication, he could divorce her. If the charge of immorality was proved then she was put to death (Deut. 22:13,14). The punishment for whoredom was stoning till dead (Deut. 22:15-22). Through Moses God permit-

ted divorce for the sin (fornication) before marriage, but the woman was to die for her sin. If the sin (adultery) was committed after marriage, both guilty persons were condemned to death. Moses permitted divorce only because of the hardness of the people's heart. It was not so from the beginning.

Paul taught about marriage in the Corinthian letter. He taught against mixed marriages in II Corinthians 6:17,18. A believer is not to marry an unbeliever for how can two walk together except they be agreed? He gives some principles regulating a mixed marriage in the 7th chapter of I Corinthians. If a believer is married to an unbeliever, regardless of the reason, God does not permit divorce. Paul said, **"If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, if he be pleased to dwell with her, let her not leave him" (I Cor. 7:12,13).** He is talking about unbelievers that marry and then one of them becomes a believer. The believer is not to depart from the unbeliever. If the unbeliever leaves, the saved person is not free to marry again. **"But if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife" (I Cor. 7:11).** If the unbeliever decides to live with the believer and at God's time the unbeliever is saved by the grace of God, this does not give one license to disobey God's Word and enter into a mixed marriage. This passage of Scripture does not give license for mixed marriage, or divorce.

Jesus taught about marriage in the 19th chapter of Matthew. The Pharisees tempted the Lord concerning the subject of divorce. They asked Him two questions and He answers them with Old Testament Scripture. The first question, is it lawful for a man to put away his wife for every cause? In verse 4-6 He restated the principle of marriage found in Genesis 2:23,24. The sacred relationship of marriage is not to be terminated. God intended for marriage to be for life, as long as both persons are living. The second question, why did Moses then command to give a writing of divorcement, and to put her away? He answers this question in verses 8-9. The Pharisees are really saying, if there was no such thing as divorce in the beginning, why did Moses give the Israelites a bill of divorcement? Jesus answers in verse 8. From the beginning divorce was not in the direct will of God, but it was permitted or tolerated because of the hardness of their hearts. In verse 9 He restates the law.

Jesus taught on the subject of marriage in the 10th chapter of Mark. The Pharisees asked one question. Is it lawful for a man to put away his wife? We notice how Jesus dealt with the subject of divorce. He answered them by asking what Moses instructed about the subject. They

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Does marriage actually take place when the marriage ceremony is completed, or in the first act of sex? If in the sex act, why do preachers say at the end of the ceremony: "I now pronounce you man and wife"? ---Ohio



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"And Adam said, this is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:23,24).

Marriage is ordained of God. It is the Lord that brings a man and woman together in the relationship of husband and wife. A beautiful picture is given in the Old Testament. Isaac, the son of Abraham, is given a wife by the God of Heaven. The servant of Abraham goes to the house of Bethuel (Gen. 24). He seeks the leadership of God and acknowledges the protection and guidance of God he said, "The Lord led me to the house of my master's brethren" (Gen. 24:27). The Lord brings him to the house of Bethuel and Rebekah. She consents to return with him to the land of Canaan. All that is said about the marriage is in verse 67, "And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her; and Isaac was comforted after his mother's death". Rebekah was given the tent of Sarah and she became the wife of Isaac. The marriage was consummated, first contracted by his servant, then confirmed by himself and now finished.

The writer of Hebrews said, **Marriage is honorable in all, and the bed undefiled, but whoremongers and adulterers God will judge**" (Heb. 13:4). Marriage does not take place simply by the act of sex. A person that commits the sin of fornication or adultery does not become married to the other person. God will judge them according to their sin. According to this Scripture, marriage is honorable and sex belongs only in marriage. David the king of Israel committed adultery with Bathsheba the wife of Uriah the Hittite. He didn't marry her, but he sinned by committing adultery with her. After he had Uriah killed, David sent and fetched her and she became his wife. This sin of David displeased the Lord (II Samuel 11). Another example, Judah went in unto his daughter-in-law. He thought that she was a harlot. Tamar didn't become his wife even though he had sex with her and she con-

ceived and bare twins (Genesis 38).

An interesting Scripture is Matthew 1:18-25. "Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife. And knew her not till she had brought forth her first-born son: And he called his name Jesus." Mary was found with child by the Holy Spirit before they came together or was married. It is clear that they were husband and wife before sex, verse 19 and 25. "And knew her not," this is a modest way of expressing the conjugal act (Gen. 4:1).

Marriage was ordained of God, and is a divine institution. It is both civil and religious. Many people are married using different wedding ceremonies. Some become husband and wife and the words, "I pronounce you husband and wife" are never used. The Lord joins two people together as husband and wife, Jesus said, "Wherefore they are not more twain, but one flesh, what therefore God hath joined together, let not man put asunder" (Matt. 19:6). Jesus said a man shall cleave to his wife and they shall be one flesh.

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A man and woman are united in marriage at the end of the marriage ceremony and the marriage is consummated in the first act of sex. "Marriage is honorable in all, and the bed undefiled..." (Heb. 13:4).

Jesus attended a marriage in Cana of Galilee (John 2:1), and I do not think that anyone should be so foolish as to believe that He was there to observe the first act of sex between the man and his wife. Quite often, we hear of those who teach that marriage takes place in the sex act seeking to justify a man and woman living together without benefit of the marriage ceremony. Our Lord would never condone such teaching.

People in different nations, and those of different religions, vary in the type of ceremony used, but in every orderly society some type of ceremony is observed.

In Titus 3:1 we are told "to obey magistrates," and this would most certainly apply when it comes to marriage laws--laws set up by those in authority. The preachers, and

others authorized to perform marriage ceremonies, have been invested with authority to pronounce a man and woman to be husband and wife. Too teach otherwise would be to disregard what our Lord taught concerning civil authority.

Some might suggest that Adam and Eve did not have any other person to perform a ceremony, but we must remember that Jehovah united them. Every other marriage that is mentioned in the Bible indicates that the marriage takes place through an established ceremony.

If no more than the act of sex is required, then there would be no such thing as the sin of fornication among unmarried couples.

JIMMIE B. DAVIS



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We have in these questions several subjects mentioned. The first is "marriage". Also, we have the "marriage ceremony", "the sex act" and by implication the "pronouncement" (from the verb pronounce). The last pronouncement here is the legal, formal, authoritative statement in the ceremony given by the state's spokesman. This is to assure the union of man and having legal status in the eyes of the law. Technically though some would argue this is not actually realized until the marriage certificate reaches the courthouse and is recorded. Must couples wait for this to be literally fulfilled to start living together? ---Hardly.

I interpret the questioner as referring to marriage in its legal concept. What is lawful marriage that the government will respect and honor?

Marriage is (1) "the legal union of a man with a woman for life, the state of condition of being married. (2) the formal declaration or contract by which act a man and a woman join in wedlock. (3) any intimate union" (*American College Dictionary*).

I cannot accept "any intimate union" as a definitive of marriage. It may have entered the dictionary as a result of "love ins" and other ungodly practices of "indecent".

Marriage is a "legal union" and also a "state" or "condition". It begins

legally with the "formal declaration".

I reject the "sex act" as beginning of legal marriage. The initiation of marriage is in the "contract", continues in the aftermath of conjugal relations and henceforth until the death of one of the parties. "Marriage is honorable in all, and the bed undefiled..." (Heb. 13:4).

Do "love ins", who have sex without marriage vows, also have the bed undefiled? The "sex act" alone does not constitute lawful marriage though I must admit I am no lawyer. Admittedly there are "sex acts" without marriage. How then can the sex act constitute or initiate the marriage state?

Do a man and woman engage in their marriage ceremony, agree upon the legal contract, pass and sign all necessary documents, are declared husband and wife by the state's representative authority and then must spend the remainder of their honeymoon, long or short, unmarried until an intimate sexual relation is experienced?

For health or other reasons continence may be desired or necessary for an indefinite time after formal pronouncement at the wedding ceremony. Will the couple in this experience be in a married or unmarried state before physical sex experience with each other. If the sex act initiates the legal marriage, then they would for this time be in an unmarried state.

Does a couple go to bed unmarried and then arise the next day married? There is so much more to a godly marriage than the sex act. Over-emphasizing sex, beyond God's intent, no doubt is weakening to man's God-given institution that is begun by marriage.

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## THE ORIGIN

(Continued from page eight)

the souls of men are derived from the souls of parents, it is either from a part of them, or from the whole; not from a part, for then the soul would be partible and divisible, as matter is, and so not immaterial; and as not a part, so neither can their whole souls be thought to be communicated to them, for then they would have none, and perish; to such absurdities is this notion reducible. Besides, what is immaterial, as the soul is, can never be educed out of matter; if the soul is generated out of the matter of parents, then it is and must be material; and if material, then corruptible; and if corruptible, then mortal; and it is a maxim, that what is generated may be corrupted; and if the soul may be corrupted, then it is not immortal; the doctrine of the soul's immortality, becomes indefensible by this notion; for if this be admitted, the other must be relinquished. But what puts this matter out of all doubt is, the distinction the apostle makes between the fathers of our flesh, and the Father of spirits, Heb. 12:9. Such who are otherwise right in their notion of things, give into this (Traducian theory), in order to get clear of a difficulty attending the doctrine of original sin, and the manner of its propagation, which they think is more easily accounted for, by supposing the soul derived from parents by natural generation, and so corrupted; but though this is a difficulty not easily to be resolved, how the soul coming immediately from God, is corrupted with original sin; it is better to let this difficulty lie unresolved, than to give up a certain truth, and of so much importance, as the doctrine of the immortality of the soul." 4 The plain teaching of the Scriptures and the impeccability of our Lord and Savior Jesus Christ confirm the creation of the soul.

### FOOTNOTES

1. Thiessen, Henry Clarence, *Lectures in Systematic Theology*, (William B. Eerdmans: Grand Rapids), 1979, pp. 164-167.
2. Boyce, James, *Abstract of Systematic Theology*, (Christian Gospel Foundation), pp. 207-209.
3. Cushman, Arthur C., *The Sovereignty of Grace*, (Baker Book House: Grand Rapids), 1979, pp. 101-103.
4. Gill, John, *A Body of Doctrinal and Practical Divinity*, (Whittingham and Rowland: London), 1815. Reprinted: Primitive Baptist Library: Streamwood: 1980, pp. 193-194.

## Forum

(Continued from page ten)

answered that Moses permitted divorce. The Lord answers them in verse 6-9. He restates God's original principle and adds the statement, "What therefore God hath joined together, let not man put asunder" (v. 9). Then the disciples asked Him

about divorce. He said, "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery" (v. 11,12). He didn't give either the Pharisees or His disciples permission for divorce. He restated the original principle of marriage.

HAROLD J. HARVEY



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We have the teaching of our Lord upon this subject in the following passages: Matthew 5:27-32; Mark 10:2-12; and Matthew 19:4-9, a portion of which I quote here.

"The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause. . . . They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whosoever marrieth her which is put away doeth commit adultery" (Matt. 19:4,7-9).

This is a question upon which various opinions are held by good and earnest students of God's Word. Thus it is reasonable to assume that the question will not be solved by

this brief discussion. Nonetheless I give my view.

In Scriptural teaching on this subject three thoughts are set forth: (1) The question and insinuation of the Pharisees, (2) The rule and requirements of the Mosaic law, and (3) The teaching of Christ which presented a refutation and an exception.

The Pharisees asked, "Is it lawful for a man to put away his wife for any cause?" (Matt. 19:3), and they insinuated that divorce "for any cause" was actually commanded by the Mosaic law (v. 7). The Hillel school of the Pharisees took the Mosaic law to teach that a man could divorce his wife on the slightest pretence. They actually taught that, if a man ceased to like his wife, or for any other reason found her to be displeasing to him, that, in a sense was "uncleanness" sufficient to put her away. This is very typical of the teaching of the scribes and Pharisees, and their method of interpreting the law. In reality they were avoiding the law both in principle and in letter.

Now consider what the Mosaic law actually taught concerning divorce. The answer is found in Deuteronomy 24:1-4. It is important to note that fornication and adultery are not mentioned in relation to this law of divorce. There is good reason for this. God had already laid down a law that dealt with such cases. Therein He had clearly stated that anyone proven to be guilty of those sins were to be put to death. In regard to this read Deuteronomy 22:13-22. Hence in cases of fornication and adultery the marriage was to be terminated by death by stoning of the guilty party or parties, not by divorce. It is important to have this principle clearly fixed in our minds. Once you see this you will understand that the law of divorce must

have been to deal with other matters that arose because of "the hardness of their hearts."

The law was given to limit divorce to certain causes. It was only to be permitted when there was some natural, moral, or physical defect discovered in the wife. In order for a man to secure a divorce he had to establish that there was some very special cause, described under the title of "uncleanness". He had to prove this in the sight of at least two witnesses. Once he proved this he must give her a bill of divorcement, after which, if she married another man and divorced him, her first husband could not remarry her.

Finally, when we consider the teaching of Christ on this subject we note that He refuted the argument of the Pharisees concerning divorce, and lays aside the old Mosaic rule which was given only because of the hardness of men's hearts. He then says unto them, "Whosoever shall put away his wife, except for fornication, and shall marry another committeth adultery. . ." (Matt. 19:9).

Please note the exception stated in the above verse, and also in Matthew 5:32. A specific exception is therein made to the stated rule, "except it be for fornication," "saving for the cause of fornication". In the Old Testament such a marriage was severed by the death of the guilty party and the innocent party was left free to remarry. In the New Testament era the death sentence in such cases is no longer to be enforced by the Lord's people, hence, in the cause of fornication, i.e., illicit sexual relations by one partner in the marriage, the marriage may be dissolved by divorce. In view of this teaching of Christ is seems to me that the bond of marriage is broken and the innocent party is free to marry again. Not so, however with the guilty party.

JAMES GREEN

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WANO, Pineville, KY . . . . .	Sunday 7:30-8:00 a.m. . . . .	1230 . . . . .	1,000 AM
WYWY, Barboursville, KY . . . . .	Sunday 7:30-8:00 a.m. . . . .	950 . . . . .	1,000 AM
WGNT, Huntington, WV . . . . .	Sunday 8:30-9:00 a.m. . . . .	930 . . . . .	5,000 AM
WKAL, Rome, NY . . . . .	Sunday 7:30-8:00 a.m. . . . .	1450 . . . . .	1,000 AM
KMBC, Eugene, OR . . . . .	Sunday 1:00-1:30 p.m. . . . .	94.5 . . . . .	100,000 FM
WTIM, Taylorsville, IL . . . . .	Sunday 9:00-9:30 a.m. . . . .	1410 . . . . .	1,000 AM
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(During Summer: GMT + 3 hours).  
GMT + 3 Soviet Union (During Summer: GMT + 4 hours)  
GMT + 5 Eastern USA and Canada (During Summer GMT + 6 hours)  
GMT + 6 Central USA and Canada (During Summer GMT + 7 hours)

## ANNOUNCEMENTS

The Sovereign Grace Baptist Church, Hazard, Ky., and Missionary-Pastor Keith Schuetz will have special services April 1-5. Elder Doyal Thomas, pastor of Big Creek Baptist Church, Wayne, W. Va., is the speaker.

This church stands in need of financial help in purchasing some land on which to erect a church building. They must raise \$25,000 in the next few weeks. Presently they have \$15,000. I am sure that any church or individual which could help would be appreciated by the Sovereign Grace Baptist Church.

\*\*\*\*\*

Elder David Pitman has resigned as associate pastor of Temple Baptist Church. He is available for work wherever the Lord may lead. You may contact him at 3 Summit Drive, Aurora, Ind. 47001. His phone is (812) 926-0596.



# THE BIBLE AND THE NEWSPAPER

Readers of the BBB are urged to submit religious news items which they may read in their local paper or some other publication. In sending these please give the name of the publication as well as the date it was printed. We will not be able to print all which are submitted, but we welcome any item you may feel we should read. Send to Berea Baptist Banner, P. O. Box 552, South Point, Ohio 45680.

## AMERICAN FRIENDS OF MOSCOW

The Paris-based Conservative weekly *Valeurs Actuelles* for January 14th has identified a number of prominent Americans whose words and deeds serve to advance Soviet policies. As writer Pierre Lorrain put it, the "Soviets have never been served so well as by their real allies, the Americans who consider themselves 'progressive.' From these so-called 'objective' observers' come most of the arguments that Moscow circulates in the West against the 'criminal' policy of Washington." Monsieur Lorrain goes on to quote anti-American stories in Tass and other Moscow publications whose contents were supplied by such American "Liberals" as Professor Carl Sagan of Cornell University, Doug Anderson of the University of Florida, and the Reverend Billy Graham; and, by such radical organizations as the Association for Soviet-American Friendship and the International League of Women for Peace and Liberty (*The Review of The News*, 2-13-85).

"Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee" (Ex. 34:12).

\*\*\*\*\*

## AN EIGHT-YEAR-OLD GIRL'S CRIME

The following information will be of interest to our readers which concerns what happened to Olivia Meyers, an 8-year-old girl and a student at Pine Crest Elementary School, Sanford, Florida: "Olivia had done some chores to make money so that she could buy her classmates a Christmas card and some stickers. . . .

"Olivia went to a local Christian bookstore and bought a small card with a bunny on the front which is holding a song book with the words 'Silent Night' on the front cover. She also bought each of the children in her class three stickers. One sticker had a picture of a bee with the words 'Be happy.' The second sticker had a happy face with the words 'Smile, God loves you.' And the last sticker was a simple picture of Jesus Christ.

"Olivia asked her teacher if she could pass them out at the Christmas party. . . .

"The teacher said no, Olivia could not pass out the cards and stickers because they were religious. She also said that she would check with the vice principal to make sure. The vice principal agreed and banned Olivia's

cards" (*Concerned Women for America*).

As our readers know, I do not care for Christmas as a religious holiday, nor do I care for pictures of Jesus. But I am astonished at the growing anti-God movement in our public schools. If Olivia had a Planned Parenthood comic book on contraceptives, the school would have permitted them to be passed out it seems. About the only thing that you can't do in our public schools is recognize the Bible and God in any way. I am pleased to know that CWA has filed a suit on behalf of Olivia who was victimized by the school's oppressive action.

"The wicked watcheth the righteous, and seeketh to slay him" (Ps. 37:32).

\*\*\*\*\*

## GIVING JEOPARDIZED BY REGAN TAX PLAN

WASHINGTON (RT)---Numerous church leaders around the country are fearful that the proposed tax reform program of the Reagan Administration is operating on a "tax expenditure theory," which maintains that what goes to charity ought to go to government.

Whether this is true or not, there is wide-spread belief that if the reform proposed by then-Treasury Donald T. Regan on Nov. 28 actually becomes law, churches, their hospitals, seminaries, universities and colleges will be hit hard. The reason is that the plan likely would cut into the giving incentive of a large segment, even of the church population. Regan since has become the Administration's chief of staff.

The Regan plan would allow deductions for charitable contributions only after they exceed 2 percent of the taxpayer's adjusted gross income, thus offering the bulk of givers no incentive (*Religious Freedom*, Feb. 1985).

"This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein" (John 12:6).

\*\*\*\*\*

## CATHOLIC MARRIAGE ANNULMENTS UP

Annulments among Roman Catholics have increased 15,000% in 15 years, according to the *National Catholic Reporter*. The reason? Remarriage after divorce is forbidden.

But if one can convince his church that the marriage really was not made in heaven after all, an annulment is easy to arrange.

An annulment is a "declaration by the church that a particular marriage was not a sacramental union in the

first place," according to the *Reporter*.

Thus, with a little religious double-talk, one is freed to take another husband or wife, and still be allowed to receive the wafergod during the Mass.

The *National Reporter* indicates that 50% of applicants are successful in getting an annulment. It raises the question, "If a Catholic couple has been married for 30 years, has five children, has loved and shared for most of that time, isn't it playing with words to say no marriage was there?"

Jesus said to the Pharisees, "Thus have ye made the commandment of God of none effect by your tradition" (Matt. 15:6). How tragic that so many seek happiness in a new marriage, instead of a new life in Christ (*Battle Cry*, Feb. - March, 1985).

\*\*\*\*\*

## PRESIDENT SAYS BIBLE CAN PROVIDE ANSWERS

WASHINGTON, D. C. (EP)---Responding to a question at his Feb. 21 press conference, President Reagan said "I've found that the Bible contains an answer to just about everything and every problem that confronts us, and I wonder sometimes why we won't recognize that one Book could solve a lot of problems for us."

Reagan was responding to a question regarding his use of the Bible in a political context. He said he didn't think he had "ever used the Bible to further political ends."

Reagan had been criticized for his assertion that Scripture supported the concept of a strong military. Reagan told the National Religious Broadcasters Convention that a strong defense was necessary to preserve peace, and quoted from Luke 14:31-32, where Jesus said "What king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace."

Reagan used Christ's illustration to support his administration's policy of bargaining for peace from a position of military strength. But his reference to Scripture was condemned by some clergy, who insisted that the passage referred to the high cost of discipleship, and had no other relevance.

Reagan defended the use of the illustration at his press conference, saying "I checked that with a few theologians. . . and they seemed to think that it was perfectly fitting. It was a caution to those people in our own country who would, if given the opportunity, unilaterally disarm us."

"For ever, O LORD, thy word is settled in heaven" (Ps. 119:89).

\*\*\*\*\*

## A BLOT ON THE RECORD

OLATHE, Kan. (EP)---Dr. Herbert Ketterman, 58, has been sentenced to spend 5-20 years in prison for sex-

ually abusing a 14-year-old girl. Ketterman, a family practitioner, is the author of 1981's *The Complete Book of Baby and Child Care for Christian Parents*.

ST. PAUL, Minn. (EP)---Archbishop John Roach, 63, of the St. Paul-Minneapolis archdiocese of the Roman Catholic Church, was arrested last week on a drunk driving charge. Roach, past president of the National Conference of Catholic Bishops, later issued an apology to the people of his archdiocese.

"For all have sinned and come short of the glory of God" (Rom. 3:23).

\*\*\*\*\*

## DETROIT DISPLAYS NATIVITY SCENE; NAZI GROUP DEMANDS EQUAL TIME

DETROIT, Mich. (EP)---Detroit officials allowed the display of a Nativity scene on the lawn of its city-county government complex during the Christmas season, in keeping with the Supreme Court's decision involving a creche in Rhode Island.

Now a local Nazi organization has requested permission to display Hitler's picture at the city-county building on the fuhrer's birthday, April 20. Nazi leader Mark Heydrich said his group deserved the same access as the group sponsoring the Nativity scene. Heydrich said Hitler was "the second son of God," and entitled to the same rights as the first, Jesus Christ. Heydrich said his group would seek legal help from the American Civil Liberties Union if the request is denied.

"Lest Satan should get an advantage of us: for we are not ignorant of his devices" (II Cor. 2:11).

\*\*\*\*\*

## WYCLIFFE REACHING SECOND THOUSAND LANGUAGES

DALLAS, Tex. (EP)---It took Wycliffe Bible Translators only 50 years to enter 1,000 languages for translation work, but entering the next 1,000 languages is expected to take less than half that long.

According to Executive Vice-President John Bendor-Samuel, the current growth rate for Wycliffe is 44 languages per year; at this rate the next 1,000 languages will take 23 years.

Bendor-Samuel is urging a further increase of Wycliffe's outreach. He wants to allocate 66 new languages each year; this would allow the second 1,000 languages to be reached by the year 2000.

"The Lord gave the word: great was the company of those that published it" (Ps. 68:11).

\*\*\*\*\*

## PADLOCKING OF NEBRASKA SCHOOL LEADS TO MULTI-MILLION DOLLAR LAWSUIT

WASHINGTON, D. C. (EP)---The infamous case in Louisville, Nebraska, where Cass County officials worked to close a small Christian school, has resulted in a lawsuit against the state for \$66 million.

As part of the efforts to close Faith Christian School, a sheriff and

(Continued on page fourteen)



# News

(Continued from page thirteen)

other officers raided a church, closing a worship service and using armed policemen to physically evict pastors and others who were in prayer on their knees. Seeking \$1 million in damages each, 66 of the people involved in that incident are suing the sheriff, his chief deputy, the state patrol captain, the attorney general of Nebraska, and the Cass County prosecuting attorney general of Nebraska for civil rights violations.

A federal district judge dismissed the lawsuit without a hearing. But the Eighth Circuit Court of Appeals reversed that decision, ruling that the raid on the church was unconstitutional and ordering a trial to determine damages. The Nebraska Attorney General has appealed the case to the U. S. Supreme Court; the Court is expected to announce Feb. 19 whether or not it will review the case.

Such legal action is expensive, but the plaintiffs are receiving volunteer assistance from the Concerned Women for America Education and Legal Defense Foundation. CWA attorney Michael Farris says he'd be happy to have the Court refuse to review the case, since CWA and the Nebraska churchgoers won the last appeal. Farris estimates the value of legal services that CWA will donate could approach \$100,000.

"...ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

\*\*\*\*\*

## CHURCH OF ENGLAND SUFFERING FROM SHORTAGE OF CLERGY RECRUITS

LONDON, England (EP)—The Church of England has begun a campaign to attract more men to the priesthood. A massive literature distribution campaign, designed to stimulate interest in Anglican priesthood, is underway. The distribution will involve the nation's 12,000 clergy, as well as chaplains in the armed forces, schools, and hospitals.

Although about four million Britons are unemployed, the number of men accepted for clergy training has declined drastically in recent years. In 1983 only 303 were accepted, down from 350 the previous year.

Theological colleges, suffering from the shortage of students, are receiving temporary financial aid from the church.

"...pray for us unto the LORD thy God, even for all this remnant; for we are left but a few of many..." (Jer. 42:2).

\*\*\*\*\*

## MURDERER OF BAPTIST PASTOR AND WIFE CONFESSED, BUT CONVICTION IS OVER- TURNED

WASHINGTON, D. C. (EP) — The U. S. Constitution requires the state to provide psychiatric assistance for a defendant who cannot afford this, if sanity at the time of the crime is

(Continued on page twenty)

## BEREA BAPTIST BANNER Financial Report February - 1985

Beginning Balance	733.54
Receipts	1,978.24
E. H. Saunders, Richmond, KY	50.00
South Park Mis. B. C., Seattle, WA	50.00
Marie Sutherland, Longwood, FL	25.00
Mt. Pleasant B. C., Chesapeake, OH	100.00
Trinity B. C., Eagle, AK	24.99
Johnstown B. C., Rock Camp, OH	10.00
Mem. East Corbin B. C., Corbin, KY	50.00
Marie Sutherland, Longwood, FL	100.00
Southside B. C., Fulton, MS	20.00
Hillcrest B. C., Winston-Salem, NC	155.00
John B. Wild, Sebring, FL	10.00
Landmark B. C., Elida, OH	100.00
Sov. Grace B. C., Orange, TX	50.00
Big Creek B. C., Wayne, WV	100.00
Nellie Creech, New Port Richey, FL	10.00
The Lord's C., Goose Creek, SC	100.00
Sov. Grace B. C., Birmingham, AL	50.00
Garnett Walker, Monticello, KY	1.00
Sov. Grace B. C., Mansfield, OH	25.00
Mrs. O. C. Whitaker, Cushing, TX	15.00
Rollynsburg B. C., Talcott, WV	50.00
Central Ave. B. C., Tampa, FL	25.00
Sov. Grace B. C., Raleigh, NC	20.00
Sov. Grace B. C., Fulton, MS	50.00
Clearview Mis. B. C., Maceo, KY	20.00
Berea B. C., Bloomfield, NM	50.00
George Crawford, Summerlee, WV	10.00
Mildred Logan, Avon Park, FL	35.00
Philadelphia B. C., Birmingham, AL	100.00
Berea B. C., South Point, OH	100.00
E. H. Saunders, Richmond, KY	50.00
Bethel B. C., Pasadena, TX	12.00
Mary Jane Prater, Wilmington, OH	28.25
Faith B. C., Lawtey, FL	25.00
Calvary B. C., McLeansboro, IL	20.00
South Park Mis. B. C., Seattle, WA	50.00
Anonymous	70.00
Subs	217.00
TOTAL	2,711.78
EXPENDITURES:	
Printing	561.92
Postage	430.00
Supplies	245.92
Dividing Checks	75.00
Wages	830.80
IBM	322.00
Sanitation	14.00
Refund	64.99
Total Expenditures	2,544.63
BALANCE 2-28-85	167.15

## BEREA BAPTIST BROADCAST Financial Report February - 1985

Beginning Balance	1,602.96
Receipts	1,284.96
Jack Henry Ray, Memphis, TN	250.00
Berea B. C., South Point, OH	144.42
Sovereign Grace B. C., Rome, NY	80.00
Living Stone B. C., Barboursville, WV	140.22
Robert Whaley, Middleburg, FL	82.00
Mem. East Corbin B. C., Corbin, KY	319.16
Deposited to divide checks	269.16
TOTAL	2,887.92
EXPENDITURES:	
WANO - KY	76.00
WYWY - KY	100.00
WFTO-WFTA - MS	100.00
WKAL - NY	140.00
Pierce Communications - WRNO	550.00
Berea Baptist Banner	
Dividing Check	109.58
Robert Fisher Missions	
Dividing Check	159.58
Radio Shack - Supplies	37.43
Quill Corp. - Supplies	98.65
Total Expenditures	1,371.24
Bank service charge	4.00
BALANCE 2-28-85	1,512.68
CORBIN, KENTUCKY REPORT	
Beginning Balance	1,552.89
Receipts	159.58
TOTAL	1,712.47
EXPENDITURES:	
WANO - Feb.	76.00
WYWY - Feb.	100.00
Total Expenditures	176.00
BALANCE 2-28-85	1,536.47



# The Politics Of Famine: Soviet-Style

By G. Russell Evans  
Norfolk, Virginia

As the world musters relief for the starving children of Ethiopia, we should understand what and who caused this heart-breaking misery. When the Establishment Media flashed their sensational and daily coverage, they glossed over the real cause of this tragedy and, for the most part, failed to identify those responsible. Some were more interested in charging the United States with holding back aid because Ethiopia was a Marxist state. Not true.

The truth is that for the past two years the Americans provided more food than any other single donor. But most important was the failed agricultural policies of Ethiopia's communist government, causing the famine which had been building for the past ten years under Marxist Mengista Haile Mariam. Therefore, the real culprit was the communist system, exported by the Soviet Union, but one would never surmise this by listening to the U. S. media.

Said one UN agriculture expert: "The Soviet Union has been applying its principles to the production of food for 50 years and has still not got it right. The same principles are being applied in Ethiopia - with the same result." Obviously, the Soviet priority has not been improved agriculture, but guns and grenades to crush those still fighting for freedom in the northern states of Eritrea and Trigray where the famine has been the most severe and where Col. Mengista uses starvation to defeat the opposition; it is conquest by famine, the politics of famine.

Equally tragic was the suppression of information about this mass starvation until October 16, 1984 when BBC correspondents Michael Buerk and Mohammed Amin brought back a videotape - but only after an "acting official" made the mistake of admitting them to the refugee camps at Mekele and Korem where untold thousands were virtually without food and dozens were dying every day. As a consequence of this exposure, Western nations mounted massive relief efforts. The Soviets in many instances, then stepped in to deliver and get credit for whatever the West sent. Unbelievably, Mengista charged \$100 in taxes and fees for each ton of relief supplied (A/M Report, Jan. -B, 1985).

Famine in Africa is nothing new, of course; it is indigenous. Indeed, two dozen other nations are suffering famine at this moment, but apparently none as severely as Ethiopia. Another communist paradise stricken with famine is Mozambique and for the same reason: collectivization of its agriculture along with militarization of a high proportion of its able-bodied citizens into a large standing army.

Collectivization, however, is not

mentioned by the Tom Brokaws (NBC), or the Peter Jennings (ABC), or the Dan Rathers (CBS), nor is anything said about inherent weaknesses in farm communes: low incentives, poor equipment, and lack of spare parts and transportation.

John Blackstone (CBS), nonetheless, lauded the U. S. and the USSR for working side by side in "saving lives." Good, but Mr. Blackstone failed to clarify the real source of this relief and, of course, the real dereliction that had caused the suffering. Somehow, all of this brings to mind a recent segment on ABC's "Good Morning, America," when genial host David Hartman naively gushed to a Soviet foreign ministry guest, "You guys don't really want to control the world, do you?"

What was Ethiopia's Mengista H. Mariam doing while his subjects starved? He was celebrating the 10th anniversary of his glorious communist reign, spending \$200 million on a lavish jubilee: half a million on Scotch whiskey, five million on a statue of Lenin, and other millions for color TV stations for his comrades in Addis Ababa.

A few months earlier, he had hosted the annual meeting of the Organization of African Unity. But that time he spent only \$22.5 million, providing a villa for Muammar Khaddafi and his Libyan entourage, a fleet of Mercedes-Benz cars, a newly decorated hotel and plenty of quality booze for the delegates. These niceties took priority, as Mengista caused food supplies for the hungry to be delayed eight days in the port of Djibouti before releasing transportation.

And what was the United Nations doing about the worst famine in Ethiopia's history. Well, Ambassadors and other plenipotentiaries were wringing their hands, of course, but they also did much more: they voted 122 to 5 to spend \$73.5 million to build - not some kind of food production for the starving Ethiopians - but to construct a beautiful new conference center in Addis Ababa for its New International Economic Order. What irony. All 122 pro votes came from Third World countries; 25% of the money will come from American taxpayers. The latter incidentally are also paying for the lion's share of famine relief while Mengista's communist Dergue organization continues to live it up in a style they are becoming more and more used to - and liking.

Questions: Why should the Soviets get U. S. and Canadian grain to feed their people, their satellites and the Red Army savaging Afghanistan - in order to advance their world Marxist revolution, of which Ethiopia is the latest tragic example? Why should they not be required to match Western aid in future Ethiopias? The media have responsibility also: Spotlight the Soviet-style politics of famine and conquest.



# Objections To Open Communion Answered

By Albert N. Arnold  
(1814 - 1889)

(Continued from March issue)

**Truth before Union.** ---In the first place, the only union which our Lord desires for His people is, union in the truth. He does not command nor permit us to sacrifice truth for the sake of union. Both are good; but if we must choose between them, let us prefer truth. And let us never forget, that however noble and Christian enthusiasm for union may be, enthusiasm for truth is nobler and more Christian still. "Buy the truth, and sell it not" (Prov. 23:23). Sell it not, even for union; no, not even a single grain of truth for a solid globe of union. If the two-edged sword of truth, which proceedeth out of the mouth of Christ, severs us,



Albert Nicholas Arnold

let it cut, "even to the dividing asunder of soul and spirit, and of the joints and marrow" (Heb. 4:12), ---even to the setting "a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law" (Matt. 10:35). I am afraid this last passage is overlooked or forgotten by those who try to hinder persons who are convinced of the truth of Baptist views from joining Baptist churches, by appealing to their love of parents and other relatives, from whom they must separate at the communion table. Surely they do not consider what master they are serving, nor what a perilous snare they are setting for souls, when they thus tempt others to follow the dictates of natural affection in preference to what they believe to be the will of Christ. Neither church union nor family union is to be purchased at that fatal price.

**A Good Conscience before Union.** ---Again, our Lord does not wish His people to sacrifice a good conscience

for the sake of union. If any form or expression of union is proposed to us in which we cannot participate without grave doubts whether we are doing right in His sight, then He certainly will not be pleased with us if we participate in it in spite of our doubts. "Whatsoever is not of faith is sin" (Rom. 14:23).

**Allegiance to Christ before Union.** ---Neither will the Lord be pleased with us if in our anxiety for union we let our complaisance to His people overrule our allegiance to Him. We must not sacrifice any portion of that allegiance on the altar of union. If we believe that He has committed to us a special trust, and laid upon us a special responsibility, in regard to the maintenance of one or both the two expressive symbolical rites of His religion, He certainly will not look upon us with favor if we betray this trust, if we shake off this responsibility, under the pretence or the plea of promoting union.

**Baptists called unto Strictness.** ---And this is just what we do believe: and it is precisely on this ground that we meet the charge of undue strictness and punctiliousness in regard to external ordinances. We do believe that we are *bound*, by fidelity to Christ, to be strict, to be punctilious, if any choose to call it so, in upholding our views in regard to these two ordinances of Christ's house. We do believe, though these may seem to some but vain words, that He has called us to just this service; that He has given us our existence, our permanence, our enlargement, for this specific purpose, ---that we might maintain Baptism in its scriptural form and place, and in its appointed relation to the Lord's Supper; and that we might keep up a consistent and perpetual protest, in word and deed, against the perversion of both these ordinances. And even though it be true that this mission of ours, to use a common and convenient term, is attended with the danger of unduly magnifying these ordinances, or of thinking more highly of ourselves than we ought to think, on account of our adherence to the primitive pattern in respect to them, yet we do not feel at liberty to decline to fulfil the assigned duty on account of the attendant danger.

**Baptists not responsible for the Separation.** ---But if it were certain that the joint participation of the Lord's Supper by Baptists and other denominations was the particular manifestation of Christian union just now imperatively demanded, we should still feel at liberty to ask, On whose part is the change of practice called for? With whom rests the re-

sponsibility of perpetuating this lamentable separation? With those who have kept the ordinances as the Lord delivered them, or with those who have perverted them? Nay, more, the position of many of our Pedobaptist brethren justifies us in asking, Which ought to make the sacrifice for the sake of union, ---we, of our convictions of duty, or they, of their convenience and preference? For while we cannot conscientiously admit the validity of their baptism, they almost universally admit the validity of ours; and while we cannot conscientiously regard infant baptism as anything more than a human ceremony, a large and growing pro-

portion of them declare plainly, by their practical neglect of it, that they can with a good conscience give it up. To all this numerous class of Pedobaptists we say, that if our separation from them at the communion table is any obstacle to the progress of Christian union, or any grief to them, it belongs to them to remove it and not to us.

**Mixed Communion not a Cure, but a Cause, of Disunion.** ---But supposing we were at liberty to change our practice in regard to the communion, we are not by any means convinced that Christian union would be promoted by the change. What light does the past history of the church shed upon this subject? The desire for Christian union has grown up to

(Continued on page eighteen)



Dear Bro. Potter

By Phillip R. Potter, Leighton, Alabama

Send questions in care of this column to: Berea Baptist Banner, P. O. Box 552, South Point, Ohio 45680.

Dear Readers:

In the February issue of the BBB, I began to deal with a couple of areas that we as Baptists need to put behind us. I based these thoughts on Paul's comments in Philippians 3:13-14. The first issue I dealt with was our improper exercise of brotherly love. I will try to deal with the second in this column---slothfulness in putting our doctrinal positions into practice.

I am of the conviction that any doctrine of the Word of God has practical applications. If we say we believe something is taught in Scripture and yet it does not affect the way we live, then we do not yet understand that doctrine as we ought. Consider the doctrine of salvation by grace. Some of the critics of this great cornerstone of our faith seem to believe preaching these truths will cause us to quit living and working for Christ. Nothing could be further from the truth! Titus 2:10-12 plainly tells us that the grace of God that brings salvation to all kinds of men will also teach them to deny ungodliness, and to live soberly, righteously and godly. One practical outgrowth of the doctrines of grace is *godly* living, not antinomianism as we are charged with.

Another practical application of salvation by grace can be seen in Romans 1:17: those who are justified shall live by faith. We are not only justified by faith, we are also kept by faith and walk by faith, not by sight (II Cor. 5:7). Walking by faith is putting our belief in the doctrines of grace into action. Our Sovereign Father promises us that our steps are ordered by the Lord and that all things work together for good to His people. The need for the hour is not

to *define* faith but to *demonstrate* faith by our works of love. As we learn to live by faith we will come to see difficulties as opportunities that God's providence provides for us to see God work. To be effective witnesses for Christ in the Biblical sense of the word we must not only preach grace but we must also *practice* grace.

Another doctrine we Baptists need to put into practice concerns church truth. We believe in the independence of the local church or assembly. Yet we have probably all seen "Baptist" preachers contact members of another pastor's flock and countenance their failure to follow the leading of the pastor. If we truly believe church truth, we must believe and practice that each assembly is subject only to its head, Jesus Christ. Therefore, if we believe something needs to be done in another man's congregation, we need to talk with that pastor first since God raises up pastors just like it pleases Him, too.

Finally, I would like to look at the doctrine of our Lord's return. This doctrine is not some form of escapism, or pie-in-the-sky by-and-by. The Word of God says every man that has this hope of Jesus' return will purify himself (I John 3:3). To those who are in tribulation, Paul says rest with us in the doctrine of His return (II Thess. 1:7,8). To all, His return teaches us to occupy until He returns. . . to labor while it is yet light.

My desire is that we will all set our goals as Christians to make the practical applications of those things "most surely believed among us" (Luke 1:1).



# Missionary News



**MISSIONARY  
DEMPSEY HENDERSON  
February - 1985**

Dear friends in Christ,

What a wonderful thing and blessing it is to wait upon the Lord and see Him work things out for the good of His saints. We have in the past weeks had the privilege of re-joining in seeing this happen to us as His servants. We were detained in Tucson, Arizona, for several days because of sickness but God wonderfully blessed us in many ways. We were blessed in staying in a motel operated by a fine Christian man who was very gracious to us and gave us reduced prices for our rooms while we were detained there. We also got to meet him and others to whom we had the opportunity to witness. We also were blessed in getting to spend a little more time with my aged and very sick father while we were there, and we especially thank the Lord for that. The Lord blessed and we finally recuperated from our illnesses until we were able to travel again. We visited only a few churches while we were sick, and we will tell you of these in our next report, but we are now travelling to several churches in conferences, revivals, and regular services.

Our work in Brazil is going well according to the reports of the native workers. The churches are enthused about doing the Lord's work and He is blessing their efforts and answering their prayers to be used of Him.

We certainly want to thank everyone for your prayers for us and your very gracious offerings. We are looking forward to seeing as many of you in person as possible as we attend your own churches and maybe see some of you in conferences and revivals at other churches where we will be preaching. Please pray for us in our travelling and preaching because we get very tired physically because of the travelling constantly and because of our asthma problem.

May the Lord bless and keep you according to His wonderful grace.

Your servant,  
Dempsey Henderson

## FINANCIAL REPORT

Independence, Foristell, MO	91.00
Grace, New Port Fichay, FL	35.00
Zoar, Cunningham, KY	53.86
Calvary, Cannel City, KY	12.00
North Ballard, Wickliffe, KY	184.67
Richland, Livermore, KY	51.49
Faith, Sacramento, KY	20.00
Hopewell, Mayfield, KY	50.00
Immanuel, Monticello, KY	25.00
Beech Grove, Bardwell, KY	25.00
Bryan Station, Lexington, KY	200.00
Southside, Fulton, MS	20.00
Mr. Alfred Riemann, Tamarac, FL	50.00
Calvary, Ashland, KY	30.00
Grace Mis., Ontario, CA	25.00
Fellowship, Mt. Sterling, KY	20.00
Sunnyvale, Clarksville, TN	15.00
Big Creek, Wayne, WV	100.00
Ruth Shores, Cannelton, IN	5.00
Ernest & Effie Harper, Berea, KY	25.00
Sovereign Grace, Mansfield, OH	25.00
Bryantsville Mis., Lancaster, KY	25.00
Citrus Mis., Inverness, FL	10.00
Berea, Clarksville, TN	10.00
Bible Mis., Harrisburg, IL	39.53
Muddy Ford, Georgetown, KY	5.00
Faith Mis., Paducah, KY	150.00
Central Ave., Tampa, FL	25.00
Edgelawn, Lexington, KY	10.00
Berea, South Point, OH	10.00
Stephens Branch, Manton, KY	50.00
Northside, Elkton, KY	10.00
Covenant, Romeo, MI	39.00
Calvary, Logansport, LA	25.00
Fellowship, Lexington, KY	30.50
Grace Mis., Wyandotte, MI	40.00
Maranatha Mis., Louisville, OH	46.92
John A. Whitaker, Richmond, KY	10.00
Meadowthorpe, Lexington, KY	102.00
Edmond E. Jones, Noblesville, IN	80.00
Bible, Clarksville, TN	30.00
Central, Marion, KY	50.00
First, Alexandria, KY	25.00
Julien, Gracey, KY	115.00
Faith Mis., Streamwood, IL	35.00
Ashland Ave., Lexington, KY	55.00
Liberty Mis., Burton, MI	107.49
East Corbin, Corbin, KY	59.58
James H. Sims, Hattisburg, MS	25.00
Grace, New Port Richey, FL	35.00
Shady Grove, Wickliffe, KY	69.31
Morris St., Hobbs, NM	150.00
Olmstead, Olmstead, KY	30.00
Southside, Fulton, MS	20.00
<b>TOTAL</b>	<b>2,586.85</b>
Bal. on hand	1,098.39
Expenses	2,051.00
<b>BALANCE</b>	<b>1,634.24</b>
<b>EXPENDITURES:</b>	
Salary	600.00
Medical	120.00
Transportation	235.00
Auto repair	560.00
Insurance	69.00
Supplies	67.00
Mission work	400.00
<b>Total</b>	<b>2,051.00</b>

Sponsoring Church:  
Julien Baptist Church  
Route 1  
Gracey, Kentucky 42232

Home Address:  
Dempsey Henderson  
Rt. 3  
Mayfield, Kentucky 42066  
Phone (502) 247-9729

Dear Brethren,

This is to inform you of a new mission endeavor of the Lord's Baptist Church in Tacoma, Washington. We have called Bro. Jim Turner to be our missionary in Port Orchard, Washington. Brother Turner was formerly doing mission work in Klamath Falls, Oregon under the authority of Calvary Missionary Baptist Church, Springfield, Oregon, Pastor Hubert Tyler. The doors have closed in Klamath Falls and God has given us all some definite go ahead signals in the Port Orchard effort. We are a small church and are trusting God to lay it on the hearts of those of like kindred spirit to help us not only in prayer but also in finances.

Bro. Jim estimates moving costs to be between \$1,000 and \$1,200. He has been out of work (secular) for some time now. Any love offerings would be deeply appreciated. Doctrinally, he believes the doctrines of grace, 5 points, the landmark local church truths, pre-mill and pre-trib return of Christ, wine and unleavened bread in the Lord's Supper, the woman's place, and the lawful use of the law. He was saved in 1960 and surrendered to preach in 1970, ordained in 1974 by Landmark Missionary Baptist Church, Salinas, California.

If you have any questions or wish to send support you may call or write Pastor Larry J. Killion, 8423 So. "G" St., Tacoma, Washington 98444, Phone 1-206-537-0129.

Yours in the old landmarks  
by Sovereign Grace,  
Larry J. Killion

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From St. Louis I send you greetings unto the churches of God in the name of our Lord Jesus Christ.

1984 ended and 1985 has begun with the Lord's richest blessings. We here at Landmark Baptist Church have seen the Lord work mightily this winter. We didn't have much snow this winter, but we had plenty of cold instead. God and His infinite wisdom laid the condition of the building on the hearts of some of the members of churches in the area and they purchased lumber, insulation and drywall to insulate. Not only did they supply material, but they also took time out from their own responsibility to come and do a tremendous amount of the work. Our deepest thanks go out to the Lord and Independent Baptist Church, Foristell, MO; Beverly Manor Baptist Church, Washington, IL; and Harmony Baptist Church, Alton, IL. We thank also Grace Baptist Church, Bono, AR, who provided funds to purchase a wood burning stove to be used to heat the second and third floors. We thank God for the Lord's saints who continue to support us with their prayers and financial support. We also thank the Lord for you.

In general all things continue to go well for us here. The church although not growing in members is

steadily growing spiritually. This I believe is any pastor's most sought-after outcome to his labors. To see those he watches over grow in the Lord.

I would like to ask that you would pray especially for Chester Bridges as he suffers from the effects of diabetes. He has been in and out of the hospital lately and I truly ask your prayers for him at this time.

In His service,  
Victor L. Brooks

## Financial Report November - 1984

Berea B. C., Bloomfield, NM	50.00
Berea B. C., South Point, OH	20.00
Berea B. C., Bloomfield, NM	50.00
Central Ave. B. C., Tampa, FL	50.00
Independence B. C., Foristell, MO	25.00
Sovereign Grace B. C., Jonesboro, AR Building Fund	1,000.00
Sovereign Grace B. C., Davenport, IA	71.87
Sovereign Grace B. C., Davenport, IA	84.79
Mt. Zion B. C., Canon City, CO	25.00

## December - 1984

Central Ave. B. C., Tampa, FL	50.00
Berea B. C., South Point, OH	20.00
Beverly Manor B. C., Washington, IL	60.00
Beverly Manor B. C., Washington, IL Building Fund	650.00
Sovereign Grace B. C., Davenport, IA	20.00
Sovereign Grace B. C., Davenport, IA	73.34
M. T. Baker, Greenville, TX	10.00
Mt. Zion B. C., Canon City, CO	25.00
Independence B. C., Foristell, MO	25.00

## January - 1985

Berea B. C., Bloomfield, NM	50.00
Central Ave. B. C., Tampa, FL	50.00
Billy Lange, Wright City, MO	25.00
Berea B. C., South Point, OH	20.00
Sovereign Grace B. C., Moline, IL	78.35
Faith Mis. B. C., St. Joseph, IL	31.94
Independence B. C., Foristell, MO	25.00

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**MISSIONARY  
KENNETH LONG  
March - 1985**

To the churches of our Lord,

Greetings in the name of our Lord Jesus Christ. My heart is filled with joy, not because everything is going my way, but knowing that Jehovah of Israel is my heavenly Father and everything is going His way. I trust that your heart feels the same.

It was good to preach the Word at Faith Missionary Baptist Church of St. Joseph, Illinois. Also we had the privilege to attend a missionary conference at Lawton, Oklahoma, hosted by the Bible Baptist Church and a Bible seminar at the Bible Baptist Church of Clarksville, Tennessee.

(Continued on page seventeen)



# Missionary

(Continued from page sixteen)

We are still waiting for a letter from Nigeria, praying that Bro. John Imah will be able to obtain an appointment letter from his government. This letter will give me permission to apply for a visa.

We are willing to visit churches who feel led to invite us.

Please remember us in your prayers, and thank you for everything.

Yours in Christ,  
Kenneth Long

## FINANCIAL REPORT 2-1-85 to 2-28-85

Monthly Support	
Beverly Manor B. C., Washington, IL	600.00
Salem B. C., Washington, IL	44.36
Memorial Heights B. C., Perry, GA	100.00
Grace B. C., Bradenton, FL	50.00
The Lord's Church, Goose Creek, SC	25.00
Portland B. C., Plumerville, AR	50.00
Windsor B. C., Windsor, IL	75.00
New Hope B. C., Oblong, IL	30.00
Vashti B. C., Taylorsville, NC	50.00
Philadelphia B. C., Birmingham, AL	50.00
Sovereign Grace B. C., Mansfield, OH	25.00
Sovereign Grace B. C., Battle Creek, MI	10.00
Naborton B. C., Mansfield, LA	75.00
East Corbin B. C., Corbin, KY	29.79
Dessie B. C., Clem, WV	50.00
Unity B. C., Glendon, WV	25.00
Sub Total	1,289.15
Love Offerings	
Beverly Manor B. C., Washington, IL	100.00
Faith B. C., St. Joseph, IL	20.00
	120.00
Total Income for February	1,409.15
Balance Carried Forward	393.54
	1,802.69
Less Expenses	1,153.00
Balance 2-28-85	649.69
Expenses	
Rent	210.00
Living Expense	333.23
Gas & Auto	70.95
Utilities	93.41
Telephone	69.63
Supplies	27.88
Travel Expense	100.15
Other	247.75
Total	1,153.00
Passage Fund	
Balance Carried Forward	3,795.82
Portland B. C., Plumerville, AR	20.00
Faith B. C., St. Joseph, IL	35.00
Philadelphia B. C., Birmingham, AL	1,000.00
Balance 2-28-85	4,850.82

## Arminians Attack Our Missionary

By the Editor

Since Elder Robert Fisher and his wife, Becky, united with the Berea Baptist Church of South Point, Ohio, by baptism on October 26, 1983, they have been criticized, castigated, censured, and condemned. This has come from Arminian Baptists who have written articles in their papers and who have sent forth letters, attempting to discredit and destroy the missionary work of Bro. Fisher. Thus far we have said nothing. However, we now deem it time to speak out in our defense as well as the Fishers.

Elder and Sister Fisher joined our church only after much prayer and heart-searching, as was also the case with the Berea Baptist Church and its Pastor. During our examination of the Fishers we talked much of the soundness of the Cloverdale Baptist Church, Cloverdale, Oregon. When

Bro. Fisher first came to us this church was sponsoring his work. We at Berea had questions about this church. Hence we required Bro. Fisher and his wife to come by baptism, not by letters.

Our reasons for doing this are as follows: (1) The Cloverdale Baptist Church evidently had a Scriptural origin, but it had strayed from its original path into Arminian heresy. As proof of this we have the statements of its pastor at that time and other fellow-pastors of that area. (2) The pastor of Cloverdale Baptist Church at that time, Elder Bob Ward, urged Bro. Fisher to seek a new sponsoring church because he held to the doctrines of grace—a system of teaching totally rejected by the Cloverdale Baptist Church and its pastor. (3) The Cloverdale Church was totally unknown to the churches in our area. Nearly all inquiries we made to brethren from that area were unfavorable. At least one church reported that Cloverdale Baptist Church was out of fellowship with them. (4) By requiring Bro. Fisher and his wife to be baptized we could ascertain if they were really sincere and honest in their desire to become members of the Berea Baptist Church. (5) It is not the policy of the Berea Baptist Church of South Point, Ohio, to receive anyone by letter unless we are convinced that such a letter is from another church of like faith and order. If there is any doubt about the person's baptism, we remove the doubt by requiring them to be baptized. We believe it is better to err on this point than on the other. We desire no alien baptism in our church.

### THE ATTACKS

Commenting upon the Fisher affair, John R. Blalock, editor of *Landmarks*, said of the Cloverdale Baptist Church in his September 10, 1984, issue that it is "one of the oldest and soundest Baptist churches" in the State of Oregon. But what are the facts of the case? What does Cloverdale really believe? Has Bro. Blalock overstated the case?

In a letter sent out to the churches and others who had formerly supported Bro. Fisher, dated November 22, 1983, the pastor at that time, Elder Bob Ward, declared that the Cloverdale Church did not believe in the doctrines of grace and had no desire to sponsor a missionary who did. I now quote the letter:

"Then in late September or early October I received a call from Bro. Fisher in which he informed me that he had come to the conclusion in his own heart that he must take a different position on the 'doctrines of grace' than that of the Cloverdale Baptist Church.

"After about two weeks of consideration he and I came to a mutual agreement that it would be wise for him to seek other church sponsorship. . . .

"The only reason that we have been given for this action is that our churches do not hold all the same beliefs on the 'doctrines of grace.' (I

personally do not like the use of these labels, but for lack of a better term I use it.) We as a church feel that this is an extreme position."

Elder Charles Thomas, pastor of Rodger's Baptist Church, Garland, Texas, sent Pastor Ward's letter concerning Bro. Fisher out with his missionary news bulletin. Pastor Thomas wrote a letter to Bro. Fisher and charged him with being a follower of John Calvin and of "the folly of such extremism."

New Hope Missionary Baptist Church, Eugene, Oregon, wrote a letter to Bro. Fisher charging him with believing "the heretical doctrines of 5-point Calvinism" and "of rejecting God's truths." The 9/10/11/12/83 issue of *Landmarks* carried the following item: "In a recent issue of your paper it was stated that New Hope Missionary Baptist Church would be helping to support Bro. Robert Fisher in his mission effort. That was true at the time. However it has recently come to our attention that Robert Fisher has rejected church truths and has now embraced the heretical doctrines of 5-point Calvinism. We do not accept these heresies as scriptural."

Some Arminian Baptist preachers then put out the word that Bro. Fisher had stopped being a missionary and quit the ministry. I could go on but I will not. Surely men who have the truth on their side do not need to engage in such misrepresentations and false charges. It is true that Bro. Fisher had embraced the doctrines of grace which were held by the old Baptists long before Luther and Calvin were born. But it is not true that he has rejected church truth, for he believes that now stronger than ever. Neither has he ceased missionary work, nor quit the ministry. He is very much engaged in missionary work and ministerial labors in Eugene, Oregon, as I write this.

### CLOVERDALE ON THE CHURCH QUESTION

I have before me as I write this the lesson outline of the Cloverdale Baptist Church for October 17, 1984. It concerns Christ's church, Christ's body, and Christ's Bride. A section of the lesson says: "Rom. 7:4 shouts that every born-again child of the King is a member of His BRIDE!" Then it goes on to say: ". . . the BODY and CHURCH and BRIDE (wife) are one and the same." This lesson was prepared by D. R. Daugherty, pastor. This is the doctrine of a universal, invisible church, consisting of all the born-again. The Berea Baptist Church of South Point, Ohio, "does not receive letters from so-called Baptist churches who hold to this position.

Please consider these statements and remember that Editor John R. Blalock said that Cloverdale was "one of our oldest and soundest Baptist churches." It would seem that Bro. Blalock and Berea are totally in disagreement on the doctrines of grace as well as the church question. If the other critics of Elder Fisher do

not hold to the theory of a universal, invisible church, it would seem to be wisdom on their part to declare themselves on this point and to dis-fellowship Cloverdale Baptist Church. It seems that some brethren are greatly upset with a man who believes the doctrines of grace, but not too much upset if they believe in a universal church!

From the information I have presented it is evident to all concerned that Cloverdale Baptist Church and Berea Baptist Church are not agreed on salvation or the church question. Surely this was sufficient reasons for our asking Bro. Fisher and his wife to be baptized and Bro. Fisher to be ordained to the ministry. Cloverdale Baptist Church is clearly not a church of like faith and order with Berea Baptist Church.

### STRAIGHT TALK

What are the doctrines of grace? They are total depravity, unconditional election, limited atonement, irresistible grace, and the final perseverance of the saints. These are the heretical and extreme doctrines for which our brother has been denounced. These are the doctrines that his critics and their churches do not believe according to their own testimonies. This means that they believe in partial depravity, conditional election, general atonement, resistible grace, and that they reject perseverance while affirming the "eternal security of the believer in Christ." Let it be known to all concerned that there is a very clear difference between the Berea Baptist Church and these preachers and churches.

Men who reject the five points of sovereign grace are Arminian Baptists and free willers, no matter how loudly they claim to be old-time Baptists. The old Baptists held to the five points of sovereign grace from the apostolic age until now. This can be proved by authentic history. The heretics are not the sovereign gracers but the Arminians!

Whereas some of Bro. Fisher's critics deny that Baptists have held to the five points of sovereign grace; whereas it is charged that these are extreme doctrines; whereas it is said that those who hold to them are heretics; whereas it is affirmed by at least one of his critics that the doctrines of grace began in America with Elder John R. Gilpin and *The Baptist Examiner*; be it known that the Editor of the BBB stands ready to engage in a written debate with the critics of Bro. Fisher to prove that the old Baptists held to sovereign grace across the centuries. The BBB will carry both sides of the discussion, provided they will carry both sides in one of their papers of equal size and circulation. We will not agree to any discussion unless they will do this as we have no intentions of allowing them space in the BBB to set forth their heresy.

Since these brethren have made these charges in print I feel sure that they have enough conviction to vin-

(Continued on page eighteen)



## Arminians Attack

(Continued from page seventeen)

dicating their charges. Let us go to Baptist history and see what the old Baptists held, then we will discover who the real heretics are! My proposal is especially addressed to those preachers who have denounced our missionary and the Berea Baptist Church. Brethren, prove you case, or either cease these false charges against us and our missionary!

□■□■□■□■□■□■□■□■

### The Prayers Of Jesus

By A. H. Strong  
(1836 - 1921)

I have never heard a sermon on the prayers of Jesus. Yet what a wonderful subject this is! "The Prayers of Jesus." He prayed; He prayed continually; His life was a life of constant prayer. Yet there were special times, when He seemed to need the help of God in an unusual way. At the baptism, with the temptation before Him, and all the struggles of His ministry confronting Him, He prayed, and so was fortified to meet the assaults of the tempter. When He chose His disciples, He prefaced that epoch-making choice by a whole night spent in prayer. On the Mount Of Transfiguration, in His greatest exaltation, He prayed, that the glory might shine forth from Him; in the Garden, in His deepest humiliation, He prayed, so that His sweat fell to the ground in great drops of blood. He said to Peter, thinking of his inconstancy and his dangers, "I have prayed for thee"; and He doubtless prayed for all His disciples, even for Judas.



A. H. STRONG

There is a great lesson for us in this. We might say that, if any human being could get on without prayer, it must be the perfectly holy, One, in whom God dwelt as in no other. But no! He was in a state of dependence, and so He prayed. His life of prayer is our model. If He needed prayer, how much more do we!

Many of the objections against prayer—that prayer has only a reflex influence, that it has only subjective

effort, that it cannot alter the decrees of God—all these come to nothing when we consider that Jesus prayed. The plans of God will never be executed unless we pray. But the plan of God includes our prayer. God decrees, but we must decree also. God has decreed to save the world, but He will not save it without us. We have our part to play in His plan, and His salvation comes about through the agency of His church, His ministry, and His followers everywhere.

All our preaching is vain, if we do not give the impression that we are men of prayer, that we live in communion with God, that we expect our prayers to be of use. In every meeting for prayer, we ought to come saying that something will be accomplished today, and that the prayer we offer will have effect. Our wills enter into history. Through our wills God's will is done. Nothing of value shall come to the Christian church except through prayer.

God's Spirit moves upon us to pray, and when we yield to His motions, something will come of it. When we know not what to pray for as we ought, then the Holy Spirit helps our infirmities; when words fail us, then the Holy Spirit helps us to pray. The joy of the Christian life is this, that God takes possession of us, and fulfils His plans in us by teaching us to pray. The great petition of the Christian life is "Lord teach us to pray." The successful man is the man who prays. His labor is not in vain in the Lord.

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### OBJECTIONS TO OPEN

(Continued from page fifteen)

its present dimensions, in spite, shall I say? of our alleged exclusiveness. The spirit of union has, undeniably I think, been constantly increasing, while we have been bearing our uncompromising testimony on the subject of baptism. Zeal for Christian union has manifested itself most in those parts of Christendom where Baptists are most numerous. One of the greatest obstacles in the world to that union has been, and is, the civil inequality of different denominations, resulting from the unhallowed alliance between the church and the state; and that hindrance to Christian union has been opposed more constantly, at greater sacrifices, and with greater success, by Baptists, than by any other denomination of Christians. If Christian liberty—freedom to worship God without interference from the civil power—is an important means and an indispensable precursor of Christian union, the verdict of history will show that Baptists have been foremost in promoting union in this respect. They have been standard bearers in many a hard-fought battle for freedom of conscience; and they are doing and

suffering in the same cause in more than one kingdom of Europe even now.

It does not appear, then, that Baptists are *especially* responsible for the divisions that prevail among Christians. It does not appear that there is any *special* reason why we should be called on to deny our conscientious convictions and forego our denominational existence for the sake of uniting Christendom. Since the cause of union has prospered so well and advanced so wonderfully, while we have adhered to our present principles and practice, there does not seem to be any reasonable prospect of promoting that cause by changing either. Nay, we think the prospect is just the reverse. Instead of healing the divisions of Zion by changing our rule of communion, we should be far more likely to increase them. The results which might reasonably be expected to ensue are such as these:

1. In the first place, extensive alienations of feeling, discord and division in Baptist churches. For the number of our churches must be very small indeed in which such a change could be introduced with anything like unanimity, or even without energetic remonstrance and decided opposition.

2. In the next place, it would result at once in adding one to the present number of Christian sects, at least in this country, by dividing the Baptist denomination into two. No one, I am persuaded, can soberly entertain the belief that our churches as a whole could be induced to acquiesce in such a departure from the principles which we have always held to be scriptural, and the usages which we have always held to be binding.

3. And in the third place, such a change on our part as the adoption, by any considerable number of our churches, of the practice of mixed communion, would introduce a new element of discord into other denominations. For our new practice could have no other justification than the principle that baptism is not a prerequisite to the participation of the Lord's Supper. This principle is admitted by the ablest advocates of mixed communion; and mixed communion has tended to give currency to this principle. There is no reason to suppose it would be otherwise in the case contemplated. But the principle which we thus call in question is one in which we and our Pedobaptist brethren have hitherto been happily agreed. We can unite with them in the communion of the Lord's Supper only on a principle which neither we nor they nor any denomination of Christians admit. Thus at the outset we inaugurate a new controversy, which we and they alike deprecate, and take the most

effectual method to introduce a new cause of division among all denominations.

Those who would have our churches adopt a less strict rule of communion, for the sake of promoting union among the disciples of Christ, may well be asked to look at these probable consequences of the measure which they countenance. They would be sadly disappointed if their remedy should be found to aggravate the disease. There is no hope of advancing Christian union by a measure which threatens to rend asunder thousands of Baptist churches, to split one of the largest and most united denominations in our country into two contending factions, and to cast a new apple of discord into the enclosure of every other religious sect.

*Mixed Communion a Fictitious Token of Union.* ---But the gravest to the proposed measure as an expression of union remains to be stated. It wears to my mind an aspect of duplicity and irreverence, ---I might say of sacrilege. Consider how the matter stands. We desire to unite with Pedobaptists at the Lord's table; but we profess ourselves to be Baptists still. We cannot receive them as baptized; they do not wish to be received---they would not even dare to come---as unbaptized. We repudiate them on the ground on which they come, and receive them on the ground which they repudiate. We know that they come as baptized persons; they know that we receive them as unbaptized persons. Looking towards Pedobaptists, we desire inter-communion on one ground; looking towards Baptists, we defend it on another. Such a union as this reminds us very forcibly of some compromises of which we read in the earlier history of the church, to say nothing of more modern and secular platforms, where a form of words is devised in which the two differing parties can easily unite, by the simple contrivance of understanding the same words in two opposite senses. So is it whenever we unite with Pedobaptists in the Communion. We and they are known to put different and contradictory constructions upon our act of union. Is this the measure that is to heal our divisions? Is not this new Henoticon, this ambiguous reconciler, who comes into the church with a lie in his right hand, and sits down to play a game of dissimulation at the table of the Lord, worthy to be rejected, with equal abhorrence, by both Baptists and Pedobaptists?

(Continued in the next issue)

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"There is no fear  
in love." 1 John 4:18



# Missionary News

Dear Bro. Cockrell,

A short time ago we sent out a letter to sister churches seeking assistance on securing our building here in East Moline, Illinois. Our contract is coming due August 1, 1985 and time is getting away quite fast.

We are asking that you might include in your newspaper a request on our behalf for monetary help. We would ask any individual or church for either a loan or a donation to our efforts in securing our building. Our contract balance is \$25,000 and we will have something over \$5,000 ourselves. Anyone who might be able to help us could contact our deacon, Bro. Larry Tice, either by telephone (309) 755-9646; or by letter to 312 - 40th Avenue, East Moline, Illinois 61244.

We are also in need of a pastor as our pastor resigned a few weeks ago to answer a calling of the Lord to pursue mission work in France. We would ask for your prayers in this matter as well.

Thanking you in advance for your cooperation.

Your brothers and sisters in Christ,  
Sovereign Grace Baptist Church of  
East Moline, Illinois  
Donald R. Pankey, Clerk/Treasurer



**MISSIONARY  
ROBERT FISHER**  
Feb. 16 - March 15, 1985

Dear Brethren in Christ,

Greetings to you from the Pacific Northwest in the name of Emmanuel, Christ Jesus our Lord. We trust this letter finds you rejoicing in the grace and peace that is given us by God our Father and the Lord Jesus Christ.

The sure mercies of God have allowed us to serve Him another month here in Eugene. We have had visitors in our preaching services at various times, but our main source of ministry continues to be house to house visitation and tract distribu-

tion. "Go ye therefore" (Matt. 28:19) and "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15) is still the command of our exalted Head to His churches. We are to take the God-exalting message of the gospel to the lost and not wait for them to come to us. This responsibility is great and at times seems overwhelming. It is hard work and time consuming. On this field we have over 100,000 people to witness to in the city of Eugene alone. Thank God for His power and providence as we seek to be used as instruments to seek out the lost sheep and those not yet called into the Great Shepherd's fold. We continue to ask you to remember this field in your prayers.

The radio program continues to be a blessing to many. We get requests, usually every month, for cassette copies of the programs that are broadcast. I enjoyed a good visit last month with a man that first contacted us through hearing the radio program. Many people are hearing the truth through this aspect of our ministry.

We are thankful for the continued faithful support we receive from the Lord's churches and interested individuals. Your prayers and financial support are invaluable assets to this ministry. A special thank you to the Philadelphia Baptist Church of Birmingham, Alabama and the Oakvale Baptist Church of Danese, West Virginia as they have begun supporting this work. Many of you have sent us personal letters and tapes. These have been a great blessing and encouragement to us in our work. We have been able to get better acquainted with some of our brethren in this way.

Again, let me remind you to pray for our family and for the work in Eugene. We also pray that the Lord will bless you as you stand for the truth of His Word.

By His Grace,  
Robert Fisher and Family

## FINANCIAL REPORT

Beginning Balance	3,304.73
RECEIPTS:	
Regular Support:	
Grace Mis. B. C., Holly, MI	30.00
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Covenant B. C., Romeo, MI	20.00
New Hope B. C., Mt. Morris, MI	50.00
Heritage B. C., Salem, OH	75.00
Living Stone B. C., Barboursville, WV	31.60
Beverly Manor B. C., Washington, IL	25.00
Mem. East Corbin B. C., Corbin, KY	59.58
Central B. C., Marion, KY	50.00
Philadelphia B. C., Decatur, AL	100.00
Alton Crapps, Batesburg, SC	5.00
The Bible B. C., Plant City, FL	50.00
Morris Street B. C., Hobbs, NM	200.00
Independence B. C., Foristell, MO	20.00
Mt. Pleasant B. C., Chesapeake, OH	50.00
Midland Mis. B. C., Franklin Furnace, OH	15.00
Craigsville, Regular B. C., Craigsville, WV	25.00
Olmstead B. C., Olmstead, KY	30.00
Ella Grove B. C., Glenville, GA	400.00
Berea B. C., South Point, OH	100.00
Zoar B. C., Bardwell, KY	55.78
Jullen B. C., Gracey, KY	25.00
Faith Mis. B. C., Madison Heights, MI	100.00
Bryan Station B. C., Lexington, KY	70.00

First B. C. of Ojus, N. Miami Bch., FL	25.00
Ahava B. C., Plant City, FL	64.28
Faith B. C., Seffner, FL	25.00
Memorial Heights B. C., Perry, GA	100.00
Grace Bible B. C., Denham Springs, LA	50.00
Grinter Heights B. C., Kansas City, KS	25.00
West Milton B. C., West Milton, OH	30.00
Lord's B. C., Puyallup, WA	25.00
Sovereign Grace B. C., Mansfield, OH	25.00
Big Creek B. C., Wayne, WV	100.00
Grace Memorial B. C., Memphis, TN	200.00
Faith B. C., Sacramento, KY	20.00
Concord B. C., Leesville, SC	25.00
I-20 B. C., Darlington, SC	25.00
The Lord's C., Goose Creek, SC	25.00
Mem. East Corbin B. C., Corbin, KY	75.00
Nellie Creech, New Port Richey, FL	10.00
Claude Creech, New Port Richey, FL	10.00
Briar Creek B. C., Williamsburg, KY	75.00
Mrs. O. C. Whitaker, Cushing, TX	10.00
Living Stone B. C., Barboursville, WV	92.75
Central Ave. B. C., Tampa, FL	25.00
Temple B. C., Ocala, FL	50.00
Covenant B. C., Romeo, MI	20.00
New Hope B. C., Mt. Morris, MI	50.00
South Park Mis. B. C., Seattle, WA	50.00
Olmstead B. C., Olmstead, KY	30.00
First B. C. of Ojus, N. Miami Bch., FL	55.00
Philadelphia B. C., Birmingham, AL	50.00
Beverly Manor B. C., Washington, IL	25.00
Philadelphia B. C., Decatur, AL	100.00
Oakvale B. C., Danese, WV	50.00
Subtotal	3,178.99
TOTAL	6,483.72
EXPENDITURES:	
Salary	900.00
Housing Allowance:	
House Payment	387.97
Utilities	121.50
Supplies	40.68
Firewood	160.00
Auto Expenses	86.91
Insurance	285.30
Office Supply	13.97
Advertising	35.08
Radio Program	120.00
Building Materials	253.33
Tapes, supplies for radio program	162.75
TOTAL	2,567.49
Ending Balance 3-15-85	3,916.23

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## NATURE

"But the natural man receiveth not the things of the Spirit of God: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

"Among whom also we all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Eph. 2:3).

## GRACE

"Surely he scorneth the scornors: but he giveth grace unto the lowly" (Prov. 3:34).

"Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24).

## GLORY

"For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly" (Ps. 84:11).

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# News

(Continued from page fourteen)

likely to be a factor in the defense, according to a recent Supreme Court decision. That decision has resulted in the ordering of a new trial for a confessed murderer who five years ago killed a prominent Oklahoma Baptist pastor and his wife, and severely wounded their two children.

Richard and Marilyn Douglass were killed Oct. 15, 1979 after they and their children had been bound and gagged. At the time Douglass was pastor of Putnam City Baptist Church in Oklahoma City. The Douglasses had served earlier as Southern Baptist missionaries to Brazil.

Glen Burton Ake admitted in a 44-page confession that he killed the Douglasses. He was convicted, and given two death sentences and a total of 1,000 years imprisonment. But because psychiatric evaluation was not provided for assistance in an insanity plea, the Court ruled that Ake is entitled to a new trial.

Here is proof once again that the justice system of the U. S. has all kinds of rights for the criminal and none for the victims. By legal loopholes our country has freed more criminals than any nation in the history of the world. Furthermore, we have misused millions of dollars of the taxpayers money and the money of individuals to have a new trial for known criminals.

"None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity" (Isa. 59:4).

\*\*\*\*\*

**SUPREME COURT GIVES O. K. TO NEBRASKA CHURCH'S SUIT**  
WASHINGTON, D. C. (EP)--A government-sponsored raid on a Nebraska church was unconstitutional and violated the rights of worshippers, according to the U. S. Supreme Court. The Court refused to overturn a lower-court ruling that worshippers at Faith Baptist Church in Nebraska had their civil rights violated by government officials.

The case will now be returned to a lower court for a trial for damages. Plaintiffs in the lawsuit are seeking \$66 million in damages from a sheriff, his chief deputy, a state patrol captain, the attorney general of Nebraska, and the Cass County prosecuting attorney general of Nebraska for civil rights violation.

The suit stems from efforts by Cass County to close a small unaccredited church school in Louisville, Nebraska. A sheriff and other officers raided Faith Baptist Church, closing a worship service and using armed policemen to physically evict pastors and others who were in prayer on their knees.

The plaintiff's are receiving volunteer legal assistance from the Concerned Women for America Education and Legal Defense Foun-

dation.

"What shall we then say to these things? If God be for us, who can be against us?" (Rom. 8:31).

\*\*\*\*\*

## NUMBER OF UNEVANGELIZED IN WORLD HAS DROPPED, BUT SO HAS PERCENTAGE OF CHRISTIANS

NAIROBI, Kenya (EP)--The number of unevangelized people in the world has dropped by about four percent since 1980, but the percentage of Christians in total world population also dropped by about one half of one percent during that time, according to a report by David Barrett, Anglican statistician and editor of the *World Christian Encyclopedia*.

According to Barrett, the number of unevangelized in the world has dropped by 45.3 million in the last five years, leaving an unevangelized population of 1.3 billion, 27.9 percent of the world's population.

The number of Christians in the world grew by 115.9 million during that period to a total of 1.5 billion, or 32.4 percent of world population. This is a slight drop from 1980, when the percentage was 32.8.

In the last five years Muslims added 94 million adherents for a new total of 817 million. Hindus now stand at 648 million, a gain of 64.8 million, and Buddhists added 22 million, and presently total 296 million.

Barrett notes a gain of 400 Christian missionary-sending agencies; the new total number of agencies is now 3,500. There are 250,000 foreign missionaries, an increase of 1,000 and 3.5 million national Christian workers, up by 550,000 in the last five years.

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22).

\*\*\*\*\*

## SCIENCE TEACHER DENIED HONOR BECAUSE HE TAUGHT CREATIONISM

HUDSONVILLE, Mich. (EP)--High school science teacher David Bolhuis was denied consideration for being selected as the "State High School Science Teacher of the Year" after the Michigan Science Teacher's Association found out that Bolhuis

taught creationism in his classroom. According to the Freedom Council, Bolhuis had been a top contender for the award until the Association learned of his belief in creationism.

"The haters of the LORD should have submitted themselves unto him..." (Ps. 81:15).

\*\*\*\*\*

## HOME SCHOOLING: SOME STATES PERMIT, OTHERS PROSECUTE

MINNEAPOLIS, Minn. (EP)--Home schooling, an educational trend that is becoming increasingly popular with Christians, is permitted in some states, while other states vigorously prosecute parents who choose to educate their children at home.

In Arkansas the House Education Committee has approved a bill allowing parents to teach their children. The bill now goes before the full chamber. Under the provisions of the bill, parents would have to administer competency tests and report grades to school districts.

A state legislative committee in New Mexico has also passed a home schooling bill. The bill, which would permit and regulate home schools, will be considered by the full House.

Home schoolers in North Dakota, however, face prosecution for violation of the state's compulsory school attendance law. Pastor Tom Patzer and his wife Peggy, and eye surgeon Raymond Larsen and his wife Lorita have been convicted for home schooling, and will be sentenced March 19.

A couple in Alabama has also been convicted in a home-teaching case. Edmund and Sharon Pangelinan were convicted of contributing to the delinquency of a minor after taking their children--ages 8 and 10--out of public schools. The Pangelinans will be sentenced April 15.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11).

\*\*\*\*\*

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## ANNOUNCEMENTS

The local Fellowship Meeting in the tri-state area will convene with the Living Stone Baptist Church near Barboursville, W. Va. on April 27th, at 7:00 p.m.

The local Pastor's Meeting will be with the same church and pastor on April 5th at 7:00 p.m.

\*\*\*\*\*

Dr. Gail Terrell has resigned as president of Temple Baptist College and is available for work wherever the Lord may lead. You may contact him at 3291 Greenwich Drive, Fairfield, OH 45014. His phone is (513) 874-3362.

\*\*\*\*\*

The Fellowship Baptist Church, 817 North Limestone St., Lexington, Ky., and Pastor J. B. Fenison will host a Bible Conference April 2-4. Various speakers are on the program.

\*\*\*\*\*

The Beverly Manor Baptist Church, 209 Vohland St., Washington, Ill., and Pastor James Green will host their annual Bible Conference in connection with the Illinois Baptist Institute April 8-10. Meals will be furnished by the host church. The services will begin Monday night and continue with morning, afternoon, and evening services through Wednesday. Various speakers are on the program.

\*\*\*\*\*

The Mt. Pleasant Baptist Church, Chesapeake, Ohio, and Pastor Leroy Pack have a new radio program on WTOF, Canton, Ohio. The program can be heard on Sunday 9:45-10:00 a.m. at 900 on the AM dial.

The church also has a program on WEMM (FM) Huntington, W. Va., at 12:45-1:00 p.m. each Sunday, and another on WMTD (AM) Hinton, W. Va., at 8:20-8:30 a.m. also on Sundays.

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## No "Lib" For Me

Today the chant is "equal rights",  
From women's Lib we hear,  
Whose "rights" we ask, are they seeking,  
As they yell, scream and jeer.  
As a woman, I am free,  
Fulfilled in every way,  
I long to please my Lord,  
As I serve Him day by day.  
God granted me the "equal rights"  
According to His Word,  
To be a mother, wife and helpmeet,  
But from the "Lib", these rights are  
never heard.  
I'm satisfied with God's plan for me,  
To serve my precious Lord,  
So women's Lib, don't take my rights,  
For this is my reward.  
Oh what a gracious honor,  
He chose me for His own,  
So go your way, rebellious ones,  
And let God's women alone.

Elizabeth S. Price

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