

# 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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## Women Preachers And Deacons In Baptist Churches

By Jarrel E. Huffman  
Duncan, Oklahoma

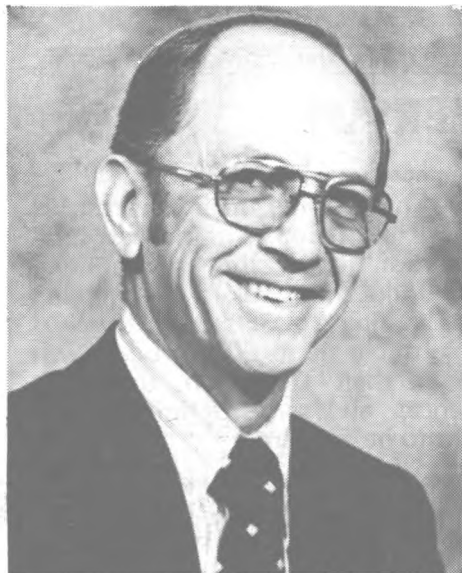
### INTRODUCTION

What was once unheard of is now becoming commonplace among Baptists--that of ordaining women--both to the pastorate and diaconate. Consider the following:

1. American Baptist Churches (formerly the American Baptist Convention)--now has the third highest proportion of women clergy among the major Protestant denominations in America (*Southern Baptist Journal*--September, 1978).

2. Darrell and Camille Adams, a married couple, were appointed as missionaries to Portugal by the Southern Baptist Foreign Mission

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Jarrel E. Huffman

## Premillennialism Versus Amillennialism

By Garner Smith  
Gracey, Kentucky

We must admit we personally know very little about Amillennialism. What we shall present to you about it comes by their own writings, from men such as: Louis Berkhof, E. D. Allen, Ray Summers, W. W. Milligan, and John L. Bray, and by questions asked of some who hold to that persuasion.

As to premillennialism we are prejudiced to this view we must admit because it happens to be the one that the Holy Spirit has led us after much study to see and accept. We readily submit to you that there is probably as much about premillennialism that we do not know, if not more, than what we do know, but we are confident of our convictions of it and are not afraid to present them to anyone. I must say I was uncomfortable with every other idea until I ac-



Garner Smith

cepted the premillennial view, and now I rest with confidence in the literal unfolding of the Scriptures.

(Continued on page two)

## Is The Decalogue Done Away With ?

By Larry Killion  
Tacoma, Washington

Please get your Bible and prayerfully read the third chapter of Paul's second letter to the church at Corinth. For the sake of brevity in this article we will simply list some of these verses rather than quoting them verbatim. For the past couple of years there has been some controversy among some of God's people here in the Northwest about the law. The purpose of this message is not to stir up trouble or cause division, but simply to examine God's Word on a certain aspect of this subject. It is our prayer that the saved will be drawn closer to God, and, if any are lost, that God may grant you repentance and faith.

We have been studying the book of Galatians in our Sunday school and for several weeks we have been saying that the law has been cast out like Hagar the bondwoman. The law was a schoolmaster to lead us to Christ, who redeemed us from the curse of the law, and after the faith

of Christ has come, we are no longer under the schoolmaster. Knowing that Paul used the term law in Galatians with specific reference to the Mosaic system, and that he was

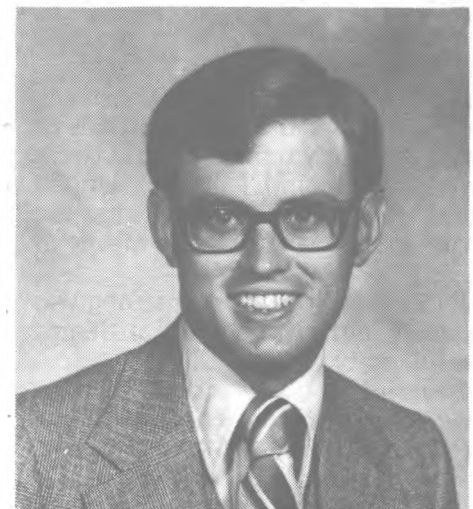
(Continued on page five)

## Some Plain Truths H.W. Armstrong Now Knows

By David Pitman  
Murfreesboro, Tennessee

Herbert W. Armstrong, founder and "pastor general" of the Worldwide Church of God, died recently

at the age of 93. The cult he founded, believed to have numbered



David Pitman

around 80,000, is noted for its magazine, *Plain Truth*, and its related radio broadcasts.

Armstrongism is characterized by Walter R. Martin as "the new Galatianism" because of its emphatic legalism. 1 The cult is a curious

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## The Great Apostle

By Milburn Cockrell

(Preached on the Berea Baptist Broadcast June 9, 1985)

"Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness" (Tit. 1:1).

I feel that whatever I shall say about the apostle to the Gentiles will fall far short of full justice to his character. He is one of the most exalted characters, whether considered intellectually, religiously, or positionally, the pen of history has ever revealed. An enduring interest encircles the memory of

the man who "was not a whit behind the very chiefest apostles" (II Cor. 11:5). Volumes have been written about this keen scholar and mighty missionary. My few and feeble remarks shall be only a drop in the great ocean of truth about him.

### NAME AND PERSONAL HISTORY

Luke speaks in Acts 13:9 of "Saul, who also is called Paul." Following the Jewish custom, his father gave

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## THE BERE A BAPTIST BANNER

Millburn Cockrell, Editor

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## SOME PLAIN

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blend of Seventh-Day Adventism, Anglo-Israelism and even Mormonism.

From Seventh-Day Adventism Armstrong gained his insistence concerning the Sabbath, dietary restrictions, the rejection of Hell and eternal punishment and the promotion of a gospel of salvation by works. Armstrong's acceptance of Anglo-Israelism helped to separate him from the Adventists.

From Anglo-Israelism, Armstrong concluded that the ten lost tribes of Israel are today represented by Great Britain (Ephraim) and the United States (Manasseh). He held that the throne of England was the throne of David.

As in Mormonism, Armstrong was radically anti-trinitarian. He denied the full deity of Jesus Christ.

Obviously, books could be and have been written concerning the errors and heresies of Armstrongism. This article deals primarily with the personal tragedy of Armstrong's false doctrine.

SOME "PLAIN TRUTH"  
ARMSTRONG NOW KNOWS  
ABOUT HIMSELF

Armstrong taught that he was a special prophet of God, raised up to preach a gospel that "for 18½ centuries... was not preached." And further, that "...no other work on earth is proclaiming this true Gospel

of Christ." 2

Quite to the contrary, Armstrong now knows that he was a false prophet, that he preached a false gospel and that he was not raised up to preach by God (compare Matthew 7:13-23).

Armstrong held that God was responsible for man's sins because "God has made man's natural mind so that it wants to do things contrary to His laws..." 3

The Bible with great contrast teaches that man is responsible for his own sins and is without any excuse (compare Romans 1:2,3). All men stand guilty and condemned before God.

## ABOUT GOD

Armstrong called the doctrine of the Trinity a "heresy," even denying the personhood of God saying, "the name God... is a name like family, church or team." 4 He said "Jesus had sinful flesh," 5 He concluded that Jesus was a sinner and needed to be saved and that "Jesus, alone, of all humans, has so far been saved." 6

Obviously, the Bible refutes everything Armstrong propagated. God is a triune being. He is three, yet one. God the Father, God the Son and God the Holy Spirit are not to be confused with humanity, even saved humanity; no more than they are to be confused with creation itself (pantheism). (Compare Matthew 28:19; II Cor. 13:14). Jesus is, and always has been, sinlessly perfect. He did not need to be saved (II Cor. 5:21; Heb. 4:15; Heb. 7:26).

## ABOUT THE GOSPEL

Armstrong denied the substitutionary death of Jesus and said that "the blood of Christ does not finally save any man." 7 He rejected the bodily resurrection of Jesus and taught that Christ was just a spirit after the resurrection. Armstrong proclaimed a curious mixture of grace and works, requiring his followers to observe dietary laws and festivals. He taught that keeping the law was necessary for salvation. Armstrong confused the new birth with the resurrection promised to every believer; he taught that conversion (what he meant by that is not clear) resulted in a "gestation period" culminating in the new birth at the resurrection.

The Bible teaches emphatically that Christ died a substitutionary death, making full and final payment for every believer (Heb. 1:3; 9:26, 28). Jesus was raised bodily from the grave (read John 20) and is the proof that believers shall be raised with new bodies, but bodies nonetheless. Salvation is by grace through faith (Eph. 2:8-10); it requires no works to be saved (Gal. 2:16, 21). Repentance and faith are inseparable graces wrought in the heart by the Holy Spirit in the new birth (Eph. 2:1; Col. 2:13; I Peter 1:23). Mr. Armstrong now knows that at death, those who do not repent and trust Christ and Him alone, enter into a conscious state of eternal torment.

Herbert W. Armstrong is dead. The tragedy of his heretical false doctrine

has cost him not only a wasted life but also his eternal soul. His cultic heresy still goes on however; it must be refuted, and replaced with the glorious gospel of God's grace, manifested in the person and work of our Lord Jesus Christ. May God help us to that end.

## FOOTNOTES:

1 Martin, Walter R., *The Kingdom of the Cults* (Minneapolis: Bethany Fellowship, 1977), p. 295.

2 Armstrong, Herbert W., *The Inside Story of The World Tomorrow Broadcast*, pp. 7-11.

3 Meredith, C. P., *Is This the Only Day of Salvation?*, p. 2.

4 Armstrong, Herbert W., *Just What Do You Mean - Born Again?*, pp. 17,19.

5 *The Plain Truth*, November 1963, pp. 11,12.

6 Armstrong, Herbert, W., *Why Were You Born?*, p. 11.

7 Armstrong, Herbert W., *All About Water Baptism*, pp. 1-8.

## VERSUS

(Continued from page one)

We have three main points we would like to present for your consideration upon this subject and would like to provoke your thinking to searching the Scriptures to see if these things be so or not. Look with me at their Definition, their Differences, and some Definitive questions to be answered.

## THEIR DEFINITION

Amillennialists do not believe there will be a literal thousand year period at all, before or after the second coming of Christ, but rather accepts the idea that the term "thousand years" is a symbolical indefinite period of time, during the gospel age or between the first coming of Christ and His return, at which time Christ reigns with His saints in Heaven and the Devil's power is limited on earth. With that kind of theology they discredit the book of Revelation by making it all a symbolic, incomprehensible book, and also twist and turn the prophecies of the Old Testament to suit their fancies, and to explain away plainly revealed truths. To them the Bible never means what it says. With them Israel never means Israel but the church. David's throne does not mean David's throne but the heavenly throne of God in Heaven. Unconditional is relative and a thousand years does not mean a thousand years but an indefinite period of time. Immediately does not mean immediately, Canaan's land does not mean Canaan's land, nor everlasting mean everlasting concerning God's promises. "They have different views concerning their own theology and their approach to the millennial issue is a negative one. They produce many scholars but their approach is one of attack on premillennialism rather than an orderly representation of their own system." 1

Premillennialism holds to a literal interpretation of the Scriptures. We believe that the covenants God

made with Abraham and David were unconditional and have had and will continue to have a literal fulfillment. In no sense have these promises made to Israel been abrogated or fulfilled by the church which is a distinct body in this New Testament age, having separate and different promises and destiny from Israel.

At the close of this age premillennialists believe that Christ will return for all the saved including His Church, meeting them in the air. After this the Lord will return to establish His kingdom on the earth for a thousand years during which time the Devil will be bound with no freedom to tempt men for a thousand years and Christ will sit on the throne of David and reign with His saints on this earth for a literal thousand years.

This certainly does not present all aspects of the premillennial view but is our basic presentation of this Scriptural truth.

THEIR DIFFERENCES  
SCRUTINIZED

Look first at the nature of Biblical interpretation and Scriptural authority.

No premillennialist can ever be a modernist or liberal because this doctrine is founded upon the authority of the Scripture. We stand or fall on literal interpretation of the Bible meaning what it says. Premillennialists recognizes that some Scriptures contextually indicate figurative and symbolic speech, but they never find any reason for spiritualizing Scripture, making it mean something different than what is stated. Symbolism never changes the meaning of Scripture. For example in John 1:36 Jesus is called "The Lamb of God," but premillennialists do not try to make Christ a literal baby sheep nor does anyone have trouble with this symbolism. This symbolism is explained by the inspired Scripture, so is all other symbols. Neither does the use of symbols argue that we are not to look for a literal fulfillment of this symbolic prophecy, but rather that we should expect a literal fulfillment, even as Christ did indeed become the Lamb of God that took away the sins of His people. The symbols in Revelation never leave us guessing the meaning of the visions because we have been given an inspired method of understanding symbols and visions.

The Book of Daniel is very much like the Book of Revelation, and deals with many of the same truths. Many of the symbols in the Book of Daniel have already had a literal fulfillment and they concerned literal world powers. In the eighth chapter of Daniel the prophet had a vision in which he saw a he goat run into a ram and destroy him. The 20th verse explains the ram and his two horns to represent the kings of Media and Persia. The next verse tells us that the he goat is the king of Grecia. The words "Ram" and "he goat" are symbols. But these symbols are ex-

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# VERSUS

(Continued from page two)

plained to mean literal kings, and this symbolic prophecy had a literal fulfillment in the rise of literal world kings and powers.

The four beasts Daniel saw in Daniel 7:3 are said to be four kings in Daniel 7:17. The word beast in Daniel 7:3 is a symbol. But the symbol is explained for us and it had a literal fulfillment in the rise of four kings. This cannot be denied. Then why object to the same system of symbolism in the Book of Revelation having a literal fulfillment? The inspired method of dealing with prophetic visions and symbols is to change the tense from past to future when an explanation of the vision and the symbolism is given. Example: THE VISION: "Daniel spake and said, I saw (past tense) in my vision by night, and four great beasts came (past tense) up from the sea" (Dan. 7:2-3). THE INTERPRETATION OF THE VISION: "These great beasts which are four, are four kings, which shall (future tense) arise out of the earth" (Dan. 7:17). Use this same method in interpreting Revelation 20:4-6 and you will find a literal interpretation is the only one that makes harmonious Scriptural sense.<sup>2</sup> This should settle the question of interpreting Revelation 20:4-6 for all sincere believers.

To use a principle of interpretation that destroys the obvious meaning of the language and substitute a meaning which does not appear on the surface of the text is taking private liberty with the Word of God and ignoring one of the basic tenets of hermeneutics and violating the principle of II Peter 1:20, "No prophecy of the Scripture is of private interpretation."

Amillennialism demands a spiritualizing of the Scriptures. They refuse normal interpretation. They have no basic form but each is left to their own method of spiritualizing as they think necessary to fit their own personal idea. Their main defense is the random spiritualizing of Revelation 20:1-7. They laugh at the idea of Satan being bound as with a chain. They say Satan was bound by Christ in His death and resurrection. Certainly it would not be impossible for God to make a chain that would be able to bind Satan. He has certainly been able to bind the disobedient and fallen angels as recorded in Jude 6 and II Peter 2:4. The amillennialists do not deny the literalness of the fallen angels. The idea that Satan is bound in this age is preposterous in light of Scripture as found in I Peter 5:8: "Be sober, be vigilant; because your adversary the devil as a roaring lion walketh about, seeking whom he may devour" James 4:7 says: "Submit yourselves therefore to God. Resist the devil and he will flee from you." II Corinthians 4:3-4 says: "But if our gospel be hid, it is hid to them that are lost; In whom the god of this world hath blinded

the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." The news media will substantiate that Satan is alive and doing well today.

The amillennialists deny the two bodily resurrections in Revelation 20. They make the first resurrection a spiritual one (regeneration). In the booklet by G. Jones, *The Millennial Issue*, pp. 14-19, he takes the 43 times the Greek word for resurrection is used in the New Testament and shows that at no time is it used to refer to anything but a bodily resurrection. In W. A. Criswell's book on Revelation pages 59-60 you will find the same fact. No where in these differences of interpretation of Scripture or opinions do the premillennialists have to back away from their convictions.

## SOME DEFINITIVE QUESTIONS FOR THE AMILLENNIALISTS

In concluding I want to ask some questions of the amillennialists that require definitive answers if they are to disapprove premillennialism. The amillennialists accuse the premillennialists of having only one passage of Scripture for their maintaining the premillennial doctrine (Rev. 20:1-7). In light of this, I would like to offer some questions from other Scriptures that we use as proof texts for the premillennial doctrine other than Revelation 20. One of our proof texts is Isaiah 11:1-7. This tells of an age when animals will eat grass or herbs again, is this true today?

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the water cover the sea" (Isa. 11:1-9).

There will be sucking children in this age and serpents will not harm them. This could not refer to Heaven because there will be no children

born by glorified parents in Heaven. See Luke 20:34-36.

In what age can you put this? It hasn't happened yet, certainly not in this age of today. In Genesis 15:18 and 17:7-8 God promised to Abraham and his seed the land of Canaan. I ask where did Israel ever yet possess all this land? If the church is now the recipients of this covenant when did she possess this land? In what age will you put Isaiah 65:20-25? "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain saith the Lord."

This cannot be speaking of Heaven because there will be death there and sinners will dwell there. It could not be any age up until now because there is no infant death nor vain labour. I ask the Amillennialists when can this transpire if there be no millennial age?

Is it scholarly and honest hermeneutics to discard a plain obvious truth stated in the Scripture? The term "a thousand years" is mentioned six times in Revelation 20. God's Word says that Christ will reign with His saints a thousand years. Is it being honest to interpret it any other way but literal?

There is a relative newcomer who says that the premillennial idea started with Emmanuel Lacunza, a Roman Catholic about 1812,<sup>3</sup> but my friends, this is either a statement of gross ignorance, or an intentional falsehood, because there is ample evidence and information showing the premillennial doctrine goes all the way back to the first century as expressed by such men as Clement of Rome (A.D. 40-100); Hermas (A.D. 40-100); Polycarp of Smyrna, disciple of the apostle John (A.D. 70-167) and others. A casual perusal of the *Ante-Nicene Fathers* will dispel this falsehood and prove premillennial history back to the time of Christ.

## FOOTNOTES:

- <sup>1</sup> *The Millennial Kingdom*, John Walvoord, pp. 12-13.
- <sup>2</sup> *The Millennial Issue*, G. E. Jones, pp. 11-13.
- <sup>3</sup> *The Millennium*, John L. Bray, pp. 57-58.

## BEREA BAPTIST BANNER FINANCIAL REPORT February - 1986

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Calvary B. C., Paris, TN	25.00
Anonymous	235.00
Subscriptions	104.00
TOTAL	2,704.12

EXPENDITURES:	
Printing	561.92
Postage	350.00
Supplies	158.39
Wages	857.60
Sanitation	14.00
Service Agreement on IBM	
Typewriter	82.00
Total	2,023.91
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Mistake in December Taxes	.07
BALANCE 2-28-86	680.14

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Estill Frazier, Colfax, NC	250.00
Anonymous	25.00
TOTAL	2,017.60

EXPENDITURES:	
Supplies	38.07
WGNT (Jan.)	332.00
WFTO-WFTA	100.00
WANO	76.00
WYWY	100.00
Pierce Comm. (WRNO)	660.00
WGNT (Feb.)	332.00
Total	1,638.07
	379.53
Bank Service Charge	6.00
Deposit Tickets	3.87
BALANCE Ending 2-28-86	369.66

## CORBIN, KENTUCKY REPORT

Beginning Balance	864.41
REDEIPTS:	
Mem. East Corbin B. C., Corbin, KY	135.00
TOTAL	999.41

EXPENDITURES:	
WYWY	100.00
WANO	76.00
Total	176.00
BALANCE 2-28-86	823.41

God's mercy  
endureth forever.

## THE APOSTLE

(Continued from page one)

him the name of Saul when he was circumcised (Phil. 3:5), perhaps after the first king of Israel, as the family belonged to the tribe of Benjamin (Rom. 11:1; Phil. 3:5). He was called Saul by the Jews before and after his conversion. Some say his Roman name was Paul. Others say his name was changed when he became a Christian, and that the word "Paul" means "little," and that Paul wanted to be known as the "Little One" in Christ's service.

Saul was born about the time of the birth of Christ and was of pure Jewish descent (Phil. 3:5). He was a native of Tarsus, a city of Cilicia (Acts 21:39; 22:3). Tarsus was a large city located on the Cydnas River. It was the seat of one of the three great universities of the world, and it surpassed the fame of Athens and Alexandria. It was a famous city, for Alexander the Great and Caesar had lived here. Cicero, at one time, was governor of Tarsus. Mark Antony first saw Cleopatra in this city. It was here a black-eyed Hebrew boy played on the river banks and wandered through the streets.

We know that Saul's father was a Pharisee (Acts 23:6), and from him Saul inherited the rights of Roman citizenship (Acts 22:28). He was taught the trade of making tent material by which he later supported himself (I Thess. 2:9; II Thess. 3:8; I Cor. 4:12; 9:6-8; II Cor. 11:7-12; 12:14-18; Acts 18:3; 20:34). It would seem from his writings that he never married (I Cor. 7:7-8; 9:5).

Having obtained all the education he could in Tarsus, without entering the great pagan university, he was sent to Jerusalem where he had a married sister (Acts 23:16). Amidst purely Judaistic influences, his faith was confirmed in the school of Gamaliel the Elder, the grandson of Hillel (Acts 22:3). Saul was probably about eighteen to twenty years old at this time.

Saul continued to live in Jerusalem as a vigorous, active, scholarly man until he reached thirty years of age. He became a leading member of the sect of the Pharisees. As an educated, ambitious, conscientious, haughty Pharisee he had an utter contempt for the new religion founded by a despised Nazarene. He doubtless rejoiced to hear that such a Person had been apprehended, tried, and executed as a common criminal upon a Roman cross.

In all circles of his acquaintance opposition to this supposed heresy had been unanimous. He, as well as many others like him, were determined to put down this new religion, if need be, by blood. We see Saul for the first time at the martyrdom of Stephen about A.D. 35, where he was a leading member and took an active part in the proceedings (Acts 7:58; 8:1; 22:20). We are informed by Acts 8:3: "As for

Saul, he made havock of the church, entering into every house, and halting men and women committed them to prison." Speaking of this time the apostle himself said: "Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities" (Acts 26:10-11). His fame as an inquisitor was notorious, far and wide.

### HIS CONVERSION

Saul believed that a number of Christians had fled to Damascus, the capital of Syria. He is determined to apprehend them, having obtained letters of authority from the high priest (Acts 8:1-2; 26:12). Leaving Jerusalem he journeys past Gibeath, the birthplace of Saul, Israel's first king, whose name he bears. He continues north past Bethel and Shiloh. After many weary miles in the far distance he sees the white domes of Damascus, glittering in the rays of the sun. Nearer and nearer he approaches the gates, within which are the victims he seeks. How little does he dream of the change which awaits him before entering those gates!

The predestinated hour has come, the predestinated place is reached, where the smiter is to be smitten by sovereign grace. Jesus Christ has determined that the persecutor of the church become a preacher in the church. A great light from Heaven, above the brightness of the sun, shines upon Saul and his unholy band of men (Acts 9:3; 26:13). Seeing the Shekinah glory of God, the Light of the World, Saul and his men fell to the earth speechless (Acts 9:7; 22:7; 26:14).

Christ in tones of unearthly tenderness asks, "Saul, Saul, why persecutest thou me?" (Acts 9:4). "And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks" (Acts 9:5). His whole soul is overwhelmed. Oh, I cannot conceive the emotions which agitated his strong, profound spirit at this unlooked-for, overwhelming intelligence! The crucified Nazarene lives! He is the Divine Christ! Christianity is of God! I am persecuting the church of God! The madness, the criminality of his persecuting career stares him in the face! His long-cherished views now fade away into vain illusions--his selfrighteousness into loathsome filthiness--his intellectual pride into folly--his hard-heartedness into a broken heart!

Sovereign grace has conquered and won that mighty heart, which neither the preaching of the apostles, nor the martyr death of Stephen, arguments or miracles, had touched. That heart renewed by the Spirit

cries in earnest and submissive simplicity: "Lord, what wilt thou have me do?" He recognizes Jesus Christ as his Lord, bows to His authority, and dedicates himself to His service. He is led like a blind child into the house of Judas, where he remains three days (Acts 9:8-9). His remorse is so deep he neither ate nor drank. The Christians were terrified of him, and the unconverted Jews had no sympathy with his present state.

In his blindness a vision was granted him of his being restored to sight by Ananias. At the time appointed one of the very Christians whom he came two hundred miles to apprehend and take back to Jerusalem comes to him with the fraternal words: "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost" (Acts 9:17). "And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ" (Acts 9:18-22).

As soon as Paul was saved he perceived his call to preach the gospel (Acts 9:15; 22:15; 26:16-18). He had actually seen the Lord in the vision on the Damascus road, and he rested his apostolate upon his personal intercourse with Christ (I Cor. 15:8; 9:1). Conscious of his Divine mission, he did not feel it necessary to consult the other apostles, but he went into Arabia for three years (Gal. 1:17).

### RETURNS TO JERUSALEM

When Paul returned to Damascus (Gal. 1:17) the Jews took counsel to slay him, but "the disciples took him by night, and let him down by the wall in a basket" (Acts 9:25; II Cor. 11:32). He now goes to Jerusalem to see Peter (Gal. 1:18). "And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus" (Acts 9:26-27). After fifteen days his friends urged him to flee the city, and he went to Tarsus, his native city (Gal. 1:18). This was about

A.D. 37 or 38.

### AT ANTIOCH

It is possible that Paul may have remained in Tarsus as much as ten years. Next we see him with Barnabas in Antioch where they labored a whole year (Acts 11:25-26). Hearing of a famine in Judea, the church at Antioch desired to help their brethren. "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul" (Acts 11:29-30). Having fulfilled their mission, they returned to Antioch. The Holy Spirit called Paul and Barnabas to be missionaries to the heathens. They were ordained and sent forth to this work by the church at Antioch.

### FIRST MISSIONARY JOURNEY

At first they went to Cyprus, where, having wrought his first miracle, his name was changed to Paul. The missionary team sailed for Perga in Pamphylia, where they remained a short time. From Perga they traveled on to Antioch in Pisidia. Due to opposition, they left Antioch (Acts 13:14-51) and came to Iconium. Persecution again broke out, and they fled to Lystra. Here Paul was stoned and left for dead. He later revived and returned to Antioch to rehearse what the Lord had done through them.

### SECOND MISSIONARY JOURNEY

Paul lived at Antioch for several years, and we see him as a delegate at the council of Jerusalem. After its adjournment, he made a second missionary tour alone. He preached in Lystra, Iconium, Ephesus, and Galatia, where he suffered immensely. In company with Silas and Timothy, he passed over into Europe. Paul went to Thessalonica and Berea where great blessings followed. Then he went on to Athens, Corinth, Ephesus a second time, and back to Antioch (Acts 18:22).

### THIRD MISSIONARY JOURNEY

After a considerable stay in Antioch, Paul "departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples" (Acts 18:23). He visited Ephesus a third time. He went on to Troas and Macedonia. Leaving Europe Paul now directs his steps toward Jerusalem, arriving there in May of A.D. 57.

### ARRESTED AND TAKEN TO ROME

While in Jerusalem Paul was arrested and taken before the Sanhedrin. He was then sent to Caesarea to Felix, the governor of Judea (Acts 22:21-23:24). After about two years he appeared before Festus the new governor. The apostle appealed to Caesar. He was then sent as a prisoner to Rome. There he remained in his own hired house under military custody for two more years, preaching to great numbers of people (Acts 28:17-31).

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# THE APOSTLE

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## RELEASE AND RENEWED LABORS

At the end of two years he was granted a trial before Nero which resulted in his acquittal and liberation. He again resumed his missionary labors traveling eastward through Macedonia and on to Ephesus, and thence to Colossae and Laodicea. It is very probable that he went to Spain and even to Britain at this time (Rom. 15:24,28).

## SECOND IMPRISONMENT AND MARTYRDOM

Upon his return to Europe Paul was arrested at Ephesus and taken to Rome and treated very severely (II Tim. 2:9). Most of his friends left him (II Tim. 4:10-11,16). Setting in a dark dungeon and knowing he is to suffer martyrdom by being beheaded, he, with the victory shout on his lips, wrote to Timothy: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:6-8). He died in the summer of A.D. 68 at the age of 68.

## CHARACTER STUDY

1. Outside of Jesus Christ, the Apostle Paul was the greatest missionary of all time. During more than thirty years he toiled in the great Gentile cities (Rom. 11:13; I Cor. 9:1-2), shaking the very foundations of paganism, successfully encountering the cunning of Judaism, the opposition of philosophy, and the curse of idolatry. He planted churches from the plains of Damascus to the olive groves of Spain. Perhaps he summed up his missionary zeal when he wrote to the Galatians: "But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen. . ." (Gal. 1:15-16). By no stretch of the imaginations could it ever be said that Paul was a Hard-shell.

2. Paul was a missionary, not a mercenary. His desire was to "make the gospel of Christ without charge" (I Cor. 9:18). He wrote: "Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved" (I Cor. 10:33). He could truly say: "I have preached to you the gospel of God freely" (II Cor. 11:7) and "I have coveted no man's silver, or gold, or apparel" (Acts 20:33). He received offerings which the churches sent voluntarily (II Cor. 11:8; Phil. 4:15-19), but he was not known as the world's biggest beggar. When Paul had needs he supported himself by manual labor (Acts 20:34; I Thess. 2:9). He was

not afraid of hard work for either God or himself.

3. The apostle to the Gentiles suffered much and in many different ways. He suffered from physical infirmities in his own body (II Cor. 12:7; Gal. 4:13). He suffered bonds and imprisonment for the gospel of grace which he preached (Eph. 3:1; Col. 4:3,18). He once wrote: ". . . I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches" (II Cor. 11:23-28; cf. Acts 15:26).

4. This missionary-evangelist was a man with a deep emotional nature. He loved the saints in New Testament churches. To the Corinthians he said: "For out of much affliction and anguish of heart I wrote unto you with many tears. . ." (II Cor. 2:4). How the sins of men broke his loving heart and moved it to tears. To the Philippians he wrote: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ" (Phil. 3:18). Even when he warned the Ephesians elders of false teachers he did it "with tears" (Acts 20:31). Paul served "the Lord with all humility of mind, and with many tears" (Acts 20:19).

5. More than any man living in his day the apostle wanted to see sinners converted. He wrote: "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (II Tim. 2:10). He was made "all things to all men" that he "might by all means save some" (I Cor. 9:22). While his ministry was primarily to the Gentiles, he was not unconcerned about the Jews. He wrote to the Romans: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh. . . Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 9:1-3; 10:1).

6. This great man of God was fully consecrated to Christ. Hear him as he says: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I

have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3:8). How courageous he was for His Lord: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24). Hear him again: ". . . for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts 21:13).

7. I cannot tell the sum of his influence. It extended over the vast Roman Empire. His shadow is still cast over the entire Christian world. "He is emphatically the epistle writer of the New Testament. Fourteen of the twenty-one came from his prolific pen. And as we read them, what power of analysis, breath of thought, irresistibility of argument, wealth of illustration, weight of pathos, graphicness of picturing, energy of denunciation, sublimities of imagination, depth of tenderness, bursts of enthusiasm and power of practical appeal meet our astonished gaze! He was the profound theologian, triumphant controversialist, invincible defender of Christianity during the age in which he lived" (George C. Baldwin, 1859).

8. He was the greatest of all the apostles of Christ. Paul was a great thinker, a great man of courage, a great missionary, a great writer, a great theologian, a great man of influence. But he was not great in his own eyes. He constantly bemoaned his littleness before God.

To the Corinthians he said: "But by the grace of God I am what I am. . ." (I Cor. 15:10). Five years later he wrote to the Ephesians: "Unto me, who am less than the least of all saints. . ." (Eph. 3:8). About a year later he wrote to Timothy that he was the chiefest of sinners (I Tim. 1:15). May it please the Almighty to send us some more men of the ability and determination of Paul!

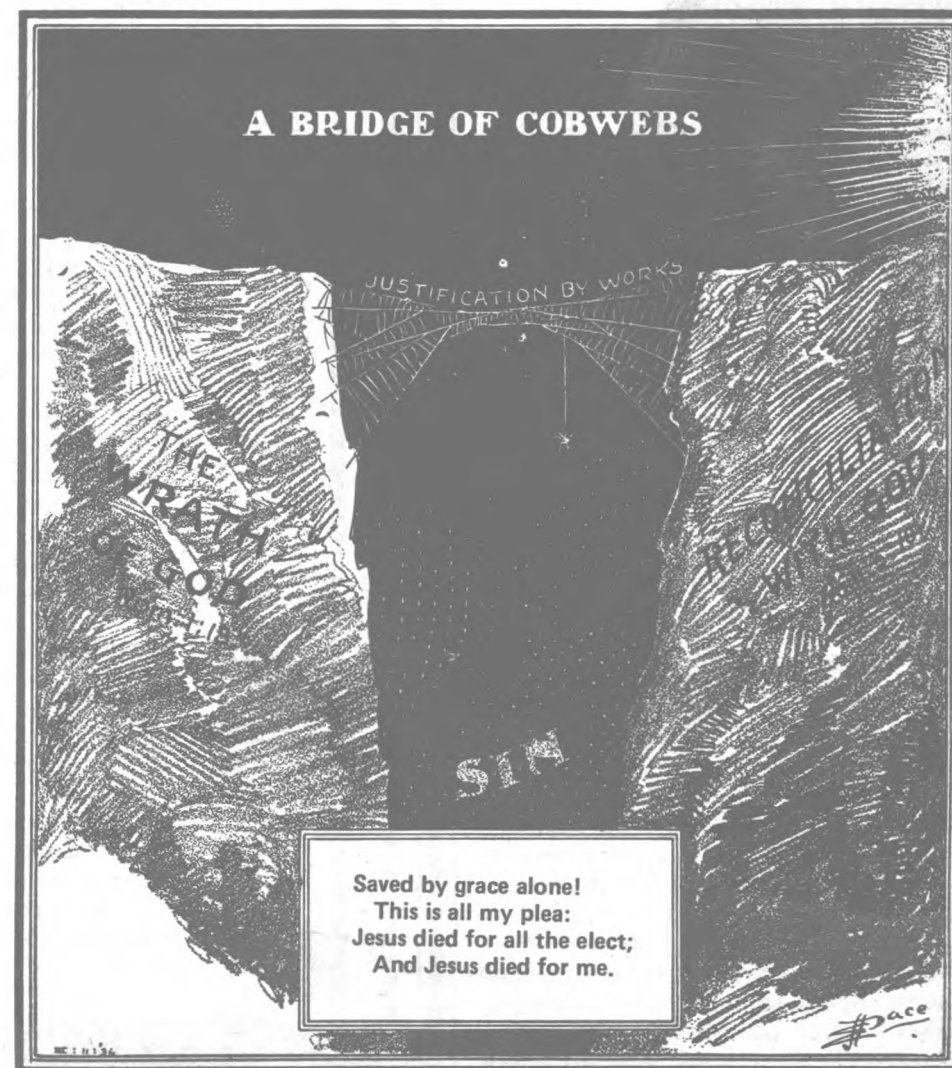
## DECALOGUE

(Continued from page one)

defending the gospel of grace against judicial legalism, we do not back down from our stand on this in the least way.

On the other hand, we have heard two or three preachers make statements such as "the Ten Commandments have been abolished." We take exception to such statements, knowing full well that we might be accused of inconsistency. There is nothing we dislike more than inconsistency when it comes to hermeneutics. So those who might accuse us of inconsistent biblical interpretation, we believe only do so out of ignorance and an inability to rightly divide the law of Moses. (Some of you have heard our message on rightly dividing the law of Moses and some of you may wish to borrow the tape from our tape library). In a nutshell, we might say that the law of Moses can be divided into three groups; the moral law, the civil law, and the ceremonial law. All

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## DECALOGUE

(Continued from page five)

men everywhere will always be morally responsible to obey God's standard of righteousness in the Ten Commandments. We are also obligated to live by the civil laws of the land so long as they do not contradict God's moral laws. However, when we come to the ceremonial aspect of the law, we see the tables of stone (symbolic of the Old Testament) being superseded by the cross (a symbol of the New Testament). Figuratively speaking then, we might say, "That which was written and engraven in stone representing the Mosaic system) has been abolished" but, literally speaking, no one can truthfully say that the moral standards of the decalogue have been done away.

With these things in mind, let us consider II Corinthians chapter 3. Paul is the writer. The Corinthians like the Galatians were Gentile converts. They too had their problems with judicial proselyters and many other things. Paul's first letter to Corinth was a stinging rebuke of their carnality. The second letter vindicates the true sincerity and authority of Paul's ministry.

**Verses 1-3** The Corinthians were no doubt plagued by false teachers who came to them with written credentials. These false teachers were legalists who connected themselves to the law of Moses in order to give their ministries the air of divine origin. Paul's credentials were better. The Corinthians themselves were proof of the divine origin and heart of Paul's ministry.

**Verses 4-6** Paul had a unique way of bragging with humility because as he listed the exploits of his ministry, he was always careful to give God the glory. Paul's ministry emphasized not the letter of the law, but the spirit of the law. The broken written code of the Old Testament necessitated death, but the quickening Holy Spirit is the living principle of the New Testament gospel (Jer. 31:31-34).

**Verses 7-11** The inauguration of the dispensation of the law (as represented by the tables of stone) was indeed glorious (Ex. 34:29-34). This involved more than just the Ten Commandments because verse 32 says, "He gave them in commandment all that the Lord had spoken with him in Mt. Sinai." As Moses' shining face faded out, so does the Old Testament in the presence of Christ and the everlasting gospel of the New Testament.

**Verses 12-14** New Testament ministers should be encouraged to speak with bold frankness, knowing the glory of the gospel will never fade away. Yes, the Mosaic system is abolished, but who is so foolish to think that Christianity does away with God's standards for morality. Some may be bent over forward under the weight of legalism while

others are bending over backwards to get away from the law. Either extreme is wrong. Let us endeavor to stand *strait* for God according to the Word of God, rightly dividing the Word of truth (II Tim. 2:15).

**Verses 15-18** The veil over Moses pictures in a way the unbelief and blindness of people when the Scriptures are read, but Christ removes the unbelief and blindness when the Spirit of God's Son enters the heart in regeneration through the preaching of the gospel of the New Testament. Here we see that Jesus and the Holy Spirit are one and the same essence and that this essence emancipates the believer. Of course, the emancipated is not left without guidelines to follow. We become progressively more and more Christlike as we behold His glory as in a mirror (the Word of God). The more we see and believe in the Bible, the more we will be changed from glory to glory.

**Conclusion:** The Mosaic system as represented by the tables of stone has been abolished but the moral standards of the decalogue still remain. Our final question is how is it with you? Are you right or are you wrong? There is no doubt that before the law, we all stand guilty and condemned. Would you be free from the burden of sin? There is power in the BLOOD. Look to Jesus! There is no condemnation to them that are in Christ Jesus. If the Son shall make you free ye shall be free indeed (II Cor. 5:18-21). □■□■□■□■□

- S - Staying away from church services.
- T - Turning a deaf ear to the truth.
- E - Enjoying any book more than the Bible.
- P - Partaking of other men's sins.
- S - Seeking self esteem.

- T - Taking God's Holy Name in vain.
- O - Offending others needlessly.

- B - Boasting of our own merits.
- A - Ashamed to confess Christ as Saviour.
- C - Coveting any pleasure more than prayer.
- K - Keeping company with the ungodly.
- S - Speaking words that would dishonor God.
- L - Loving anything more than the LORD.
- I - Ignoring the teaching of God's Word.
- D - Doubting the inspiration of the Bible.
- I - Imitating worldly practices.
- N - Neglecting Bible study and prayer.
- G - Giving honor to men rather than God.

What does God's Word say of the backslider? as they have turned from God's ways ---

"The backslider in heart shall be filled with his own ways. . ." (Prov. 14:14).

But as they are God's children, He loves, and pleads for them to return (Jer. 3:14).

"Turn, O backsliding children, saith the LORD; for I am married unto you. . ." (Jer. 3:14).

"God freely heals their backsliding on return ---  
"I will heal their backsliding, I will love them freely. . ." (Hos. 14:4).

Meditation by Claude H. Creech  
August 27, 1977

## WOMEN

(Continued from page one)

Board. Both were ordained by the Wake Forest Baptist Church. Wake Forest Baptist Church has had women deacons since 1924, but this was the first woman minister.

3. In 1977 Kathleen Thom was ordained by Wyatt Park Baptist Church of St. Joseph, Missouri. In 1979 she was appointed new staff chaplain at the Arna, Illinois, Mental Health Center. She said, "I preach at two of our Sunday morning services, and lead a Wednesday night Bible study" (*Southern Baptist Journal*, March, April, 1979).

4. Sherry Newton and her mother, Rosemary Crenshaw, now serve on the diaconate of the South Main Baptist Church in Houston (*Southern Baptist Advocate*, May, 1983).

5. Sally Carter was ordained to the ministry by Waldrop Memorial Baptist Church of Columbus, Georgia, September 1, 1977. She became the first woman chaplain of Sweetbriar College (*Western Recorder*, June, 1977).

6. Beech Fork Baptist Church of Gravel Switch, Kentucky, ordained Suzanne Coyle to the ministry. Though the act was opposed by the South District Baptist Association, the pastor said, "We will not rescind Suzanne Coyle's ordination" (*Couier and Journal and Times*--- May 15, 1977). Note: later the above

mentioned association voted to dismiss the Beech Fork Church from the association by a vote of 98-64 (*Southern Baptist Journal*, November, 1977).

7. C. R. Daley commented later on the Beech Fork problem: "A small group (messengers) agreed with the decision of the church to ordain the woman. Another group did not approve the ordination but was not willing to make it a test of associational fellowship. A clear majority considered the ordination of a woman such a departure from Scripture and Baptist practice as not to be tolerated" (*Western Recorder*, October, 1977).

8. Susan Lockwood Wright was ordained to the ministry August 21 (1983) at Deer Park Baptist Church ---Deer Park, Illinois. The church is a member of the Long Run Association. She was a recent graduate of the Southern Baptist Seminary. She began serving as pastor September 1 at Cornell Baptist Church, Chicago, Illinois (*Western Recorder*, September, 1983).

9. Three women were elected as deacons by the members of the First Baptist Church of Oklahoma City, Oklahoma, in 1982 (*Western Recorder*, September, 1983).

10. Carolyn Hale, Deacon of the Faith Baptist Church of Georgetown, says of her position: "I really don't believe I'm supposed to be quiet because I'm a woman. I believe God is big enough to accept worship and service from all kinds of people" (*Western Recorder*, July, 1981).

All of these are but a sampling of what is going on in Baptist Churches across America. While this has not affected the more conservative groups, the problem is troubling the Southern Baptist Convention and other more liberal groups.

The question, then, is not so much "who?" but "why?" Following are some reasons that this writer feels have led to the present situation:

1. *The Pressure of the Times.* Many movements are afoot today which seek to discredit the Scriptures. These include the "Women's Lib Movement," "The E.R.A. Movement," the "Ecumenical Movement," and other social movements which put pressure on all organizations, even churches. The theme of today is to "conform" to the demands of the day. And since many Baptist groups are more interested in being socially acceptable than pleasing to God, it is understandable why they should choose to ordain women to the deaconship and ministry.

2. *The Attitude among Many Baptists that They Are Just Another of the Protestant Sects.* Without laboring this point, it seems to be common knowledge from press releases, statements by leaders, etc., that groups such as the Southern Baptist Convention want to be considered Protestants. While this feeling is not found in every local church within

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## WOMEN

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these groups, there is little if any protest.

3. *The Pressure of Society.* This problem is much like the first mentioned; yet, to elaborate, we see that women have come to the forefront in all strata of society—judges, lawyers, congressmen, governors, presidents of companies, etc. All of this bears heavily on churches to conform—and many of them do.

4. *Disinterestedness and Rejection of Church History.* Few Baptists of this modern day care about their history. The older Baptists (and all true Baptists today) believed that Baptists had a history back to Christ and the apostles. The change of thinking began in the late 1800's, and has affected all groups. Older Baptist historians, as John T. Christian, traced Baptists through the centuries to Christ. The new historians, as Torbet and Vedder, traced Baptists back to the 1600's in England. Leroy Fitts, in his book, "A History of Black Baptists" (Broadman Press, 1985), says on pp. 21,22: "Clearly then, in my judgment, Baptist origin must be traced from the evolution of sectarian expressions of Christianity as expressed in the Protestant Reformation." This re-writing of Baptist History is at the very core of the problem with many modern-day Baptists.

5. *Liberalism and Higher Criticism.* Higher criticism began in Germany years ago, and in time spread to England and America. Such critics find flaws in the Bible, cast doubts on inspiration, and in general cause a mistrust of the Holy Scriptures. Thus, if the Scriptures are suspect, some of the doctrines and practices may be suspect—or at least subject to change. Liberalism, a companion of higher criticism, openly denies cardinal truths of the Bible—blood redemption, the literal second coming, the inspiration of the Scriptures, the miracles of the Bible, the sinlessness of Christ, etc. These have affected Baptists far more than most people realize. Thus, a generation has arisen that has little love for Baptist history, and little care for the authority of Scripture.

This writer feels that the above statements are common knowledge to most people. Either point is easily substantiated. Thus, we have not attempted to quote from various sources to prove them, simply because we are not centering on these in this article.

Let us now look at the problem before us in particular—WOMEN PREACHERS AND DEACONS IN BAPTIST CHURCHES. Since this is becoming commonplace, and we are sure the practice will continue to grow, we desire to measure such a practice by the Word of God. What saith the Scriptures? Do they approve or reject this practice?

### I. DEFINITION OF TERMS

Let us define three main words

(and their synonyms) in this discussion:

1. Preacher. 2. Deacon 3. Ordination.

#### A. Preacher

Webster says of the word "preach": "To proclaim publicly; to deliver a sermon; to set forth in a sermon" (*Seventh New Collegiate Dictionary*, p. 668).

However, the word "preacher" is a wax nose that has been twisted to fit anyone who espouses a cause, heads a congregation, or founds a cult. We are interested in knowing what the Bible says.

The Greek words associated with "preach" are the following: *kerugma* (preaching), *kerus* (preacher), and *kerusso* (to preach). *Kerugma* used a total of 8 times in the N. T.; *kerus* a total of 3 times; and *kerusso* a total of 61 times. Thayer says of these words, that the idea of "herald" or "public crier" is the idea. See Lexicon, p. 346. A *kerux* stood and heralded forth a message.

The other common N. T. word associated with "preaching" is *euangelistes* and its cognates—*euangelizo* (to preach the gospel), and *euangelion* (gospel, good news). *Euangelistes* (preacher of the gospel) is used 3 times, *euangelizo* 55 times, and *euangelion* 77 times. These words are composed of *eu* (good) and *angellos* (to announce). Hence, a preacher is one who "announces or sets forth the good news of Jesus' birth, death, and resurrection—according to the Scriptures (I Cor. 15: 1-4)."

A preacher is also called a "pastor" in the N. T. The Greek word for "pastor" is *poimen*, and means "a herdsman or shepherd" (Thayer, p. 527). The word is used 18 times in the N. T. A kindred word is *poimaino*—"to feed or tend a flock" (used 11 times). Two other words—*poimne* (flock—5 times), and *poimnion* (flock—5 times)—are related to *poimen* (pastor).

The word "prophet" (prophetes) is applied to one who speaks or sets forth truth publicly. The Greek *prophetes* means literally a "forth-speaker," and is used a total of 149 times. The preacher as a "prophet" sets forth the Word of God, but he does not predict future events as did the O. T. prophets.

Another word associated with "preacher" is the word "minister." Here the Greek words are three: *huperetes*, *leitourgos*, and *diakonos*.

*Huperetes* means "an underrower or servant," and is employed 20 times (Thayer, p. 641). *Leitourgos* means "one employed in ministering," and is used 5 times (Thayer, p. 376). Kindred words, *leitourgia* (ministry, service), and *leitourgeo* (to minister) are used together a total of 9 times.

The most common word translated "minister," and the one with a bearing especially on this discussion is the Greek *diakonos*, along with its cognates, *diakoneo*, *diakonia*. *Diakonos* means, "one who executes

the commands of another; servant; attendant; minister," and is used 30 times (Thayer, p. 138). *Diakoneo* (to minister; serve) is used 37 times; *diakonia* (ministry; service) is used 34 times. These three words will be discussed further in the article.

Added to the list of words which describe the "preacher" would be the words "elder" and "bishop." The word "elder" is from the Greek, *presbuteros*, which means "an elder; one advanced in life; among Christians, those who presided over the assemblies" (Thayer, pp. 535,536). The word, *presbuterion*, means "body of elders." Our English *presbytery* is a transliteration of this word. *Presbuteros* is used a total of 66 times and *presbuterion* a total of 3 times in the N. T.

The word "bishop" is from the Greek *episkopos* which means "over-see; one charged with the duty of seeing that things to be done by others are done rightly; superintendent" (Thayer, p. 243). *Episkope* and *episkopeo* are cognates of this word.

#### B. Deacon

Webster says of the word "deacon" —"servant; subordinate officer in a Christian church" (p. 211).

The Greek word translated "deacon" is *diakonos*, *diakoneo*, or *diakonia* (see previous part). The English word "deacon" is a transliteration (not a translation) of the Greek *diakonos*. The word "deacon," then is used but 5 times in the N. T. (I Timothy 3:8,10,12,13; Philippians 1:1). However, the word from which it comes (*diakonos*, *diakoneo*, *diakonia*) is used a total of 101 times, and is variously translated.

#### C. Ordination

Webster says of the word "ordain": "To invest officially (as by the laying on of hands) with ministerial or sacerdotal authority" (p. 593).

In the Hebrew language we have this statement from II Chronicles 11: 15: "And he ordained ('amad---appointed) him priests. . ." So also, in Jeremiah 1:5 we have, "And I ordained (Nathan) thee a prophet. . ."

In the N. T. Mark 3:14 says, "And he ordained (*poieo*---to make) twelve . . ." However, another word is employed in Titus 1:5---". . .and ordain (*kathistemi*---to place down; designate; constitute; appoint; set; ordain) elders in every city. . ."

In I Timothy 2:7 we have the shortened form---*tithemi*---"to set, place, ordain" "Wherefore I am ordained a preacher, and an apostle. . ." So also Hebrews 5:1 says, "For every high priest taken from among men is ordained (*kathistemi*) for men in things pertaining to God, that he may offer both gifts and sacrifices for sins."

Ordination, then, involves the following:

1. A choosing of certain ones for a specific office.
2. A setting aside of these chosen ones.

3. A public service in which those chosen and set aside ones are placed in their office. Note: the local church ordains either deacons or pastors; the public service is called for as a matter of gratitude and hospitality toward sister churches. Such also publicly sets forth the person ordained.

In the Mosaic age, both kings (I Samuel 16:13---David), and priests (Aaron and his sons---Leviticus 8:6-10), and prophets (Elijah, Elisha, etc.) were anointed or set in the offices which they held. Thus, common men were placed in an office (king, prophet, priest) to perform uncommon or holy acts. This anointing or appointing did not make them physically different, but marked them or pointed them out as special servants of God.

In the N. T. period we have the apostles who were chosen and set aside by Jesus (Matt. 10:1-5; Luke 6: 13-16; Mark 3:14). See also I Corinthians 12:28. These were ordinary believers who were ordained to fill a very special office.

Also, in the N. T. we have the offices of pastor and deacon. These offices were placed in the Lord's churches by the Lord Himself (Phil. 1:1; I Tim. 3:2,8; Titus 1:5). Here again, ordinary men (believers) who knew God were chosen by the churches, set aside by the churches, and later ordained publicly.

Such ordination in history has usually been a public act. A local church chooses a man or men, sets them apart, and then asks pastors of sister churches to assist in the public ordination. This group of elders is called a presbytery (from the Greek, *presbuterion*---presbytery). I Timothy 4:14 says, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." For the expression, "laying on of the hands" as associated with ordination, see Acts 6:6 (deacons); 13:3 (Paul and Barnabas by the church at Antioch), and II Timothy 1:6 (Timothy---minister).

I Timothy 5:22 warns, "Lay hands suddenly on no man. . ."

Ordination to the office of pastor or deacon, then, is ordained of Almighty God. Men through the centuries have tended either to over-emphasize this command or to neglect it. The Catholics and most Protestants have the tendency to over-emphasize—a giving of the person ordained power to intercede, forgive sins, bestow or withhold salvation, etc. In Baptist ranks and others the tendency has been to neglect or minimize ordination. In fact, some groups today do not bother to ordain. Sad to say, some Baptists, in the matter of ordination of deacons and pastors, make a farce of this important service. Some are placed in these offices without proper qualifications and with a minimum of interrogation to establish doctrinal soundness.

(Continued on page eight)

## WOMEN

(Continued from page seven)

### D. Summary

Thus, the Lord has placed two appointed offices in His churches—that of pastor and deacon. The office of "pastor" is designated by the names of "preacher," "minister," "elder," and "bishop." The office of "deacon" is described as one of servitude. A deacon should be an aid and help to the church and pastor, not a hindrance as is often the case.

Since both the offices of "pastor" and "deacon" are appointed offices of God, and set in the churches, both of necessity demand "ordination." The work of ordination is the work of the local church. Usually a "presbytery" (group of elders) is called in to take part in the public ceremony and service. The local church, however, has the final say of ordination—for there is no higher organization on earth than a church of the Lord.

(Continued in May Issue)

## ANNOUNCEMENTS

The Deerfield Baptist Church, Empire Drive, Somerset, Ky., and Pastor Wendell P. Furlong will conduct special services April 14-18. The Editor will speak each night.

\*\*\*\*\*

The Mt. Pleasant Baptist Church, Chesapeake, Ohio, and Pastor Leroy Pack will conduct special services April 30-May 4. The speaker is Elder E. D. Strickland, Birmingham, AL.

\*\*\*\*\*

The Livingstone Baptist Church, near Barboursville, W. Va., and Pastor Steve Cornett will conduct special services April 21-25. The Editor is the speaker each night.

\*\*\*\*\*

The local Men's Meeting will be with the Midland Baptist Church, Franklin Furnace, Ohio, and Pastor Harry Balmer April 11 at 7:00 p.m.

\*\*\*\*\*

The Sovereign Grace Baptist Church, Davenport, Iowa, has called Elder J. C. Settlemoir as pastor, and he has accepted the church.

\*\*\*\*\*

The Big Creek Baptist Church near Wayne, W. Va., has called Elder Woodrow Walls as pastor, and he has accepted the church.

\*\*\*\*\*

### IN SEARCH OF THE UNIVERSAL, INVISIBLE CHURCH

By Milburn Cockrell

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# The Lordship Of Jesus Christ

By Milburn Cockrell

## Part II

**"And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:9).**

In our first message I pointed out in what sense that Jesus Christ is Lord of all. I told how that salvation is bowing to the Lordship of Christ and that it is not possible to divide His Lordship from His Saviorship. I also discussed the Lord's baptism and the Lord's Supper. Today I shall continue this theme.

### THE LORD'S DAY

Our Lord requires that we give Him one day out of seven. This teaching is as old as man and the world. Hebrews 4:9 reads from the Greek New Testament: **"There remaineth therefore the keeping of a sabbath to the people of God."** This does not mean that Christians are to keep the seventh-day Jewish sabbath (Col. 2:16-17). The first day of the week is the day of New Testament worship. It is the Lord's Day as can be seen in Revelation 1:10. John said: **"I was in the Spirit on the Lord's day."** On the first day of the week Christ appeared to His disciples (John 20:19). On this day the disciples had a preaching service (Acts 20:7) and brought their offerings to church (1 Cor. 16:1-2).

The first day of the week is the Lord's Day, and it is the day which the Lord has made for us to rejoice in and be glad. Sunday is the Lord's Day and it should be used for Him. As much as possible, the Christian should refrain from all secular labor and worldly recreation (Isa. 58:13-14). There is much work to be done for God on this day. On Sunday we should attend church, read the Bible, rest, meditate, visit the lost and the sick, and have Christian fellowship. This is the proper way to spend the Lord's Day. Such an observance honors our Lord Jesus Christ.

Some say that if we observe the first day of the week as the Christian Sabbath, we are honoring the sun-god and taking the mark of the beast. The Bible nowhere says that the observance of Sunday is the mark of the beast. Cultists say this, not the Bible. It is true that Sunday was named from the Roman sun-god, and it is also true that Saturday was named from the Roman god Saturn. If the observance of Sunday is the mark of the beast, then some of the most godly people in the world will go to Hell while atheists and the unsaved will be in a better condition. This is not in any sense true. Rather, it is the teaching of one religious group to drive people to embrace their religious dogma.

### THE LORD'S TITHE

**"And all the tithe of the land,**

**whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD. . . the tenth shall be holy unto the LORD" (Lev. 27:30,32).** Tithing was a part of God's moral law originally revealed to man. Abraham gave tithes to Melchisedec four hundred years before the law of Moses (Gen. 14:20). Jacob promised to tithe three hundred years before the law (Gen. 28:22). After hundreds of years of God's people practicing tithing it was made a part of God's law for Israel in Leviticus 27:30-32.

Tithing was required by law in ancient Israel. An Israelite was to pay tithes of all his increase, his corn, trees and cattle. By this he acknowledged God to be the owner of his land, the Giver of its fruits, and himself the tenant of Jehovah. This tithe was called the Levites' tithe because it was to be paid to the priestly tribe by the command of Jehovah (Num. 18:21-24). To withhold it was regarded by God as dishonesty (Mal. 3:8).

Please pay close attention to the words: **"... all the tithe. . . is the LORD'S: it is holy unto the Lord."** The principle laid down here is very old. Ten percent of our income from our farm, or even a business enterprise, belongs to the Lord. It is not our money; it is His money. Those who recognize the Lordship of Jesus Christ realize that ten percent of all their increase belongs to their sovereign Lord. They dare not use what is holy unto the Lord for their own selfish gratification.

Ultra-dispensationists deny that New Testament Christians are responsible to tithe their income. They believe that God did away with the law of tithing and left it up to man to give when he feels like it, and if he doesn't feel like it, then he does not have to give anything. Such persons ignore that Hebrews 7:1-9 insists that Christians are under greater obligation to give the tithe to our ever-living Christ than was Abraham to give the tithe to Melchizedek. Also remember that Abraham paid tithes under a dispensation of grace and faith, not under the law of Moses (Rom. 4:2-3, 9, 16). Since tithing was first practiced under the principle of grace and faith, surely the portion is not to be less now that the dispensation of grace and faith is fully come.

Tithing is not an optional matter. In Malachi 3:10 the Lord said: **"Bring ye all the tithes into the storehouse, that there may be meat in mine house. . ."** In Matthew 23:23 Jesus Christ our Lord said: **"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the**

**law: these ought ye to have done, and not to leave the other undone."** Concerning tithes Jesus said, **"these ought ye to have done."** Christ commended tithing in these words, and what our Lord commended should be to us a command.

Some complain that Christ was speaking here to the Jews, and, therefore, it has no application to the Gentiles. But Jesus was speaking to a Jew in John 3:3, yet no one limits the necessity of the new birth to Jews only. If I was so ultra-dispensationist as to contend that Christ did away with tithing in Matthew 23:23, then I would consistently contend that He also abolished judgment, mercy and faith in the same verse, for these are also mentioned in Matthew 23:23.

The tithe is not only the Lord's, but the Lord has stipulated where it is to be brought. This is true in both Testaments. **"But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: And thither ye shall bring your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks" (Deut. 12:5-6, 10-11).** Tithes in Israel were to be brought to the place of public worship—the tabernacle and later to the temple. This was God's storehouse. God commanded: **"Bring ye all the tithes into the storehouse. . ."**

In the New Testament the church is called **"the house of God"** in 1 Timothy 3:15 and Christ's **"own house"** in Hebrews 3:6. God's storehouse in the New Testament is the church of the Lord Jesus Christ. The Bible teaches storehouse tithing. If one is a member of a true New Testament church, then he should put his tithes into the treasury of his church. He should not be a member of an unsound church, nor should he support it with his tithes and offerings.

The details of New Testament giving are seen in 1 Corinthians 16:1-2: **"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."**

First, giving must be punctual: **"Upon the first day of the week. . ."** The Corinthian church took up a collection every Sunday, or every Lord's Day. This was the day of their worship service and on this day they celebrated the ordinances of God's house. The bringing of an offering was an integral part of their worship. If we follow their example we must meet on the first day of the week to bring our tithes and offerings to God's treasury or storehouse. By such regular and systematic giving we honor our sovereign Lord. The Lord

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## LORDSHIP

(Continued from page eight)

is not honored by haphazard and spasmodic giving.

Second, it must be personal: **"... let every one of you lay by him in store. . ."** This means that every church member is to give regularly. There are no exceptions to this rule. Rich and poor are to come with their offerings, side by side into the house of God (Mark 12:42; Luke 19:8-10). Let each church member look upon such giving to the Lord as his duty and privilege. **"Give unto the LORD the glory due unto his name: bring an offering, and come into his courts"** (Ps. 96:8). **"Honour the LORD with thy substance, and with the firstfruits of all thine increase"** (Prov. 3:9).

Much debate has centered around the words **"lay by him in store."** Some say this means that a person should put aside and store up an offering at home to do with as they see fit. Others translate it: **"Let every one of you treasure up a precious thing."** The meaning of the verse to me is simple and plain. Each church member was to put his offering into the treasury of the church. The offering was to be brought to the church assembled for worship. The offering was not to be stored up at home until Paul's arrival, for the latter part of the verse indicates that Paul wanted to avoid taking a collection when he came: **"... that there be no gathering (collection) when I come."** If the offering had been previously brought to the church treasury, then there would be no trouble in collecting them when he arrived. Offerings in the New Testament were church centered.

Third, giving must be proportional: **"... as God has prospered him. . ."** Giving is to be based upon an individual's financial ability (II Cor. 8:12), according as God has been pleased to bless his labors. This was God's rule in the Old Testament when tithing was enforced by civil law: **"Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee"** (Deut. 16:17). One cannot give according to prosperity without giving a definite percentage. The only percentage ever approved in the Bible by God is one-tenth of one's income. This rule applies to New Testament giving.

### THE LORD'S CHURCH

In this present age the Lord Jesus Christ has only one kind of church--a local assembly of baptized believers. Every true church on earth today is the church of the Lord Jesus Christ. In Matthew 16:18 Christ spoke of **"my church."** In Romans 16:16 Paul mentioned **"The churches of Christ. . ."** To the Corinthian church Paul wrote: **"Now ye are the body of Christ, and members in particular"** (I Cor. 12:27). Jesus Christ Himself founded the church, placed the officers in it, and commis-

sioned it to preach His gospel to the world. Our Lord loved the church and gave Himself for it. He is presently its Head and Lawgiver, and soon He is coming back to rapture His church to glory.

The Lord's church exists to make disciples and to baptize these disciples in the name of the Lord. It is to teach these baptized disciples to observe all things which the Lord commanded His people to do. It gathers on the Lord's Day to preach the Lordship of Jesus Christ and to praise the Lord in songs. **"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord"** (Eph. 5:19). In all that a church does it must glorify its exalted Head who sits now at the right hand of God. It should mean much to us because it is the Lord's church, not ours.

I believe that it greatly dishonors the Lord Jesus Christ to make fun of a local New Testament church, to call it a secondary church, or man's church. Many take pleasure in this even going so far as to say that the local church is a necessary evil--meaning that they must have some place to preach and to get their money. This is a popular practice of those who teach a universal, invisible church. Such a teaching has led to great disobedience to the ordinances, and it has robbed local churches of proper funds to carry on their important work. The Lord is not honored by any teaching that belittles the work of the churches to whom Christ gave the great commission.

If we love Christ we must love His church. It is not possible to love Christ and to hate and make fun of His church at the same time. We ought to avoid saying, "Bro. Smith's church" or "Bro. Brown's church," for it is the Lord's church. We had better be careful as to how we treat the Lord's church. Any hurt done to the church is looked upon by Christ as hurt done to Him. In Acts 8:3 it is written: **"As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison."** Then in Acts 9:4 Christ said to him: **"Saul, Saul, why persecutest thou me?"** Be careful how you treat the church and how you speak about it. I Corinthians 3:16-17 tells that if any man defile the church God will destroy him.

### HIS ENEMIES REFUSED TO CALL HIM LORD

The disciples of Christ constantly called Him Lord. However, the enemies of Christ never addressed Him as such. When Satan addressed Him he said: **"If thou be the Son of God. . ."** (Matt. 4:3,6). He never called Him Lord. In Matthew 8:29 the demons spoke to Him thusly: **"What have we to do with thee, Jesus, thou Son of God?"** In Mark 5:7 one asked: **"What have I to do with thee, Jesus, thou Son of the most high God?"** The demons did

not deny His deity, but they would not own Him as their Lord. A demon told the seven sons of Sceva: **"Jesus I know, and Paul I know; but who are ye"** (Acts 19:15). Never did the Devil or the demons ever call Jesus Lord. Thus those who deny the Lordship of Christ take their stand on the side of Christ's enemies.

Listen carefully to much modern preaching and watch for the word **"Lord"** when men preach. They speak of **"Jesus"** and **"the name of Jesus only."** They call Him the **"Savior"** and the **"Son of God,"** but seldom if ever do they call Him **"Lord."** Such language is used by the Devil and the demons who do not acknowledge His Lordship. Those who do not call Christ Lord speak no more highly of Him than do the Devil and the demons.

Man by nature does not want Christ to be his Lord. When you tell them that Jesus Christ is Lord of all they will say to you: **"We will not have this man to reign over us"** (Luke 19:14). They will not submit to His yoke nor even touch the top of His golden scepter. If it were possible they would cast Him off and never submit to His Lordship (Ps. 2:1-4). They want to be their own lord, do their own thing, go their own way. Some religious sinners are content to have Christ to save their soul from Hell, but they will not have Him to reign over them. Christ is a Savior to those only to whom He is Lord, and who are willing to obey Him. Our text said: **"And being made perfect, he became the author of eternal salvation unto all them that obey him."** Our Lord Himself declared: **"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven"** (Matt. 7:21).

The Holy Spirit only causes one to call Jesus Lord from his heart: **"Wherefore I give you to understand, that no man can say that Jesus is the Lord, but by the Holy Ghost"** (I Cor. 12:3). To own the Lordship of Jesus and to maintain it to the death, can not be done without the inspiration of the Holy Spirit, whose work is to glorify the Lord Jesus. No man can call Jesus Lord from the heart without a subjection to Him and a dependence upon Him unless that faith be wrought by the Holy Spirit. The spirit of Antichrist would never lead one to say that Jesus Christ is Lord.

Some are always calling Him Jesus, healing in the name of Jesus only, carrying on their church programs in the name of Jesus only, parading under the name of Jesus only, blessing prayer cloths in the name of Jesus only, etc. Pretences of inspiration, or the gift of tongues, or the gift of miracles, are not of the Holy Spirit unless they declare the Lordship of Jesus Christ. Much of the so-called manifestations of the Spirit in this generation do not proceed from the Spirit of God, for they deny the Lordship of the Savior. All preaching

and singing which does not center around the Lordship of Christ is not of God, although the message may be strong and the music sweet. To proclaim Jesus as the Lord is the mark of every divinely inspired Christian sermon or song. Such things should raise Jesus to the Divine throne and celebrate Him as the One who exercises universal sovereignty. Such sermons and songs, if they place on the head of Jesus the crown of Lord, are the most extraordinary manifestations of the power and presence of the Holy Spirit in a Christian assembly! God help us to realize this!

### CONCLUSION

What is Jesus Christ to you? A historical person who lived some 1900 years ago that you have heard about? Or, could it be that you profess to know Him as your Savior and refuse to own Him as your Lord? Have you believed the lie of some preacher that you can accept Christ as your Savior and refuse Him as your Lord? The Bible says that Christ is **"a Prince and a Savior"** in Acts 5:31. Christ is a Savior to those only to whom He is Lord. According to Acts 5:31, He cannot be your Savior until He is first your Lord. The word **"Prince"** comes before the word **"Savior."** Unless He is your sovereign Lord He is not your Savior.

Jesus Christ is Lord of all, and if He is not Lord of all, then He is not Lord at all. Fall before His pierced feet as did Thomas of old and say: **"My Lord and my God"** (John 20:28). Join with the old prophet in declaring: **"O LORD our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name"** (Isa. 26:13).

All hail the power of Jesus name!

Let angels prostrate fall:

Bring forth the royal diadem,

And crown Him Lord of all.

### INVITED?

"Why did you go to those strange people?" asked a friend of a returned missionary. "Did they ask you to come?" "No, they did not ask me." Then why did you go?"

The missionary said, "When I was a young man, going to my room one night I saw a bright light in a house I passed. The wind had blown the curtain too close to the gas jet, and it was in flames. But because this family had not invited me to warn them, and not wishing to disturb their peace, I passed by on to my room."

"You did no such thing," said the other. "You wasted no time in crying to them that their house was on fire."

"Certainly," said the missionary. "And the people of the strange land did not invite me, but I knew their danger without Christ, and I knew the peace and joy that comes with knowing Him. I was bound, knowing these things, to tell them."

---R. G. Holland, Bulletin

# The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

P. O. Box 552

South Point, Ohio 45680

*It is presumptuous to assume that in Heaven we will meet and know the martyrs, the apostles, the hymn writers whose songs have blessed our hearts, the Old Testament saints, and that we will recognize and remember the Christian friends and loved ones, our contemporaries who influenced our lives on earth? Does God's Word bear this out? -----Ohio*



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**"For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (I Cor. 13:12).**

No, it is not presumptuous to believe that in Heaven, we will know one another. We have a limited knowledge in this life because of sin, but in the spirit land we will know even as we are known. Death will be the end of limited knowledge. We will have a stronger memory and understand all the past life. There will be a renewing of the spirit (II Cor. 4:16). It will be the perfection of the spirit (Heb. 12:23).

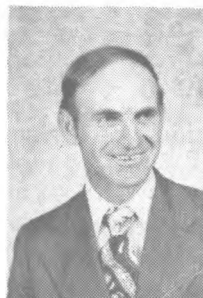
The Old Testament saints were gathered to their people. Abraham gave up the ghost and was gathered to his people (Gen. 25:8). The Scriptures say the same about Isaac and Jacob. One of the best Old Testament Scriptures is concerning David and the child that died. He said, **"But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me"** (II Sam. 12:23). God did not permit the child to live, but He would allow David at a future date to go to the child in the heavenly paradise. At that time he would know the child and the child would know him.

We will recognize the Lord Jesus Christ. Jesus told His disciples before His ascension they would know Him. He said, **"And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you"** (John 16:22). He told the thief on the cross, **"To day shalt thou be with me in paradise."** The Spirit of Christ and the thief were going to paradise and they would know each other.

Immediately after entering Heaven, we will recognize known and unknown saints. We will know Abraham, Isaac, Jacob, the prophets, priests, apostles, martyrs and preachers. A pastor will know his flock and a mother will know her children. It is a blessing and joy to meet the saints in this life. Today our joy is very limited, but in Heaven our joy will be full. We read and hear

of Godly saints that we have never met, but then we will know even as we are known.

**HAROLD J. HARVEY**



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There are many things about Heaven that God has not revealed which must remain a mystery to us as long as we are living. However, those things which are revealed should cause us to desire the presence of our Lord and the holy splendor that surrounds Him Who sits at the right hand of the Father. The apostle Paul declared: **"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God"** (I Cor. 2:9-10).

No, I do not think it would be presumptuous on our part to expect to meet and recognize those mentioned in the question. In Genesis 25:8 it is said that at the death of Abraham he **"was gathered to his people."** This indicates that he would have sweet companionship with his loved ones. In Revelation 6:9-10 John saw the spirits of martyred saints under the altar in Heaven. When David's child died he said: **"I shall go to him"** (II Sam. 12:23). I believe David possessed an expectation of seeing and of knowing his child.

In Matthew chapter 17 we learn that Moses and Elias appeared on the mountain where Jesus was transfigured before Peter, James, and John. Moses and Elias conversed with Him, and they were recognized. They had departed this life hundreds of years before this event, yet they talked with the Lord and were known by those disciples who were present with Him. Are we to suppose that this would be possible on earth and impossible in Heaven?

We shall see and recognize our precious Savior in Heaven. Why, He was even recognized by one on the threshold of a martyr's death. **"But he (Stephen), being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand**

**of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God"** (Acts 7:55-56). The names of saints in Heaven are mentioned numerous times in the Scriptures. Why should we assume that those in Heaven are just a host of unnamed and unrecognizable beings? Above all I desire to see my Lord, but I am also looking forward to seeing Abraham, Isaac, Jacob, David, and myriads of Old Testament saints as well as an unnumerable number of New Testament saints, and many of my loved ones who have died in the Lord.

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This is rather a lengthy question. Condensed, will the age or ages to come retain knowledge and memories of our persons, actions, and experiences of this present earthly life? I am reminded of certain clues in the Word of God which might indicate and reveal certain light on the subject or subjects.

**"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind"** (Isa. 65:17).

John in Revelation said, **"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. . ."** (Rev. 21:1).

**"Wherefore seeing we also are compassed about with so great a cloud of witnesses. . .let us run with patience the race that is set before us"** (Heb. 12:1).

Some interpret this Scripture to mean the Old Testament saints and maybe other saints who have gone into the glorious presence of God, are now viewing us and the events of men on earth now. We have their record as to their witness to faith. That witness is with us as recorded in this passage. But their presence is not on earth but in the heavenly grandstand. The value of their witness is in the object of their faith, not their personal presence with us on earth. If the heavenly inhabitants of mankind departed, knew all that is happening on earth, I would have to question the bliss of glory.

In the heavenly estate described in

I Corinthians 15, there are many differences in the natural body and the spiritual resurrection body. There are likenesses of the two also. Because of some of the likenesses, I think there will be recognition. For example, there is a natural or physical body and also there is a spiritual body. If there is identity in the natural body (and there certainly is distinct identity), then also in our spiritual body there will be identity.

Christ in His incarnation lived in a physical body, and as such was a divine entity perfectly identifiable. After He arose from the dead in His glorified body, He was still a divine entity perfectly identifiable. Else how and why would He show himself after His passion?

Our bodies will be fashioned after His glorious body. We are identifiable now. Why will we not also be identifiable in glory?

The Transfiguration scene described in Matthew 17 is revealing. Two inhabitants of Heaven appeared on earth--Moses and Elijah. They still retained their identity and were known and recognized by Peter.

In Heaven, I think it not presumptuous to believe, all unnecessary knowledge and memory will be withdrawn. All memory and knowledge that will be necessary to perfect joy and bliss in glory will be retained. Romans 8:25 will hold true throughout eternity.

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This is a subject upon which the Scriptures seem to be mostly silent, at least I have not found much discussion of it therein. However, there are a few passages which give some light upon this subject, and these seem to indicate that saints in Heaven will have much of the knowledge to which you refer. I offer the following reasons why I believe this to be so:

First, the resurrection of the dead will be a bodily resurrection. Job declares: **"And though after my skin worms destroy this body, yet in my flesh shall I see God"** (Job 19:26). In Paul's discussion of the resurrection of saints in First Corinthians Chapter fifteen, he compares the burial and resurrection of the body to a seed planted. The seed produced is the same likeness as that which was planted (15:35-37). The difference between the natural body and the spiritual resurrection body seems to be more of nature than of appearance.

A second thing to consider is that the bodily appearance of Christ seems to have been unchanged by the resurrection. It was the same even including the wounds received

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# The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

P. O. Box 552

South Point, Ohio 45680

How do we know who has committed the sin unto death spoken of in I John 5:16? -----Florida



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**"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it" (I John 5:16).**

Two indisputable facts are set forth in this text: (1) There is no such doctrine in the Word of God as that of sinless perfection in the flesh. This text declares plainly that the sins mentioned involve a saved person—a brother. If one could reach a state of sinless perfection in the flesh there would be no need for the warning set forth in this verse. (2) Some sins committed by a brother do not result in physical death, and we can intercede for the brother when this is the case. Some sin or sins result in the losing of physical life, and our prayers will not reverse the sentence. Praying for a brother who commits "a sin unto death" for the prolonging of his life would be a futile and frustrating endeavor.

It is my personal conviction that the Holy Spirit, in His divine wisdom, does not identify the sin unto death. This is done, I believe, to warn the child of God against the practice of any sin. Any sin on the part of a child of God presents a great danger. God does deal with sin in the lives of His people. He deals with His sons in chastisement. **"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons"** (Heb. 12:7-8). It is made plain in I John 5:16 that some offences are dealt with by God when He brings about the end of physical life. I believe that the death of Moses was brought about because he disobeyed God and struck the Rock (Christ) when he was commanded to speak to it. The Rock, which was Christ (I Cor. 10:4), was to be struck once, not twice. In Acts 5:1-10 we have the record of the deaths of Ananias and Sapphira (husband and wife) because they agreed to tempt the Spirit of the Lord.

Hebrews 10:25-30 should be a stern warning to any who are saved if they persist in the commission of wilful sin. The fact that Christ bore

the Hell penalty of our sins at Calvary should not lead us to believe that the child of God can continue to engage in the practice of sin without any fear. It was to saved people that the apostle said: **"It is a fearful thing to fall into the hands of the living God"** (Heb. 10:31).

So far as I know there is no way for us to know who has committed a sin unto death unless God would impress it upon us by His Spirit and leave us without a desire to pray for that individual. Our concern should be for those that have not sinned unto death as God lays a burden upon our hearts to intercede for them that **"God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will"** (II Tim. 2:25,26).



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**"If any man see his brother sin a sin which is not unto death, he shall ask and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it" (I John 5:16).**

To answer this question we must know several things: (1) The meaning of the word brother. (2) Is John talking about physical or eternal death? (3) What is a sin unto death?

According to the context of this chapter, the word brother has reference to a brother in Christ. The first verse describes one that is born of God and loves the only begotten Son of God. The last verse of this chapter, refers to little children, for they are His children by the merits of the Lord Jesus Christ. They were a gift of the Father to the Son. Therefore, the context demands that the word brother mean a brother in Christ.

All men that die before the return of the Lord Jesus Christ have an appointment with physical death. Paul said, **"And as it is appointed unto men once to die, but after this the judgment"** (Heb. 9:27). Some of these will have died in their sins and others will have died in Christ. Those that have died in Christ will be in the first resurrection. Those that are alive and in Christ at His return will not see physical death (I Thess. 4:

17). They will be translated and caught up with the resurrected saints. The ones chosen in Christ before the foundation of the world may experience physical death, but they shall never taste eternal death. John is talking about physical death not the second death. A saved person (brother) cannot die an eternal death, for they have eternal life. John said, **"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years"** (Rev. 20:6).

We have some biblical examples of sins unto death. The abuse of the Lord's Supper. The apostle Paul warned the church at Corinth. They had taken it in an unworthy manner. He said, **"For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you and many sleep"** (I Cor. 11:29,30). Some of the members of the church at Corinth were taking the Lord's Supper in an unworthy manner, and it had brought the damnation (judgment) of God on them. He explains this judgment of God. Many were sick and weak and some were dead.

Another sin unto death is the sin of hypocrisy, living a lie. We have an example of this sin in Acts 5:1-10. The Lord killed Ananias and Sapphira because they agreed to lie to God. Because of this sin unto death great fear came upon the church and all that heard of the event. These are sins of God's people that resulted in physical death. The sin of fornication and the sin of destroying one of the Lord's churches are others that are mentioned (I Cor. 5:1-5; I Cor. 3:17). God's people do not fear Him as they ought to, for many will wilfully absent themselves from the churches of the Lord Jesus and give frivolous excuses—lies (Heb. 10:25). We must understand any sin committed by a child of God which becomes a way of life can result in physical death. In the Book of Hebrews Paul said, **"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then ye are bastards, and not sons. 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?"** (Heb. 12:7-9). A saved person can commit a sin unto

death. If a saved person does not yield to the chastening hand of the Lord, He will at God's time go to the grave.

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**"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it" (I John 5:16).**

This is a hard question to answer in exactness. There are Scriptures in both Testaments on sinning unto death. One who would intercede for a "brother" may not always know the mind of God with reference to whether a sin committed is unto death. When we are weak in knowledge, but still have the urge to pray, we can rely upon Romans 8:26-27: **"Likewise the Spirit also helpeth our infirmities: (weaknesses) for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."**

What kind of death is referred to in the question? There is physical or bodily death. There is spiritual death or death in trespasses and sins. There is a second death which is forever and eternal.

It is my opinion that the death spoken of in the question above is physical death. In the I John 5:16 passage there is direct reference to a "brother" who is the proposed object of the interceder's prayer. I take a brother here to be one of God's family. A saved person has passed out of spiritual death and is not subject to the second death.

God deals with his children as erring sons not as alien sinners, condemned (Heb. 12:6-7).

It is my opinion that God's children who do not respond favorably to God's discipline are subject to being taken out of the world (Heb. 12:9).

We have cases in the Old Testament Scriptures, where God's covenant people so sinned against light and revelation, that they were not to be prayed for and sometimes suffered physical death. **"And when ye spread forth your hands, I will hide mine eyes from you: yea when ye make many prayers, I will not hear: your hands are full of blood"** (Isa. 1:15).

**"Thus saith the Lord unto this people, Thus have they loved to wander, they have not refrained their**

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## Forum

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feet, therefore the Lord doth not accept them; he will now remember their iniquity, and visit their sins. Then said the Lord unto me, Pray not for this people for their good. When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence" (Jer. 14:10-12).

"Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth. And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the Lord; Such as are for death, to death..." (Jer. 15:1-2).

These are ensamples of Old Testament covenant people pointing to sinning covenant people in the New Testament revelation.

In the church at Corinth there were some members who had so sinned against the Lord in abusing the ordinance of the Lord's Supper, that the God of life had taken the physical lives of the abusers. "For this cause (abusing the Supper) many are weak and sickly among you, and many sleep" (I Cor. 11:30). The "sleeping" here are those who died physically or those whom God had taken because of personal sin—they had committed sin unto physical death.

We are to pray in the will of the Lord in our prayers of intercession as people of the covenant. In sinning brethren, we are to pray for their self judgment. If this is not forthcoming on their part, then the other course is the discipline of God which could mean many things, including weakness, sickness and even physical death. (See I Cor. 11:30). Our prayers for others should be Spirit-led and not of the flesh.

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"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death" (I John 5:16-17).

I am not able to give an emphatic answer, which I am sure the inquirer would like, to this question. This is one of those subjects of which I should probably say, "I do not know." I will, however, try to give

what little help I can upon the subject.

We first need to remove the idea that "sin unto death" is one particular or specific sin such as blaspheming the Holy Spirit. The text does not say "the sin unto death" but "a sin unto death." Therefore it does not appear to be referring only to one specific kind or act of sin. It seems, from study of the Scriptures, that "a sin unto death" may take various forms.

Secondly, it does not appear that the Lord is making us responsible for knowing if one has committed this sin before we pray for him or her. In fact, I find no guidelines at all in Scripture for making such a determination. This passage is not a command by which we are forbidden to pray for certain brothers or sisters, it is simply stating that if one has committed such a sin God will not grant our request that he be restored to health and live. Probably only God knows, before death, who has committed "a sin unto death."

It may be of help if we look at several instances in Scripture where God's people seem to have committed a sin unto death.

"And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them" (Num. 20:12). Thus we are told that Moses and Aaron committed a sin unto death in the matter of smiting the rock when God's command was to speak to it. Their sin was unbelief and rebellion as is stated in verses 12 and 24.

The writer of the book of Acts records the sin of Ananias and Sapphira which resulted in their death (Acts 5:1-10). Clearly they sinned a sin unto death, which was "lying to the Holy Spirit" (v. 3,9). Their sin, though not the same as Moses' and Aaron's, was equally grievous in nature.

Another case is found in First Corinthians Chapter 11. There was a great deal of laxity and carelessness of behavior in the Church at Corinth when they gathered together to take the Lord's Supper. This resulted in grievous abuses of this sacred ordinance. Because of this the Holy Spirit inspired Paul to write and instruct them thusly: "For this cause many are weak and sickly among you, and many sleep" (I Cor. 11:30). Sleep is the term Paul uses throughout that epistle to refer to the death of a believer. We see then that believers at Corinth committed a sin unto death by their abuse and misuse of the Lord's Supper.

Thus, I personally am of the opinion that, in most cases at least, we will probably not know who has committed a sin unto death until they die. John does not seem to be telling us that we need to know, and no rules are given by which to identify this sin or to determine when it has been committed. He

seems simply to be saying that God will not answer our prayers for the life of such an one.

JAMES R. GREEN

## Forum

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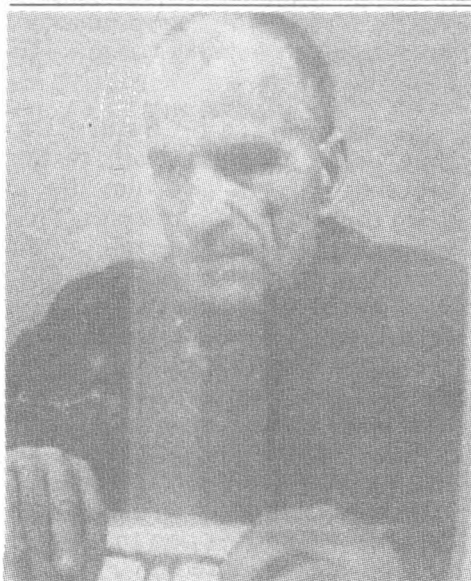
when He was crucified (John 20:27). Our Lord was resurrected with a spiritual body in which He ascended into Heaven, but which was not changed in appearance from that of His earthly ministry. This lends weight to the idea that our bodies shall be resurrected in like manner.

Thirdly, according to the account of Christ's transfiguration, Matthew 17:1-8, two Old Testament saints, Moses and Elijah, were recognized by the apostles who were present. Was this a foretaste of Heaven? If so, it would seem to imply that departed saints, both known and unknown by us while on earth, will be recognized by us when we get to Heaven.

JAMES R. GREEN

# 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.



**Dmitri Minyakov**

(Valga, Estonia, USSR)—On January 13, 1985, a young Christian serving in the Soviet army was viciously beaten by other soldiers while his commanding officer looked on. The victim, 19-year-old Eugene Minyakov, was hospitalized with a broken jaw. Reportedly he is still unable to eat and his health is failing rapidly.

Eugene is the youngest son of Baptist pastor Dmitri Minyakov, who recently completed a five-year strict regime sentence in a Soviet labor camp. Pastor Minyakov, 64, a widower, returned home with health broken by camp conditions and the harsh Siberian climate. A heart

## WHAT IS IN A NAME?

The O'Kasional family said they would be back sometime next month.

Mr. and Mrs. Faint Hearted have given up again. They come and go, but mostly go.

The Plez R. Seekers were at the park on a picnic and got home just too late to come to church last Sunday evening.

Mrs. N. O. Excuse didn't have a thing to wear to Sunday school, but she made it to work Monday.

The Spineless sisters had someone to drop in at 6:00 p.m. and they didn't want to tell them that they were on the way to Training Service.

Mr. and Mrs. T. V. Addick and children couldn't miss the special program Sunday evening.

Mr. Spas Modic didn't feel like coming to prayer meeting Wednesday night.

Of course, the D. E. Pendable family were in all the services this week.

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attack, tuberculosis, asthma, and various other ailments had left him on the verge of death. On his first evening home, police raided the church service, arrested one of the deacons, and informed Minyakov that he would be on probation for a year. He did not yet know that his youngest son was encountering even more ominous threats in the army.

Abuse of Christian soldiers is not uncommon. Military service is obligatory, and Christian men do not refuse to serve. The problem comes when, for reasons of conscience, a young Baptist refuses to bear arms or take the oath of allegiance to the Soviet system. For years Baptists have been singled out for harassment, beatings, imprisonment, and even death at the hands of their commanding officers. The case of Vanya Moiseyev, who was tortured to death in 1971, is known worldwide. More recent examples include Vasily Druk, killed at age 20 in August 1981; Vladimir Muzika, killed at age 19 in January 1982; Filip Kornienko, killed at age 19 in February 1982. Genrikh Lowen was arrested in January 1982 at age 19 and sentenced to four years imprisonment for witnessing. In April 1984 Vyacheslav Minkov was confined in a psychiatric prison for speaking to other soldiers about God. Just months ago Vyacheslav Vinokurov, serving near Volgograd, was arrested and placed

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# News

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in a psychiatric hospital while a criminal case is being prepared against him.

Eugene Minyakov's case is distinct because it is being used as revenge against the uncompromising stand of his father. Dmitri Minyakov is well-known in his homeland as a member of the Council of Evangelical Baptist Churches, the leadership body of the 2000 unregistered congregations who refuse to betray Christian principles. Minyakov's example of faithfulness to God throughout three prison terms has inspired Christians around the world to deny themselves, take up their cross, and follow Christ no matter what the cost. Such a man the KGB cannot tolerate.

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## ARCHAEOLOGICAL EVIDENCE MAY SUPPORT BIBLICAL STORY OF QUEEN OF SHEBA

JERUSALEM, Israel (EP)—The visit of the Queen of Sheba to Israel's King Solomon, described in I Kings Chapter 10, has often been dismissed as historically impossible. Although evidence of the land of Sheba exists, archaeologists say ruins of that culture date back only to the 7th century B. C., three centuries after Solomon's rule in Israel.

But new archaeological evidence has indicated that Sheba may be older than previously believed. This support for the biblical account of the Queen of Sheba comes from Dr. James A. Sauer, an archaeologist at the University of Pennsylvania, who has headed a project in the area of ancient Sheba for the past five years.

Sauer's hypothesis is supported by an excavation in Wadi al-Jubah, a dry valley about 25 miles south of the remains of Sheba's capital city Marib. Archaeologists have discovered broken pottery near timber that is from the 13th century B. C., according to carbon-dating. Another dig has produced pottery and evidence of a copper foundry dating to the 7th century B. C., and researchers still have several yards to go before reaching the deepest and oldest layers of their site.

Sauer believes that further excavations will show that Sheba was a well-developed trading nation during Solomon's reign, and could have sent its queen to visit a neighboring monarch.

**"Remember the days of old. Consider the years of many generations; Ask thy father and he will show thee. Thy elders and they will tell thee"** (Deut. 32:7).

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## PASTOR'S COMMENTS ON GAYS STIR SOUTHERN BAPTISTS

SAN FRANCISCO, Calif. (EP)—A Southern Baptist Pastor's comments on homosexuality have led to his removal from field supervision responsibilities with Golden Gate Theological Seminary and to a cancellation of his church's financial assistance

from the state convention.

James Lowder, pastor of Dolores Street Baptist Church here, appeared on a television talk show in November, and discussed the church's position on the gay lifestyle.

Lowder said, "I believe the Bible is the supreme authority for our lives, and as a Baptist, I try to follow that; however, I do not believe, like many of my colleagues, that the Bible has a sexual ethic. It has an ethic of human relationships that are faithful, loving, life-enhancing and caring. If a gay relationship has those qualities, then I believe the Bible affirms that relationship."

As a result of his remarks, Lowder lost his position as a small-group supervisor with Golden Gate Seminary. His church lost \$14,964 in special assistance that had been reserved in the denomination's 1986 budget.

Southern Baptist Convention President Charles Stanley set the record straight regarding the denomination's position on homosexuality, during an interview with the *San Francisco Examiner*. Stanley said the Bible "is very clear on homosexuality. It is a sinful lifestyle, and I believe that AIDS is God indicating his displeasure and his attitude toward that form of lifestyle, which we in this country are about to accept."

Stanley added, "Homosexuality has been around for a long time, but as it has become an acceptable lifestyle in the minds of many people, we have AIDS. Why not AIDS 50 years ago, 100 years ago? Our acceptance toward it and our attitude toward it are related."

**"...nor abusers of themselves with mankind. . . shall inherit the kingdom of God"** (I Cor. 6:9-10).

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## MOST U. S. CATHOLICS DISAGREE WITH ROME

NEW YORK, N. Y. (EP)—Most American Catholics disagree with official church doctrine, according to a CBS News/New York Times poll. However, by a 6-1 majority, U. S. Catholics feel they can disagree with official church positions and still be "good Catholics."

According to the poll, 52 percent of American Catholics favor women priests; 63 percent favor married priests; 68 percent approve of artificial birth control; and 73 percent would permit remarriage for divorced Catholics—all positions contrary to official church policy.

Despite disagreements with Rome on policy matters, only two percent of those polled indicated an unfavorable opinion of Pope John Paul II.

**"For God is not the author of confusion. . ."** (I Cor. 14:33).

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## SECRET MEETING IN MONGOLIA BRINGS CHURCH CRACKDOWN

AMSTERDAM, Holland (EP)—A secret meeting in the Mongolian People's Republic has resulted in a new crackdown against churches in Communist countries, according to a

report by Jan Otto for Open Doors News Service.

At the meeting, held in Ulan Bator, capital of the Mongolian People's Republic, representatives of all Ministries of Religious Affairs of the Warsaw Pact Countries agreed to work against Western influence in churches. Open Doors learned from a Romanian Church leader.

"There was a secret meeting. . . in September, 1985," said the source. "One of the outcomes of the congress was a new strategy against Western influences into the churches of Communist countries. The constant and still increasing help by Western Christians is considered to be a threat for the development of the Communist society. After the congress, members returned to their countries and have asked all church leaders to report all foreign ties and to assist in locating the Western Missions and missionaries who are visiting their churches and church members."

Open Doors urged Western missions and churches to exercise great care in their contacts with church leaders from Communist countries.

Mongolia was an appropriate site for the meeting; an Open Doors spokesman called it "one of the least evangelized countries of the world." Of 1.6 million people living in Mongolia, only 3,200 are "possibly Christian," according to the *World Christian Encyclopedia*. "There are no Mongolian Churches," said an Open Doors spokesman. "And scarcely 10 people have been converted there in the last decade."

**"Get thee hence, Satan. . ."** (Matt. 4:10).

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## FORMER CHURCH WORKER ARRESTED FOR JUVENILE SEX OFFENSES

WAKE FOREST, N. C. (EP)—A seminary graduate and former church worker has been arrested for sex-offenses related to juveniles. Arthur James Manchester, 33, was charged with taking indecent liberties with children, and with disseminating obscene materials through a computer network.

Manchester, who was graduated December, 1985 with a Master of Divinity degree from Southeastern Baptist Theological Seminary, has worked as minister of education for at least two Baptist churches. Assistant District Attorney Evelyn W. Hill said Manchester used his credentials "as a cover for inducing minors to engage in the alleged acts."

Deputies searching Manchester's home seized videocassettes, magazines and photographs depicting teenage boys engaged in explicit sexual acts. The photographs are believed to have been taken in Manchester's home.

Police also seized a computer, which was used to operate the "Ministry Bulletin Board," through which computer operators could telecommunicate. The computer also allegedly hosted the "Gay Teen Con-

ference," which operators could access with a special password.

**"O my people, they which lead thee cause thee to err, and destroy the way of thy paths"** (Isa. 3:12).

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## MORE THAN 25,000 CHRISTIANS BEHIND BARS SAYS INTERNATIONAL SOCIETY FOR HUMAN RIGHTS

FRANKFURT, W. Germany (EP)—More than 25,000 Christians worldwide are in prisons, penitentiaries, and hard labor camps, according to the International Society for Human Rights (ISHR) in Frankfurt on Main.

A report by ISHR says Christians are in particularly precarious positions in Marxist-oriented African countries, such as Ethiopia, Mozambique, Zimbabwe and Burundi. In Mozambique about 12,000 Christians are interned, primarily in agricultural work camps, according to ISHR.

Human rights organizations report a large number of Christians being held in Ethiopia for reasons related to their faith. The Mission Association "Light in the East," which maintains close ties with Ethiopian Churches, estimates that 10,000 Christians are being held in Ethiopian prisons. Other human rights groups report that the number of churches in Burundi has sharply declined; Christians in that country have been punished for disregarding official instructions on the public wearing of Christian symbols.

**"Persecuted, but not forsaken; cast down, but not destroyed"** (II Cor. 4:9).

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## COMPUTER STUDY FINDS SIGN OF DIVINE HAND IN SCRIPTURE

TEL AVIV, Israel (EP)—Scientists who are using computer analysis to study the Bible say their evidence indicates that Scripture was written by one hand, rather than by many authors, and could not have been written by a mortal, according to a report by Bridges for Peace.

Biblical scholar Moshe Katz and computer expert Menachem Wiener of Technion, Israel's Institute of Technology, have used a letter-skipping method to "decode" the Old Testament and other Holy writings. Their research is based on the hypothesis that significant words are concealed in the Hebrew text of the Pentateuch (first five books of the Old Testament), spelled by letters separated at fixed intervals, a system alluded to in Rabbinic literature.

Using this approach, Katz and Wiener found words and concepts hidden in patterns of letters. The statistical probability of these patterns appearing at set intervals by chance is estimated at one in three million.

Katz said the Hebrew word *Tora* (Bible) appears in the Book of Genesis every 50 characters, and the word *Elohim* (God) appears every 26 letters in Genesis. Katz adds that the numbers 50 and 26 carry special sig-

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## News

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nificance in Jewish tradition.

Wiener explained that the presence of words at fixed intervals is not remarkable in itself. "That can be done by applying the method to a telephone directory," he explained. Wiener said the remarkable finding was that in every instance of a phrase being hidden through letter-skipping, the word or phrase related directly to the passage of Scripture in which it occurred.

For instance, though the burial places of Adam and Eve is never mentioned in Scripture, by letter-skipping the names "Adam" and "Eve" appear in the text where the burial place of Abraham and Sarah (the Patriarch's tomb) is mentioned.

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

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### PLANNED PARENTHOOD HEAD IN RHODE ISLAND EX-COMMUNICATED FOR ABORTION ACTIVITIES

PROVIDENCE, R. I. (EP)---The head of Planned Parenthood's Rhode Island branch has been excommunicated from the Roman Catholic Church because of her involvement in "the sinful termination of life," according to the Diocese of Providence.

John Randall, a leading figure in the Rhode Island pro-life movement, said Mary Ann Sorrentino, director of Planned Parenthood of Rhode Island, could no longer be considered Catholic in the light of her pro-abortion activities. Randall called Sorrentino, "public enemy number one of all babies killed in the womb in Rhode Island."

National Planned Parenthood President Faye Wattleton called Sorrentino's excommunication "an act of religious persecution," and added it "may well be the beginning of a series of actions to intimidate all of Planned Parenthood's Catholic staff, volunteers, and donors."

"In whose eyes a vile person is condemned; but he honoureth them that fear the LORD" (Ps. 15:4).

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### BIBLE TRANSLATION NEWS

NEW YORK, N. Y. (EP)---Haitian Christians now have a Bible in their own language, according to the American Bible Society. Haitian is the everyday language of over six million people, more than 500,000 of whom live in the U. S. The language is similar to the French Creole of Louisiana.

A translation of the Gospel of John was published more than 50 years ago, and early translations of the New Testament appeared in 1951 and 1960. Work on the current Bible began in 1967. The American Bible Society underwrote almost half the cost of the 18-year project. A printing of 60,000 Haitian Bibles has been produced.

TUBA CITY, Ariz. (EP)---The first

complete Bible to be translated into Navajo has been completed by Navajo Bible translators, a group of Protestant missionaries who began the project 40 years ago.

"We needed it," said Peter McDonald, former tribal chairman. "The traditional religion of the Navajo is dying out very fast because there are no new medicine men coming along, yet we are a very religious people, and in order to continue to have faith in the Great Spirit it is important to have this Bible."

The translation into Navajo had some special pitfalls, according to Lois Martin, one of the pioneer Navajo translators. For example, "He watches over me," could have sinister overtones in Navajo. "The easiest parts were anything about sheep and lambs," said translator Faith Hill. "Navajo people know everything about sheep."

The New Testament was completed first, and published in 1955 with help from Wycliffe Bible Translators. The entire Bible, including a revised New Testament, was published by the American Bible Society, Inc., of New York.

NEW YORK, N. Y. (EP)---The Bible or a portion of the Bible has been translated into 1,829 languages, according to a report by the American Bible Society (ABS).

At the end of 1985 the total number of languages stood at 1,829, which is 21 more than 1984. Complete Bibles were made available in seven new languages during 1985, bringing the total number of languages with a complete Bible to 293, according to ABS. The additional work brought the Bible to 6.5 million people in 1985, according to ABS.

Even though the 1,829 figure represents just over one-third of the estimated total number of languages in the world, some 98 percent of the world's people have Scripture in a language they can understand.

The figures are jointly tabulated by the libraries of the American Bible Society in New York and the British and Foreign Bible Society at Cambridge University, England. No languages are included in the count until a copy is received in one of the two centers for verification. The figures reflect the work of the 102 Bible Societies which make up the United Bible Societies partnership, and by other agencies, including the World Home Bible League, the International Bible Society, and Wycliffe Bible Translators.

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

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### MISSOURI SYNOD REAFFIRMS BAN ON ORDAINING WOMEN

NEW YORK, N. Y. (EP)---A new report by the Lutheran Church Missouri Synod's theological commission affirms that ordination of women "is expressly prohibited by the Scriptures."

The report, titled "Women in the Church," said "The idea that God

desires man to be the head of woman and woman to be subordinate to man is rooted deeply in the Old and New Testaments. . . the occupation of the pastoral office by women violates the headship structure rooted in God's order of creation."

The report, issued by the Commission on Theology and Church Relations for the 2.6 million member conservative Lutheran group, says, "Women are not to be pastors nor perform the essential and unique functions of the pastoral office, since the pastoral office has oversight from God over the congregation, 'the household of God' . . . Just as a wife should not be the 'head' of the house, so a woman should not be the 'head' over the household of God."

The commission recommended that "to avoid confusion. . . and to avoid giving offense to the church" only men be used as assistants in serving communion. The report, also said the reading of the Scriptures (in worship services) is a "function of the pastoral office and should therefore not ordinarily be delegated to a lay person, woman or man."

"This is a true saying, If a man desire the office of a bishop, he desireth a good work" (1 Tim. 3:1).

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### ANCIENT BOAT FOUND IN SEA OF GALILEE

TEL AVIV, Israel (EP)---Israeli fishermen have found an intact boat, estimated to be about 2,000 years old, in the Sea of Galilee. The 23-foot boat was found lying three feet below the water's surface near the town of Genossar on the northwest bank of the Sea of Galilee. A Roman cooking pot and first century coins were also discovered.

The discovery was aided by a recent drop in the water level of the Sea of Galilee. Authorities are arranging funding for raising the boat and conducting scientific study of it.

One archaeologist told Radio Jerusalem: "We are not ruling out the possibility that it is the boat which brought Jesus and his disciples to Genossar. . . that would be a sensation."

"And when Jesus was passed over again by ship unto the other side. . ." (Mark 5:21).

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### SURVEY SHOWS COLLEGE KIDS MORE CONSERVATIVE ABOUT SEX

NEW YORK, N. Y. (EP)---Today's college students are more conservative in their attitudes toward sex than students were 10 and 20 years ago, according to a survey commissioned for the Feb. 24 issue of *Forbes Magazine*.

A national survey of 2,600 college students, ages 18 to 22, revealed:

19 percent say an occasional one-night stand is all right; in 1976 40.7 percent approved; in 1966, 48.1 percent.

31.4 percent think their parent's generation was too promiscuous; 4.2 percent thought so in 1976; in 1966, 1.3 percent.

13.6 percent say an occasional

extra-marital affair is all right; in 1976 24.2 percent said it was OK; in 1966, 27.3 percent.

New York psychologist Srull Blotnick, who conducted this survey and the earlier ones, explained, "I think it has nothing to do with morals. I think it has to do with disease and divorce."

The survey also showed that few students felt their chosen career would "help society"; more students felt choosing a low-paying career was a mistake; and more students thought they will be millionaires than in previous surveys.

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou that for all these things God will bring thee into judgment" (Eccl. 11:9).

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### COMMUNIST PROPAGANDIST ON ABC

I feel that I must put in this brief report for those who may think that the Editor is too critical of the new media.

After President Reagan's February 26th speech on national defense, ABC (the most liberal of the three networks) put on the spokesman for the Democratic Party and three of its own correspondents to explain what the President said. This was not enough, ABC put on a trained propagandist for the Soviet Union for eight minutes.

This proves once more that the major news sources in the U. S. are pro-communist. What more proof do you need than this?

"The face of the LORD is against them that do evil. . ." (Ps. 34:16).

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### A LOOK AT THE PHILIPPINES

Philippine President Corazon Aquino dismayed hard-liners last week when she overruled her military advisers and freed the founder of the outlawed Communist Party, the former chief of its Khmer Rouge-like military wing, the New People's Army, and two suspected Communist terrorists (*Human Events*, March 15, 1986, p. 2).

In the light of these facts I greatly fear for the Christians in the Philippines. Mrs. Aquino in January said she would accept the Communist in her cabinet if they would promise to renounce violence. We must also make some basic assessment of the danger represented by the 15,000-member New People's Army of the Philippines, a successor group to the Huk Communists.

"The bloodthirsty hate the up-right" (Prov. 29:10).

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### A FAMILY SUES ASSOCIATION, CONVENTIONS FOR \$5.75 MILLION

The Tar River Association, the Baptist State Convention of North Carolina and the Southern Baptist Convention have been named as defendants in a \$5.75 million lawsuit.

(Continued on page fifteen)



# Dear Bro. Pack

By Leroy Pack, Chesapeake, Ohio

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

**QUESTION:** What should be our attitude toward homosexuals? Are they saved? ---An Honest Inquirer

**ANSWER:** Dear Honest Inquirer: I appreciate the manner in which you signed your questions, "An honest inquirer." This makes the questions easier to answer. It is evident that many who ask questions today are not honest inquirers; rather, they want a soft answer. . . a 20th century answer, not a Bible answer.

Maybe I should say at the outset that I have compassion for the homosexual just as I do for the drunkard, dope addict, thief, murderer and all other sinners. I realize but for the grace of God I could be any or all of these. However, our compassion for them does not mean that we approve of their kind of lifestyle. The inspired, infallible Word of God condemns the lifestyle they have chosen, and, unless God's mercy and grace is extended to them, they will die in their sins and go to Hades, later stand before God at the white throne judgment and, after that judgment, be cast into the lake of fire, which is eternal death.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6: 9-11).

The Greek word translated "effeminate" in our KJV is *malakos*, which literally means "soft" and, in our context, carries the idea of a sissy or one who is not manly. Strong's concordance says figuratively it means a catamite. A catamite is a boy used in pederasty. Pederasty is a form of sodomy (abnormal sexual intercourse especially between males ---Webster) between men. Also the last phrase of verse 10, "abusers of themselves with mankind," literally means homosexuals. The Bible says plainly here that no such person shall inherit the kingdom of God. Verse 11 shows that this speaks of one who continues unrepentant in this sin. This verse makes it clear that all kinds of sinners, including homosexuals, can be saved. God's grace is greater than any sin.

Before I answer your questions further, I want to deviate from them long enough to make an observation which I have noticed as a pastor, as well as in social relationships with relatives, friends and fellow-workers. Today's generation, including many professing Christians, does not want Bible answers. Folk want you to be sweet and tolerant toward all manner of 20th century sins. There seems to be little place for preachers of the gospel who will, "Cry aloud, spare not, lift up (their) voice like a trumpet and show my people their transgression. . ." (Isa. 58:1). These folk don't seem to consider that no matter how tolerant the preacher may be, God is jealous for His Word, and it is He and not the preacher Who will have the final say (II Cor. 5:10). I am amazed at what the average Independent, Sovereign Grace, Missionary Baptist Church tolerates today. Further, I am amazed at the soft attitude that prevails with regard to those things which the Bible condemns as sin. We see this permissive attitude tolerated, not only in the Church, but in the home as well.

What should our attitude be toward homosexuals? We should have no close friendship with them (Eph. 5:11). We should witness to them the glorious gospel of Jesus Christ and pray for them as individuals. We should hate, despise and be appalled at their sin. We should condemn their sin because it is anti-God, anti-Bible, filthy, and translates into a perverted lifestyle. Too many professing Christians are allowing the courts and modern religion to dictate their moral standards. Although this has been a serious problem in our churches for years, the true Christian's standards are and ever shall be found in the Bible.

Both the Old and New Testaments condemn acts of homosexuality (Lev. 18:22; 20:13; Rom. 1:21-27; I Tim. 1:8-10). Besides being a dirty, filthy group of people who are, to say the least, undesirable associates for us and our children, they are a great menace to society because of the many diseases they are subject to carry.

Is the homosexual saved? Since we have it from the ultimate authority, the Holy Scriptures, we can say with all confidence and assurance that one who is a homosexual IS NOT SAVED. However, it is just as Scriptural to declare that a homosexual can be saved (I Cor. 6:11). We must take care not to contend either in

doctrine or practice that there is more than one unpardonable sin because the Bible names only one (Matt. 12:24-32).

Some may misunderstand, and therefore disagree, with my final comments, but I believe that one who is a homosexual, or is aware of such tendencies in himself should, if he desires help, seek not only the prayers of God's people, but professional help as well. When we have other physical and emotional problems do we not enlist the prayers of fellow Christians AND seek the help of a physician?

I do not understand the sin of homosexuality any more than I understand the sin of drunkenness and some others, but I feel strongly that God in His sovereignty and goodness has given those in the medical profession to be a help in various matters. If I had a loved one who was a homosexual I would do all in my power to get professional help for him, just as I would if I had a loved one who was a drunkard. No, this would not save his soul; only God's grace can do that. But to be cured from such an appalling lifestyle would, at least to some degree, save his LIFE. Such a lifestyle not only harms the one who chooses it, but also other innocent people.

For those who would like some facts and figures concerning the social dangers of this sin, there was an excellent article in the August 1985 issue of THE BAPTIST WATCHMAN, Forrest L. Keener, Editor, containing such. I will be happy to send you a copy of this article if you will send a self-addressed, stamped envelope to me at Route 6, Box 159, South Point, Ohio 45680.

## News

(Continued from page fourteen)

filed Jan. 29 in Wake Forest (N. C.) Superior Court.

The complaint is being brought by Dana Renee Williams, a minor, by and through her parents, Ellerbe H. and Denise C. Williams, also listed as plaintiffs.

The plaintiffs allege Dana Renee Williams was injured in a June 20, 1985 accident involving a log truck and an automobile in which she was riding. The automobile was enroute to a Girls in Action camp sponsored by Tar River Association. The camp was being held at Chowan College in Murfreesboro, N. C.

When the accident occurred, according to the suit, Dana Renee, who the suit says is a member of Hopkins Chapel Baptist Church in Zebulon, N. C., was riding with seven other GAs in a vehicle owned and operated by Sharon Walker, also a member of Hopkins Chapel and GA leader at the church.

The plaintiffs contend Miss Walker, as a member of Hopkins Chapel church was acting as an agent of the church while she transported GAs to

the camp.

Because the congregation in Zebulon is a cooperating Southern Baptist church, the suit alleges Walker also was acting as an agent or subagent of the Tar River Association, the Baptist State Convention of North Carolina and the Southern Baptist Convention.

The suit also lists as defendants the driver of the automobile, the driver of the logging truck, the owner of the logging truck and Hopkins Chapel church (*Western Recorder*, March 4, 1986, p. 3).

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## MORE JEWS IN ISRAEL NOW

(Jerusalem)---Israel's population is now 4,255,000, and 82.5 percent are Jews, according to the Central Bureau of Statistics. 13.5 percent are Moslem, 2.3 percent Christian and 1.7 percent "Druse" and others. For the first time in many years there are more Jews in the Galilee region than Arabs. There are now 382,000 Jews there (Adapted from *The Everlasting Nation*, Jan.-Feb., 1986).

"And I will make of thee a great nation. . ." (Gen. 12:2).

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## GLEANINGS HERE AND THERE

By reading and comparing reports in various religious journals these interesting facts emerge:

Some 10,000 people were converted to Judaism and joined the Reformed movement last year after marrying a Jewish partner.

A recent survey among Jewish believers in the U. S. has revealed that 14 percent preferred Baptist churches, in the 48 percent of the cases where a denomination was identified.

Israel has one of the lowest divorce rates in the world, just over one in 1,000.

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"Sex is a natural thing that happens between people," Planned Parenthood told 16-year old Debbie. "There is nothing wrong with sex; there's no reason for you to feel guilty about having sex. The only thing wrong with sex is that you may become pregnant." She was assured that if she should become pregnant, Planned Parenthood would assist her in getting an abortion, "a simple, painless procedure designed to remove the foreign matter from your body. . .no need for your parents to hassle you. . .they'll not even need to know" (*Concerned Women for America Newsletter*, March 1986, p. 9).

"He that killeth any man shall surely be put to death" (Lev. 24:17).

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## HIGH COURT SAYS CITIES CAN ZONE PORN THEATERS

WASHINGTON, D. C. (EP)---Cities can impose zoning restrictions on "adult" movie theaters, as long as those zoning requirements don't have the effect of totally banning such establishments, the U. S. Supreme Court has ruled.

# Time To Order Your Hymn Books!

By the time you read this article most of my work will be done on the new hymn book for our churches. Many years of study and hard work has gone into the production of this book. I have gone through every page of all the great Baptist hymn books of the past. Some of these were *Rippon's Hymns* (1800), *The Baptist Harp* (1849), *The Psalmist* (1843, put together by Baron Stow, S. F. Smith, Richard Fuller, J. B. Jeter, etc.), *Our Own Hymnbook* (1866, compiled by C. H. Spurgeon), *The Baptist Hymnal* (1883, compiled by Jesse B. Thomas, John Broadus, Basil Manley, Henry W. King, T. T. Eaton, and others). These were all without our music. Also I went through *Sacred Melodies* (1849, a Freewill Baptist hymnbook), *The*

*Psalms of David and Hymns and Spiritual Songs* (1809, written by Isaac Watts), *Songs of Zion* (1851, published by the American Tract Society), and *Psalms and Hymns* (1800s, probably an old Presbyterian book without a date). There was no music in these either.

In addition to these I went through many more modern Baptist hymn books such as *Pilot Hymns* (early 1900s), *The Modern Hymnal* (1926), *The Broadman Hymnal* (1940), the *Baptist Hymnal* (1956), the *American Baptist Hymnal* (1960), the *New Broadman Hymnal* (1977), and others. I also went through the following Primitive Baptist hymnals: *The Good Old Songs* (1913), *Old School Hymnal* (1964), and the *Primitive Baptist Hymn & Tune*

*Book* (1918). Also I went through the *Original Sacred Harp* from which my grandfather used to sing, originally published by Major Benjamin F. White in 1844.

To this list I can also say that I also went through all the great modern hymnals in print by all denominations. Then I went through a stack of old hymn books about eight feet high from all sources. My reason was to find the best songs which have ever been written in the last four hundred years. I only regret that many of them had to be left out since our book is limited to 300 pages.

I have tried to select the best songs which have music to them. In the case of some of the old songs we have put music to them, especially the sovereign grace songs. However, I was surprised to find that many of these old songs have been published with music in our old Baptist hymn books. Also I worked hard to get a copy of each song in the shaped notes as requested by some of the churches. About 95 percent of them are shaped notes. Those that are not were rare songs of which I could find only copies in the round notes.

Each song has a Scripture with it. When no Scripture could be found for some songs they were rejected. Many songs are scriptural which we may not at first think to be so. I have been blessed in my search for a verse for each song. To my delight, I have discovered that many old songs were based on a verse out of the Bible.

Surely we all realize that the publishing of such a book and even the purchasing of it by our churches will not immediately solve our singing problems. Our people must be willing to learn the old songs and to sing them. Much of the reviving of the old songs will lay in the hands of our song directors. By means of this book and their leadership we can restore the ancient landmarks of our fathers.

Considerable effort has been made to keep Arminianism out of this book. Some songs were slightly revised by me to remove universal churchism and Arminianism. I will not say that I have done a perfect job, but I have tried. Please tell me of errors if you see them so that they can be kept out of any future editions. In some cases I have left some as they are since to me they are correct if you properly understand them.

Many songs under copyright, printed in 1911 and on were omitted because the copyright holders wanted to own from 10 to 12 percent of the book, if I used their songs. So all the songs were written from 1910 all the way back to the 1600s. Some did not renew the copyright, allowing us to use them to about the 1930s. Others were written in more modern times by our people who gave permission without charge.

Hundreds of dollars has been spent in having song and music set by Path-

way Press in Cleveland, Tenn. These were songs by our own people which required this in order to fit into our book and look nice. We felt it was a worthy project. In the case of some of the old ones we have used old music and my wife, using our IBM selectric composer, has set the words to correspond to the music. This saved us a great deal as it cost \$30 a page for setting music. Our book will be hardcover and of good quality paper. They will cost \$6.25 each so far as I know now. This price should about cover shipping to the churches. If we could sell another 1,000 copies the books will cost only about \$4.50 each. So I would hope that more will be purchased than the 1,100 to date.

Since I must give the printer 25 percent down when I take the materials for publication, I am asking the churches send \$6.25 for each book that they want. The same applies to individuals who want one book or more. The price is \$6.25 for one or a thousand. These are being sold at cost. No profit is being made. If we can get the extra thousand, I will refund your money, or give you more song books. All song book money must be received by us by April 30, 1986. On this date we will go to press if all the work on the book is completed. No more books will be printed than we have the money to pay for on April 30th. There will be no buying of books later as there will be none left but what is already sold. So if you want the books send us \$6.25 per book.

Most of the songs in the book are listed below. Look over these and see if they are to your satisfaction. Since some songs will be added after you read this to complete the 300, you might want to suggest some to be added. Be sure that they were written before 1910. Otherwise, we cannot use them. As to the song book it is now or never. We will give the printer 25 percent when we take the books to him. We will not give him the 75 percent until I personally see that the books are printed in the manner that we agreed upon. I plan to personally take the books to him for publication and then to haul the new books back to our bookstore. I don't trust many of the modern delivery services.

At Calvary  
At The Cross  
Are You Washed In The Blood  
A Shelter In The Time Of Storm  
All I Need  
A Child Of The King  
All People That On Earth Do Dwell  
Angel Band  
Asleep In Jesus! Blessed Sleep  
A Little While  
A Sinner Like Me  
A Blessing In Prayer  
America  
America The Beautiful  
Amazing Grace  
Blest Be The Tie  
Brethren, We Have Met To Worship  
Beulah Land  
Better Farther On  
Blessed Be The Name  
Blessed Assurance  
Bringing In The Sheaves

(Continued on page seventeen)

## FREE GRACE IN ELECTION

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"...a remnant according to the election of grace" (Rom. 11:5).  
John Adams (1751 - ) Arr. Sharon Cockrell (1943 - ) Jean J. Rousseau



1. Sons we are through God's e-lec-tion, Who in Je-sus Christ be-lieve;
2. Eve-ry fal-len soul by sin-ning, Mer-its ev-er last-ing pain;
3. Pause my soul a-dore, and won-der! Ask, "Oh why such love to me?"
4. Since that love had no be-gin-ning, And shall ne-ver, ne-ver cease;
5. When I quit this fee-ble man-sion, And my soul re-turms to Thee,
6. When the an-gel sounds the trum-pet, When my soul and bod-y join,
7. When in that blest hab-i-ta-tion, Which my God has fore-or-dain'd



By e-ter-nal des-ti-na-tion, Sov-ereign grace we here re-ceive;  
But thy love, with-out be-gin-ning, Has re-stored Thy sons a-gain:  
Grace hath put me in the num-ber Of the Sav-iour's fa-mi-ly:  
Keep, oh keep me, Lord, from sin-ning Guide me in the way of peace!  
Let the power of Thy as-cen-sion Man-i-fest it-self in me:  
When my Sav-iour comes to judg-ment, Bright and ma-jes-ty Di-vine;  
When in glo-ry's full pos-ses-sion, I with saints and an-gels stand;



Lord, Thy mer-cy, Lord, Thy mer-cy Does both grace and glo-ry give.  
Countless mil-lions, countless mil-lions Shall in life, through Je-sus, reign.  
Hal-le-lu-jah! Hal-le-lu-jah! Thanks, e-ter-nal thanks, to Thee!  
Make me walk in, make me walk in All the paths of ho-li-ness.  
Through Thy Spirit, Through Thy Spirit Give the fi-nal vic-to-ry!  
Let me tri-umph, let me tri-umph In Thy right-eous-ness as mine.  
Free grace on-ly, free grace on-ly Shall re-sound through Canaan's land.



Above is one of the songs which will be in our new book. It is one of the oldest Baptist songs in the world. We sing it in our church now. To my knowledge this is the first time that it has appeared in print with both words and music. If you would be interested in singing such songs in your church, then you will want our new hymn book. The type is small in this song above, but all the others are much larger. We set the words small to match the music and to save \$30.

# SONGBOOK

(Continued from page sixteen)

Baptism  
Beyond  
Christ Is All  
Come Thou Almighty King  
Come Ye Thankful People  
Crown Him With Many Crowns  
Christ Arose  
Christ Is Coming  
Christ Returneth  
Come Humble Sinner  
Christ Receiveth Sinful Men  
Count Your Blessings  
Christ In Me  
Deeper, Deeper  
Did You Think To Pray?  
Depth Of Mercy  
Does Jesus Care  
Dear Lord And Father Of Mankind  
Divine Predestination  
Even So Come Lord Jesus  
Electing Love Immutable  
Electing Love  
Faith Is The Victory  
Fairest Lord Jesus  
Fade, Fade, Each Earthly Joy  
From Every Stormy Wind  
Free Grace In Election  
Face To Face  
Footsteps Of Jesus  
Faith Of Our Mothers  
Faith Of Our Fathers  
God Moves In A Mysterious Way  
Glory To His Name  
Glory Be To The Father  
Grace! Tis A Charming Sound  
Gathering Home  
Grace Is Free  
Guide Me O Thou Great Jehovah  
God Leads Us Along  
God Be With You  
God Will Take Care Of You  
God Of Our Fathers  
God First Chose Me  
He Lifted Me  
Hallelujah For The Cross  
He Hideth My Soul  
Hark The Herald Angels Sing  
Hail Thou Once Despised Jesus  
How Sweet The Name Of Jesus  
Holy, Holy, Holy  
How Firm A Foundation  
Holy Spirit, Faithful Guide  
He Loves Me  
How Sweet To Die  
Happy Land  
Heaven Holds All To Me  
How Beautiful Heaven Must Be  
How Tedious And Tasteless The Hours  
He Leadeth Me  
Hail Sovereign Love  
Here Am I Send Me  
How Happy Every Child Of Grace  
Hark, Ten Thousand Harps  
Holy Bible, Book Divine  
His Grace Is Sufficient For Me  
His Pierced Hands  
I Must Tell Jesus  
It Is Well With My Soul  
I Love To Tell The Story  
I've Found A Friend  
I'm Depending On Him  
I Love Him  
I Belong To The King  
I Know That My Redeemer Liveth  
I Know Whom I Have Believed  
In Tenderness He Sought Me  
I Will Sing The Wondrous Story  
I Would Not Live Always  
Is Not This The Land Of Beulah  
I Shall Be No Stranger There  
I Was A Wand'ring Sheep  
I Am Thine O Lord  
In Deep Eternal Counsel  
I Will Not Forget Thee  
In All My Lord's Appointed Ways  
Do Believe The Bible  
I'll Go Where You Want Me To Go  
I Will Arise And Go To Jesus  
I Gave My Life For Thee  
If Jesus Goes With Me  
Imitation Of Christ  
Jesus Paid It All  
Joy To The World  
Jesus Of Nazareth

Jesus Hath Died For Me  
Jesus! And Shall It Ever Be  
Jesus Is All The World To Me  
Jesus Loves Me  
Jesus Is Coming  
Jesus Lover Of My Soul  
Jesus Shall Reign  
Jesus Saviour Pilot Me  
Jesus Loves Even Me  
Just As I Am  
Jesus I Come  
Jesus I My Cross Have Taken  
Lord Speak To Me  
Let Us With A Gladsome Mind  
Look To The Lamb Of God  
Lamp Of Our Feet, Where By We Trace  
Leaning On The Everlasting Arms  
Lift Him Up  
Lord, I'm Coming Home  
Lone Pilgrim  
Living Together As One  
Majestic Sweetness Sits Enthroned  
My Faith Looks Up To Thee  
Man Of Sorrow  
More About Jesus  
My Jesus, I Love Thee  
My Sheep Know My Voice  
Must Jesus Bear The Cross Alone  
My Times Are In Thy Hand  
Meet Me There  
More Like The Master  
More Love To Thee  
My Father Watches Over Me  
Nearer, My God To Thee  
Nothing But The Blood  
Nothing To Pay  
Not Made With Hands  
Near The Cross  
Once For All  
O Happy Day  
One Day  
O For A Thousand Tongues  
O Worship The King  
On Jordan's Stormy Banks (1)  
On Jordan's Stormy Banks (2)  
Our Lord's Return To Earth  
Only Trust Him  
O God Our Help In Ages Past  
Only A Sinner  
O Day Of Rest And Gladness  
O Love That Will Not Let Me Go  
Only The Grace Of God  
Palms Of Victory  
Praise Him! Praise Him  
Prayer Is The Soul's Sincere  
Purer In Heart O God  
Peace Be Still  
Precious Jesus  
Redeemed  
Rock Of Ages  
Remember  
Revive Us Again  
Ready  
Safe In The Arms Of Jesus  
Saviour More Than Life  
Saved To The Uttermost  
Sweet By And By  
Saved By The Blood  
Sunlight  
Standing On The Promises  
Saviour Like A Shepherd Lead Us  
Sweet Hour Of Prayer  
Sweet Peace, The Gift Of God's Love  
Stand By Me  
Saved By Grace  
Sanctus  
Shall We Gather At The River  
Seeking For Me  
Stand Up Stand Up For Jesus  
Safely Through Another Week  
Softly Now The Light Of Day  
Some Time We'll Understand  
Salem's Bright King  
Tell Me The Story Of Jesus  
Tell Me The Old, Old Story  
The Great Physician  
The Lily Of The Valley  
The Solid Rock  
The Haven Of Rest  
That's Enough For Me  
The Name Of Jesus  
Take The Name Of Jesus With You  
This Is My Father's World  
The Rock That Is Higher Than I  
To God Be The Glory  
There Is A Fountain  
There Is Power In The Blood  
The Home Over There  
The Crowning Day  
The Wayfaring Pilgrim

Tis The Blessed Hour Of Prayer  
The Supper  
The Lord My Shepherd Is  
The Comforter Has Come  
Trust And Obey  
The Ninety And Nine  
T'was With An Everlasting Love  
'Tis So Sweet To Trust In Jesus  
Thy Word Have I Hid In My Heart  
The King's Business  
The Regions Beyond  
There's A Wideness  
The Pearly White City  
The Baptism Of Jesus  
The Countless Multitude On High  
To Our Redeemer's Glorious Name  
That Dreadful Night  
The Christian's Hope  
The Book Of God's Decrees  
The Lord's Church  
'Tis Sweet To Die  
Vessel Of Honor  
Under His Wings  
What Did He Do

When I Survey The Wondrous Cross  
When I See The Blood  
What A Friend  
Wonderful Jesus  
What A Wonderful Saviour  
We Give Thee By Thine  
When We All Get To Heaven  
When I Get To The End Of The Way  
When I Can Read My Title Clear  
We're Marching To Zion  
When The Roll Is Called Up Yonder  
We Shall Reign  
Will Jesus Find Us Watching  
We'll Work Till Jesus Comes  
When The Battle's Over  
We Shall See The King Some Day  
Wondrous Story  
We Have An Anchor  
When I Am Gone  
What Glory Gilds The Sacred Page  
Whiter Than Snow  
When He Cometh  
Wondrous Love

(Continued on page twenty)

## Missionary News



MISSIONARY  
ROBERT FISHER  
February, 1986

Dear Brethren in Christ,  
Greetings in the name of the Lord Jesus Christ, the ruler of Israel; whose goings forth have been of old, from everlasting. We trust this letter finds you serving the Lord in truth and rejoicing in the blessings of our mighty God.  
The Apostle John wrote to the church at Pergamos that the Lord knew where Satan's seat was in Revelation 2:13. While the city of Eugene, Oregon may not be Satan's seat, it certainly is a place where he conducts much of his activity. We learned this month that Eugene is third in the nation in the practice of occult and satanic activity. This ranks our city just below the spiritually wicked city of San Francisco, California. Even though our country is called a "Christian land," it is a land and a people that live in spiritual darkness--how greatly we all need the grace and mercy of the one true and living God! This brings to mind the words of Ephesians 6:12, "For we wrestle not against flesh and blood, but against principalities, against powers,

against the rulers of the darkness of this world, against spiritual wickedness in high places."  
In spite of all opposition, the Lord has granted to us another month of service in this place of our calling. We continue to hold services, preach, visit, and witness as God opens doors of opportunity for us. The work this month was slightly hindered by a new occurrence of unusual winter weather. We had two more light snow falls and heavy amounts of rain (even by Pacific Northwest standards). I also was hindered by some minor complications resulting from a wisdom-tooth extraction. We are as always grateful for your prayers and the financial support that make this work a reality. Please do continue to pray for our family and for the establishment of new churches in this area. I was encouraged this month to visit with a man who in times past has been opposed to our stand for the truth but is now beginning to question his previous teachings. The Lord also allowed me to be interviewed on a local religious radio station on such topics as my life as a missionary, the way we do mission work, and the doctrines that distinguish us from other religious groups. We pray that the Lord will be pleased to work through His word as we have continued opportunities to declare it.  
We also thank the Lord for allowing me to be with the Lord's Baptist Church of Tacoma, Wa. and Elder Larry Killion as they had Pastor Harold Harvey with them for a special meeting from January 27 through February 2. I was not able to be with them the entire week, but I greatly enjoyed the services I did attend. It was a blessing to again fellowship with Brother Harvey and the local brethren. I was also thankful for the opportunity to preach at the all day fellowship on the Saturday of this meeting and for the Shiloh Baptist mission of Port Orchard, Wa. and  
(Continued on page eighteen)

# Missionary

(Continued from page seventeen)

Elder Jim Turner and for the South Park Missionary Baptist Church of Seattle, Wa. and Elder Glen Tweet the following Lord's day.

By His Grace,  
Robert Fisher

## FINANCIAL REPORT 1-16-86 to 2-15-86

Beginning Balance 4,899.15

### RECEIPTS:

Dean Road B. C., Union Park, FL	25.00
Philadelphia B. C., Decatur, AL	100.00
Covenant B. C., Troy, MI	20.00
Mem. East Corbin B. C., Corbin, KY	59.58
Olmstead B. C., Olmstead, KY	30.00
Sov. Grace B. C., Mansfield, OH	25.00
Independence B. C., Foristell, MO	20.00
Mt. Pleasant B. C., Chesapeake, OH	50.00
The Bible B. C., Plant City, FL	50.00
Mem. East Corbin B. C., Corbin, KY	100.00
Briar Creek B. C., Williamsburg, KY	50.00
Philadelphia B. C., Birmingham, AL	50.00
Jullen B. C., Gracey, KY	25.00
West Milton B. C., West Milton, OH	30.00
Midland Mis. B. C., Franklin Furnace, OH	15.00
Living Stone B. C., Barboursville, WV	175.25
Grinter Heights B. C., Kansas City, KS	31.00
Bryan Station B. C., Lexington, KY	70.00
The Lord's Church, Goose Creek, SC	25.00
Faith B. C., Seffner, FL	25.00
Ella Grove B. C., Glennville, GA	100.00
Big Creek B. C., Wayne, WV	100.00
Berea B. C., South Point, OH	100.00
I-20 B. C., Darlington, SC	25.00
Central B. C., Marion, KY	50.00
Grace Memorial B. C., Memphis, TN	200.00
Memorial Heights B. C., Perry, GA	200.00
Faith Mis. B. C., Madison Heights, MI	100.00
Pinehill Mis. B. C., Summerville, SC	90.00
Concord B. C., Leesville, SC	25.00
Living Stone B. C., Barboursville, WV	94.70
Temple B. C., Ocala, FL	50.00
First B. C. of Ojus, N. Miami Beach, FL	25.00
Claude Creech, New Port Richey, FL	10.00
Nellie Creech, New Port Richey, FL	10.00
Philadelphia B. C., Decatur, AL	100.00
Central Avenue B. C., Tampa, FL	10.00
The Lords B. C., Puyallup, WA	25.00
Oakvale B. C., Danses, WV	100.00
Sov. Grace B. C., Craigsville, WV	25.00
Independence B. C., Foristell, MO	20.00
Subtotal	2,435.53
TOTAL	7,334.68

### EXPENDITURES:

Salary	1,000.00
Housing Allowance:	
House payment	388.63
Utilities	198.23
Repairs, misc.	139.55
Auto expenses	79.75
Insurance	337.16
Office supply/postage	249.08
Radio program	128.00
Advertising	37.20
Sunday school material	36.64
Misc. mission expenses	228.17
Bank check charge	1.00
Transfer to building fund	850.00
TOTAL	3,673.41
ENDING BALANCE 2-15-86	\$3,661.27

### BUILDING FUND:

Beginning Balance	3,167.66
RECEIPTS:	
Interest	16.99
Transfer from mission fund	850.00
Subtotal	866.99
TOTAL	4,034.65

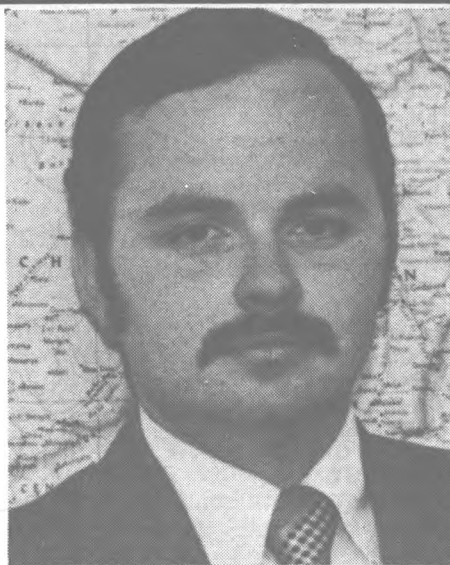
Sponsoring Church:  
Berea Baptist Church  
P. O. Box 552  
South Point, Ohio 45680

Field Address:  
Robert Fisher  
3225 Wood Avenue  
Eugene, Oregon 97402

## MISSIONARY KENNETH LONG February, 1986

To the Churches of our Lord:

Greetings once more in the name of our Lord and Savior Jesus Christ.



KENNETH LONG

It is a pleasure to write to you once again. We are nearly settled in our new home as we wait upon God.

We would like to thank the following churches that recently began supporting us on a regular basis: Graphic Missionary Baptist Church of Mountainburg, AR; Briar Creek Baptist Church of Williamsburg, KY; Sovereign Grace Landmark Baptist Church of Olivet, MI; Philadelphia Baptist Church of Aztec, NM; Grace Bible Baptist Church of Denham Springs, LA; Sovereign Grace Baptist Church of Duncan, OK; Berean Baptist Church of Batesville, IN; Mt. Pleasant Baptist Church of Chesapeake, OH; and Cedar Creek Baptist Church of Cedarville, WV.

I've received word from Pastor John Imah. They are well, but the church is not able to become registered with the government without the service of a lawyer. This will cost them \$1,500.00, so I ask you to pray that God will supply this great need. This registration is essential for the church to have a foreign missionary residing with them.

While we were in Nigeria, we began to offer more classes in the Bible school of Calvary Baptist Church of Calabar. They were meeting only on Friday nights, and when I arrived the church asked me to increase the classes so that the students would be able to earn a diploma. With this goal in mind, I began to teach eight classes. They were: Old and New Testament Survey, Elemental Theology, Bible Manners and Customs, Baptist Church Policy, Homiletics, and two separate classes of beginning Greek. The enrollment was around 60 students. I spent a great deal of time trying to prepare material for these classes because we did not have any textbooks. I also preached twice a week at Calvary Baptist Church of Calabar.

At Philadelphia Baptist Church of Uyo, Nigeria, we were planning to help in their school also. However, problems arose when I learned that James Imah, the pastor of this dear church, had married a second wife. He was not an elder with two wives. Many of the church members had left before I arrived because of this second wife. He married her in 1984. I refused to help the church in any

way other than to solve this problem. Bro. James Imah resigned from the pastorate one week before we left for the states. The church chose his son, John James Imah, to be their new pastor. Pray for this church as they struggle to get back on their feet.

We also had the great opportunity to begin a new work in the Ikot Akpabio village. These dear people came to us wanting to become Baptists. This group is sixty miles away from Calabar, so we were surprised when they came seeking our help in this matter. They had been meeting in a home, and I believe most of them have a Catholic background. To help eliminate future problems, we explained Baptist doctrine to them including the teaching of free and sovereign grace. After listening to me for about an hour and a half, they still wanted to be Baptists. So we started a preaching point there and the attendance has been running around 25 or 30. They chose the name Victory Baptist Mission, and we greatly desire that you pray for them, as they will have to overcome many obstacles.

We had at least fifteen professions of faith at Calvary Baptist Church. The most interesting one was a teacher at the Catholic College.

As you can see, we left much unfinished work, and you can understand why we need to return to Nigeria as soon as possible.

Our needs include: KJV Bibles, good Baptist materials, textbooks, tracts, transportation in Nigeria, and our passage fund back up to around \$6,000.00. All of these we look to God to supply.

We will continue to do deputation as God opens the way. You can contact me through my home church or my new address: 214 Vohland St., Washington, IL 61571. My home telephone number is: (309) 745-3093.

May our God bless you greatly, Amen.

Yours in Christ,  
Kenneth Long

## FINANCIAL REPORT 2-1-86 to 2-28-86

### MONTHLY SUPPORT:

Windsor B. C., Windsor, IL	25.00
Bethel B. C., Lawton, OK	40.00
Naborton B. C., Mansfield, LA	75.00
Berean B. C., Batesville, IN	30.00
The Lord's Church, Goose Creek, SC	25.00
Sovereign Grace B. C., Duncan, OK	20.00
Memorial Heights B. C., Perry, GA	200.00
Grace B. C., Bradenton, FL	50.00
Mem. East Corbin B. C., Corbin, KY	100.00
Sub total	565.00
LOVE OFFERINGS:	
Beverly Manor B. C., Washington, IL	300.00
Refund from Bank for home repairs	707.15
TOTAL	1,572.15
Balance brought forward	3,209.85
	4,782.00
Less Expenses	2,907.15
BALANCE 2-28-86	\$1,874.85

### EXPENSES:

Living Expenses	2,413.99
Telephone	29.37
Supplies	123.15
Gas & Auto	92.00
Travel Expense	63.63
Other	185.00
TOTAL	2,907.15

### PASSAGE FUND:

Balance Carried Forward	809.92
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Unity B. C., Glendon, WV	25.00
Faith B. C., St. Joseph, IL	35.00
BALANCE	869.92

NOTE: Some checks were received in February but were deposited in March and will be reported on the March report.

Sponsoring Church:  
Beverly Manor Baptist Church  
209 Vohland  
Washington, Illinois 61571

Home Address:  
Elder Kenneth Long  
% Pastor John Imah  
P. O. Box 445  
Calabar, Cross River State  
Nigeria, AFRICA



MISSIONARY  
ROBERT P. MYERS  
February, 1986

Dear Brethren,

We greet you in the name of Jesus Christ from the Pacific Northwest.

This has been a month of end-of-the winter sickness here in our area. Almost everyone in the mission has been sick with something---flu, strep throat, croup, etc. The Lord has blessed us though and most of us have made it through without complications. We also have two expectant mothers in the assembly and one of them (Sister Tweet) has been having some real discomfort these past few weeks. Please pray for all of us.

Bro. Fenison and I have visited several homes this past month. We have witnessed to several people, but none we visited have come to church services. We did have a fellow wander in off the street this past Sunday night and stay 'till the first song was over. I believe he discovered he was in the wrong place, as far as he was concerned. When we started to pray he quickly exited.

We had the monthly fellowship here at the mission this month. Several came and the house was almost full. The Lord blessed in the services. Bro. Larry Killion brought a message on "Being Courageous" for the Lord, which was very edifying.

Brethren, we do ask every one of you to pray for Bro. Mark Fenison and family. Bro. Mark is working real hard to make ends meet and is really having some difficulties. The house he has been renting has been sold and he has to move by April. They are expecting a baby in a couple of months and they don't

(Continued on page nineteen)

# Missionary

(Continued from page eighteen)

have insurance. Bro. Mark is doing all he can do and he needs your prayers. He is dedicated to serving the Lord and his faithfulness in these severe trials is a great testimony to God's grace. If you can help him in any way God will bless you.

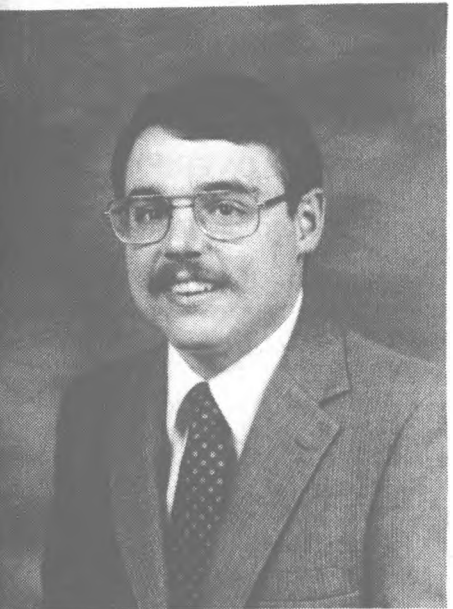
We praise the Lord for everyone of you who make it possible for us to continue to work here. The Lord is truly gracious. Pray for us.

Yours in Christ,  
Bob Myers and Family

SUPPORT	
South Park B. C., Seattle, WA	50.00
Faith B. C., Paducah, KY	100.00
Lord's B. C., Tacoma, WA	25.00
Grace B. C., Cairo, IL	50.00
Zoar B. C., Cunningham, KY	46.82
Faith B. C., Sacramento, KY	35.00
Hopewell B. C., Mayfield, KY	22.52
Clearview B. C., Maceo, KY	20.00
Bryan Station B. C., Lexington, KY	50.00
Salem B. C., Willow Hill, IL	30.50
Northside B. C., Elkton, KY	10.00
Philadelphia B. C., Decatur, AL	100.00
Sovereign Grace B. C., W. Va.	50.00
Independence B. C., Foristell, MO	20.00
Bible B. C., Portland, OR	36.00
Grace B. C., Cairo, IL	20.00
Hopewell B. C., Mayfield, KY	13.54
Bro. & Sis. Anderson, New Concord, KY	50.00
Bro. & Sis. O. B. Eldridge	5.00
TOTAL	734.38

Sponsoring Church:  
Grace Baptist Church  
1902 Poplar Street  
Cairo, Illinois 62914

Home Address:  
Robert Myers  
P. O. Box 86  
Eatonville, WA 98328  
Phone: (206) 832-3319



MISSIONARY  
TOM ROSS  
March, 1986

Dear Brothers and Sisters in Christ:

We greet you in the name of our Lord Jesus Christ who loved us and gave himself for us. We can truly rejoice when we think that all our sins are taken away through the blood of our precious Lord.

We have truly enjoyed our deputation work. It has been a privilege and blessing to preach, fellowship, and worship with our sister churches. We have preached in thirty-five sister churches in the last four months.

The traveling is a weariness to the flesh, but the fellowship serves to revive our spirits.

We are now living in Xenia and are looking forward to our first service on April 13, 1986. My desire is to fill Xenia with Baptist doctrine. The best way this can be done is by going door to door preaching the gospel of Jesus and praying that God would save sinners here in Xenia. I believe from the depths of my soul that America is one of the neediest of all mission fields. If we do not spread the truth here, there will be no foreign missions in years to come.

Please continue to pray for us daily. We are hoping to raise \$1600 monthly. This would enable me to have a \$100 salary per week. So far we have \$1,155 monthly support. I have landed a part-time job that will pay for my health insurance. We are learning to depend upon the Lord for all our needs. We rejoice in a God who is so great and powerful!

We love you in the Lord.

A sinner saved by grace,  
Thomas W. Ross

SPONSORING CHURCH:  
Wilmington Baptist Temple  
2873 St. Rte. 68 S., Box 245  
Wilmington, Ohio 45177  
(513) 382-8012

Home Address:  
Tom Ross  
476 W. Market  
Xenia, Ohio 45385  
(513) 376-5552



MISSIONARY  
MIKE CHANNELL  
February, 1986

Dear Brethren,

We send greetings in the name of our Lord and Saviour, Jesus Christ. The Lord has been very gracious to us this past month with blessings and support, for which we are very thankful. We have been blessed with many concerned for the work here in Western Tennessee. We have received many letters of encouragement for my family and myself.

This month we have been blessed with young visitors as our young people have been faithful in inviting their friends.

We praise the Lord this month for giving us a building to worship in. It is located in the little town of Vale, Tennessee. This is six miles south of

our home. Our rent is very inexpensive. We will have to fix the building up but we are greatly looking forward to worshipping there. This will be the only church building in this little town. It will take some time and expense to prepare before we can hold services in it. Since we have known we have a meeting house; we have heard of several interested in coming to our worship services in our new location. Vale is in the North Eastern corner of Carroll County touching right up to both Henry and Benton Counties. Within a 25 mile radius of our building we have the cities of Paris, Camden, and McKenzie and all the smaller towns surrounding them. This makes for a tremendous outreach.

Please continue to pray with us that the Lord would continue to work here and that He might be pleased to add to our number as we serve and stand for Him here. Again, thanks go out to all who have been such an encouragement to us. We thank God for you all.

SUPPORT	
Faith B. C., Sacramento, KY	35.00
Faith B. C., Lynn, AR	79.00
Sov. Grace B. C., Craigsville, WV	25.00
Bryan Station B. C., Lexington, KY	50.00
Prospect B. C., Traverse City, MI	40.00
Grace B. C., Cairo, IL	289.00
Harmony B. C., Alton, IL	205.00
Prospect B. C., Traverse City, MI	200.00
Grace B. M. Eatonville, WA	50.00
New Hope B. C., Oblong, IL	150.00
Home Mis. B. C., Mt. Morris, MI	100.00
Faith B. C., Leighton, AL	200.00
Friends, Kentucky	50.00
TOTAL	\$1,473.00

Sponsoring Church:  
Grace Baptist Church  
1902 Poplar Street  
Cairo, Illinois 62914

Home Address:  
Mike Channell  
Rt. 1, Box 259  
Mansfield, TN 38236



## Berea Baptist Broadcast

STATION	TIME	DIAL	WATTS
WFTO, Fulton, MS	Sunday 1:00-1:30 p.m.	1330	5,000 AM
WFTA, Fulton, MS	Sunday 9:30-10:00 a.m.	101.7	3,000 FM
WNDA, Huntsville, AL	Sunday 9:30-10:00 a.m.	.95	50,000 FM
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
KBMC, Eugene, OR	Sunday 1:00-1:30 p.m.	.94.5	100,000 FM
WDZ, Decatur, IL	Sunday 8:30-9:00 a.m.	1050	1,000 AM
WRNO, New Orleans, LA	Sunday 7:00-7:30 a.m.	.49m	3,000,000
(short wave)	(London time)	(6110 KHZ)	

Time Conversion on WRNO to the British Isles and Europe:  
GMT London, England time (also Ireland and Portugal)  
(During Summer: GMT + 1 hour)  
GMT + 1 Western Europe and Poland, Yugoslavia, Czechoslovakia, E. Germany, Albania (During Summer: GMT + 2 hours)  
GMT + 2 hours Hungary, Rumania, Bulgaria, Finland, France, Greece.  
(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)



MISSIONARY  
DEMPSEY HENDERSON

THE HENDERSONS ARE HOME.

Just this brief note concerning the Hendersons. They are now back in Mayfield, Ky. Brother Henderson had a spell with his heart as soon as he arrived in this country. His wife is not well, and her sick brother is now deceased. They both need rest and a restoration of health. Please pray for them much in these trying times of their lives.

By the Editor

### THINGS TO COME

By J. Dwight Pentecost  
\$18.95

A massive work in which the author has synthesized the whole field of prophecy into a unified Biblical doctrine, a systematic and complete Biblical eschatology. It is written from the pretribulation, premillennial position. Over 100,000 copies in print. If you live in Ohio please include 5 cents on the dollar for state sales tax.

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P. O. Box 552  
SOUTH POINT, OHIO 45680

# Predestination

By Chuck Niesen  
Tacoma, Washington

Predestination is the foreordination by God of whatever comes to pass, especially, the redemption of an elect people out of fallen mankind.

The fact that predestination is found numerous times throughout the Scriptures proves without a doubt that predestination is a Bible doctrine (Rom. 8:29). Not only is the word predestinated found throughout the Scriptures, but other words that are synonymous, such as: (1) Election, which itself is found 48 times in the New Testament (Rom. 11:5), (2) Foreordination (Acts 13:48), and (3) Appoint (I Thess. 5:9). The concept of predestination is explained throughout the Scriptures as well (John 6:7-40; 10:16; 6:27). In these Scriptures, and many other Scriptures, we can see that God has definitely set apart a special select few who will, at the time of God's calling, hear and understand the call of the Almighty God, and come unto the Lord for the redemption and salvation of their souls.

Man is still responsible: When Paul wrote his marvelous epistle to the Romans, he anticipated the objection that is often made to God's sovereign dealing with men on the ground that it destroys the responsibility of the sinner. He says: "Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?" (Rom. 9:19). In other words, "If God chooses and rejects, pardons and punishes, whom He pleases, why are those blamed who, if rejected by Him, cannot help sinning and perishing?" Or, if God saves all He chooses to save, leaving the rest in a state of spiritual impotency, from which they cannot liberate themselves, being certain to persist in sin unto their eternal doom, why does He blame those who continue in sin? Paul's answer (Rom. 9:20-23) clearly shows, without trying to explain God's motive, that he believes in unconditional election (Rom. 9:8-13). These statements are in the same epistle, however, in which Paul has already declared the responsibility and accountability of mankind (Rom. 1:18-32; cf. Eccl. 7:29).

God's predestination presupposes a plan (I Pet. 1:2). Although God's predestination includes all things that come to pass (Eph. 1:11), we are particularly interested here in the redemption of God's elect from the race of sinful mankind (Tit. 2:14; Matt. 1:21 cf. John 15:16; 17:2).

In Ephesians 1:11 the Scriptures tell us that God has chosen out of all mankind a select few whom He can freely extend His gifts of love and mercy to. In order for God to display all of His attributes, He had to devise a plan that would enable Him

to do so without being responsible for the sins that He must bring judgment upon. God created man in a sinless and upright state with a free will. He had both the opportunity and the ability to turn Godward. When Adam sinned he brought God's curse of both physical and spiritual death upon all mankind. Since that time all of the human race has been born, and still is being born, spiritually dead. They still have the opportunity but no longer the ABILITY to turn Godward, due to their spiritually dead state. Therefore God must intervene, since man left to himself cannot choose for himself and turn men toward Him (John 6:44); 6:63-64; 10:25-29; I Cor. 2:13-26).

Is election (predestination) fair? Election does not restrain the non-elect in any way. It does not effect them actively in any way. It simply leaves them in the same condition they would be in if there was no such thing as election—a condition of spiritual death and condemnation, as are all sinners by nature. An election of some to life does not mean that there is an election of some to death. The death of the wicked is not the cause of election, but of God's righteous judgment upon them as sinners. It is their rightful wages (Rom. 6:23). In God's predestination He simply chooses out of all mankind those whom it pleases Him to save for just and holy reasons known only to Himself. The people that are left, the non-elect, are judged by God to their just consequences. Besides, what right do we have to question God's eternal purpose (Rom. 9:20)? We can be thankful, as Christians, that God does not deal with us fairly or justly, but lovingly and mercifully (John 3:16; Rom. 5:6-8; 6:23; II Cor. 5:21; Col. 2:13-14).

The importance of predestination to Christians today. We, as Christians, are commanded of God to teach the whole counsel of God, i.e., we are to teach everything that God has taught us (Acts 20:26-27). Even though it may be difficult to grasp

some concepts of God and His eternal purpose such as the sovereignty of God and the responsibility of men, we should nevertheless teach predestination as a Bible doctrine. The Scriptures very descriptively and strongly teach these two points. In Acts 2:22-23 and then in Acts 4:26-28 we see man in his most sinful state as he totally rebels against God. Yet at the same time we also see that they are doing according to that which the Father has said would be done before the foundation of the world.

The doctrine of predestination, held in its proper setting and connection, will ever make believers in it. It even furnished Paul with his missionary motive (II Tim. 2:10). It will furnish our motive, too, when we believe the whole truth concerning it.

Editor's Note: Bro. Chuck is 15-years-old and is a member of the Lord's Baptist Church, Tacoma, Wash., where the pastor is Bro. Larry Killion. He attends a Christian school where most of the teachers are Arminian in doctrine. His paper on this subject caused quite a stir. I can well understand their reaction as the paper he presented them is plain and very scriptural. Some of the instructors in the school would do well to sit at this young man's feet until they learn more perfectly the ways of the Lord.

## ARE YOU READY TO QUIT?

It is easy to quit. It requires no intelligence, no courage, no faith, nor energy to quit. John Mark quit the mission field, Acts 15:37-40. Demas quit, II Timothy 4:10. There are many and various reasons given by those who "take out" and leave the work to others. Let us suppose something: Suppose the fireman should quit while your house is on fire—would you be angry with him? Suppose the life guards would quit with your child drowning? Suppose your medical doctor would quit while surgery is being performed? Well, they could quit. How do you suppose the Lord feels when you quit Sunday school, preaching service, etc.? This will all cause you to quit reading your Bible, and you will find you don't have time to pray any more.

---Selected.

## SONGBOOK

(Continued from page seventeen)

Ye Must Be Born Again

Just before this paper goes to press we have added some more songs. Some of these we have paid some money for as they are copyrighted, but most of them were written by Baptists. They are as follows:

He Included Me  
He's Just The Same Today  
Have Faith In God  
Let Others See Jesus In You  
Why Should He Love Me So  
Breathe On Me  
Trust, Try, And Prove Me  
'Neath The Old Olive Trees  
Send A Great Revival  
That Will Be Glory For Me  
Satisfied With Jesus  
I Know The Bible Is True  
Stepping In The Light  
My Savior's Love  
'Twas In The Father's Plan  
Under The Blood  
I've Been Redeemed  
All The Way My Savior Leads Me  
Jesus Saves  
Some Sweet Day  
Though Your Sins Be As Scarlet  
Close To Thee  
Jesus Is Coming  
The Unclouded Day

We are working to get information on others as to copyrights, ownership, etc. The book will have 300 pages, but this does not mean it will have only 300 songs. On some pages there will be two songs. Hence when the book is complete it will contain probably about 400 songs.

This song book has been the lifetime dream of the Editor. My soul will not rest in peace until I have lived to see the project completed. I venture to predict that this limited edition will become a collector's item in a few years.

## DOUBTS OVERCOME

A boy came to his pastor speaking of his doubts. The pastor listened to it all, while his own heart beat with the tenderest pity for the lad. "It is a most serious hour for you, my lad," the pastor said. "Will you do me a favor this afternoon?"

"I will, with pleasure. Tell me at once what you would have me do."

"Go for a visit this afternoon to an old blind man," whose name he called, "and read to him several chapters from the Word of God."

The lad was pale. How could he do it? What should he read? The pastor told him what to read, and asked that again at seven that day he join him in the study to tell how his visit went.

At seven the lad appeared at the door. Alternately sobbing and laughing like a little child, he explained: "Say not a word about my giving up the church, about my doubts and fears. When I read to the old blind man, he became so happy that he shouted for joy, and I think I shouted, too. Pastor, I have learned my lesson. Henceforth I will be busy for my Lord."

---Copied

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