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The Life and Times of Harold Harvey

By Milburn Cockrell

Mantachie, Mississippi

What were some of the great events of 1937? Franklin D. Roosevelt, a Democrat and founder of American socialism, was president and Henry A. Wallace was vice president. Prices were great. Postage stamps were 3 cents, bread (pound loaf) 8 cents, milk (a quart) 14 cents, and gas (gallon) 19 cents. You could buy a house for \$6,954.00, and the minimum wage was 30 cents an hour. The year of 1937 was the year Aviatix Amelia Earhart disappeared



Harold Harvey



Harold at 3 yrs.

during a flight across the Pacific Ocean. This was the year the German airship Hindenburg was destroyed by fire at Lake Hurst, NJ. This was the year the Golden Gate Bridge was opened in San Francisco, Calif., and Joe Louis won the heavy-weight boxing championship.

Harold J. Harvey was born June 17, 1937, to Roscoe and Gracie (Lunsford) Harvey in Madison County, Ky. He grew up on a farm with his sisters: Margaret, Barbara,

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Christ's Message to the Dead Church

By Timothy Hille

Ashland, Illinois

Read Revelation 3:1-6

The Apostle John was writing by the direction of the Lord and under the inspiration of the Holy Spirit to the seven churches of Asia. The church in Sardis was one of the five churches that were reproved by the Lord because their spiritual condition was not what it should have been. The Lord Jesus Christ knows the true condition of every one of His churches. He knows which churches are His and which are not; He knows those in churches who are His and who are not; and He knows the spiritual state in which those in His churches currently exist. No one knows more about this church than the Lord Jesus Christ. The Lord knows things even the pastor and the members don't know. The Lord also



Timothy Hille

knows what His churches need and what will benefit them. Christ knows not only the outward appearance but He also knows what is in people's hearts.

Christ reveals Himself to His churches. He revealed Himself to the church at Sardis in a particular way, in a way that best suited the condition they were in. Sometimes Jesus has to reprove His people. **"As many as I love, I rebuke and chasten:**

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The Forgotten Seventy

By Curtis Pugh

Berzovia, Romania

"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself



Curtis Pugh

would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye

enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

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The Prince of the Seventy Weeks

By Milburn Cockrell

Mantachie, Mississippi

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the over-

spreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate" (Dan. 9:27).

Having accounted for Sixty-Nine of the Seventy Weeks, the angel proceeds to take notice of the remaining Seventieth Week. In the final seven years some important events are to happen to the nation of Israel. As has been the case throughout the Seventy Weeks, this space of time concerns events, which involve the Jews in Jerusalem.

The interpretation of verse 27 of Daniel 9 is a very controversial one. The amillennialists and pre-millennialists are poles apart on what the meaning of this verse really is. Amillennialists spiritualize the Seventy Weeks and have no specific chronology in order to escape theological

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The Sufficiency of God's Revelation

By Milburn Cockrell

Mantachie, Mississippi

In Luke 16:19-31 we have a revelation of the spiritland. We see Lazarus and Abraham in Paradise, and the rich man in the torment of Hell-fire. Much of this historical incident consists of a conversation between the rich man and Abraham. The rich man requested that Abraham send someone to warn his five brothers of this place of torment. "Abraham saith unto him, They have Moses and the prophets; let them hear them.

And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:29-31).

What a sight is present in Luke 16:19-31! Here we see what life is like in the spiritland. Here we see Para-

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"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE, THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH" (PSALMS 60:4).



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Foreign Correspondent: Curtis Pugh

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Sufficiency of God's

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dise and perdition. We even hear a conversation between two disembodied spirits separated by the great gulf. This is not to excite our curiosity, but to instruct our minds. Here is seen the sufficiency of God's revelation.

I. A MESSENGER FROM THE DEAD WOULD BE REQUIRED TO PROVE HE WAS GOD-SENT.

If a man came into your presence and said he was a messenger from the dead, would you take him seriously? Would you not think he was a fool or pretender? Would you not want to know where he came from and why he came back from the dead? Would you not at first think he could be possessed of a deceiving, lying spirit like came to Ahab (I Kings 22:21-23)? What would he have to do to convince you God sent him to testify to you?

Even Moses and the prophets had to prove their divine mission. Not even our Lord was exempt from such. **"And when he was come into the temple, the chief priests and the elders of the people came unto**

him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?" (Matt. 21:23). The apostles had their divine commission called in question by some of their critics. Surely a messenger from the dead would do no better than these did.

If this messenger from the dead came in the form of an old prophet, he might amaze and scare you. You might react like Eliphaz the Temanite did when a spirit passed before his face in the darkness of night (Job 4:15-16). Like the Temanite, the hair on your flesh might stand up and your bones tremble. But such a sight would not cause you to repent of your sins, nor any other person. By such a sight men would not humble themselves before God, nor trust in His mercy, nor devote themselves to His service.

What if God had actually sent Lazarus back to testify to the five lost brothers of the rich man? Would they have fled in fear at the sight of a man returned from the dead? Maybe they would have said it was an hallucination. Might they have reasoned that Lazarus was not really dead but merely in a coma? Perhaps they might have thought this messenger from the dead was an alien being in Lazarus' image from a UFO.

A phantom from the shadowy realm would have had but a shadowy authority. What evidence could one risen from the dead give that is not found in the Bible? **"If they hear not Moses and the prophet, neither will they be persuaded, though one rose from the dead."**

II. A MESSENGER FROM THE DEAD COULD NOT DELIVER ANY MORE IMPORTANT TRUTHS THAN ARE RECORDED IN HOLY SCRIPTURE.

What could a messenger from the dead tell us about God which is not found in the Bible? What could he relate more about the creation than we are told in Genesis 1:1: **"In the beginning God created the heaven and the earth."** Could he declare more on the origin of man than the first three chapters of the Book of Genesis? Could such a person enlarge upon the fall of man and its consequences beyond Romans 5:12? **"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."**

Could a being, with a zombie-like appearance, utter more about the love of God than the Bible reveals? **"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have ever-**

lasting life" (John 3:16). **"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us"** (Rom. 5:8). **"We love him, because he first loved us"** (I John 4:19). Surely a messenger from the dead could divulge no more than these verses say.

What could a courier from the spiritland add to the revelation of the Scripture concerning redemption by Christ? **"He hath sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name"** (Ps. 111:9). **"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace"** (Eph. 1:7). **"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us"** (Heb. 9:12). What more could we learn than what we already know from the Bible?

Could a visitor from the land of the immortal disclose any more to mortals of repentance and faith than did Christ in His first text: **"The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel"** (Mark 1:15)? A messenger from another world could say no more than Christ declared, and he would say it with much less authority. The risen dead could tell us no more than is written. **"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."**

III. A MAN FROM THE DEAD COULD NOT USE ANY STRONGER MOTIVES THAN ARE USED IN SCRIPTURE FOR REPENTANCE OF SIN.

Would it be possible for a messenger from the underworld to show the ruinous powers of sin more than the flood, Sodom, or Calvary? I think not. Could a disembodied spirit who just returned to earth relate anything concerning the shortness of human life more than we find in the Bible? **". . .there is but a step between me and death"** (I Sam. 20:3). **"For we must needs die, and are as water spilled on the ground, which cannot be gathered up again. . ."** (II Sam. 14:14). **"Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not"** (Job 14:1-2). **"For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away"** (Jas. 4:14). What could a messenger from the spiritland add to this? Nothing at all. God's revelation is sufficient.

Could a dead man brought back to

life throw out any more about the certainty of death than we discover in the Word of truth? I think not. Psalm 68:20 declares: **". . .unto GOD the Lord belong the issues from death."** Psalm 82:7 says: **"But ye shall die like men, and fall like one of the princes."** **"For the living know that they shall die. . ."** (Eccl. 9:5). **"And as it is appointed unto men once to die, but after this the judgment"** (Heb. 9:27). Are not these verses a sufficient revelation to man as to the certainty of death?

What possible increase could a person risen from the dead enumerate as to eternal judgment (Heb. 6:2)? **"But the LORD shall endure for ever: he hath prepared his throne for judgment"** (Ps. 9:7). **"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil"** (Eccl. 12:14). **"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead"** (Acts 17:31). **"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad"** (II Cor. 5:10). Could these words be improved upon? Are they not sufficient?

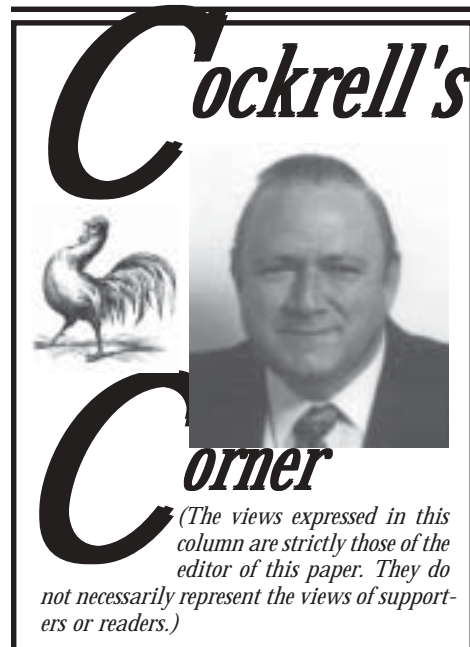
Could a being just back from the nether world communicate any more of the horrors of Hell or the joys of Heaven than we see in Luke 16:19-31? I think not. **"They have Moses and the prophets; let them hear them."**

IV. A MESSENGER FROM THE DEAD COULD NOT REMOVE THE IMPEDIMENTS TO THE SINNER'S SALVATION.

The rich man in Hell told Abraham if one went unto his five brothers **"from the dead, they will repent"** (Luke 16:30). But Abraham said that they would not repent even if one went unto them from the dead (Luke 16:31). Even a messenger from another world cannot give the sinner repentance and faith. Only God can give these (Acts 5:31; Phil. 1:29).

The reason why a sinner does not repent is because he has an **"impenitent heart"** which treasures up unto itself **"wrath against the day of wrath"** (Rom. 2:5). The cause of unbelief is not the lack of the preaching of the gospel, but because the sinner does not have a heart to receive the gospel: **"When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away**

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Cockrell's
Corner

(The views expressed in this column are strictly those of the editor of this paper. They do not necessarily represent the views of supporters or readers.)

ANOTHER ARMINIAN

I have before me *The Berean Call*, a paper generally devoted to exposing the evils of Roman Catholicism. Its editor is Bro. Dave Hunt, Bend, Oregon. This paper often contains many good articles with which I agree. When it comes to pointing out the evils of Catholicism, Bro. Hunt has few equals.

But I have before me a very disturbing article entitled: "What a Sovereign God Cannot Do." It is found in the February 2001 issue. I would agree with him that God cannot lie, or deny Himself, or be tempted with evil.

In the first part of the article he seems to ridicule the expression that "God is in control, He's still on the throne." Then he affirms that "God is unable to effect His will upon earth." I consider such statements not only heresy but blasphemy.

The article proves that he is at least a four-point Arminian. He says: "He (God MRC) cannot forgive sin without the penalty being paid and accepted by man." Bro. Hunt is making the efficiency of the atonement to be conditioned, not on the death of Christ, but on man's faith. He goes on to say: "The reception of God's love and of the gift of salvation through Christ can only be by an act of man's free will." Again he writes: "Without a free will man could not receive the gift of eternal life, thus God could not give it to him."

From these statements it is plain to see that he does not believe in total depravity, nor efficacious grace. Instead of believing in the doctrine of free grace, he believes in the doctrine of free will. Although he builds his whole theological system on man's supposed "free will," he does not cite one verse of holy Scripture which declares man has a free will in spiri-

tual matters. I, for one, call upon him to produce such a verse.

I do not think that Bro. Hunt understands the atonement. This is his real problem. Consider Romans 5:10: **"For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life."** This verse says we were reconciled to God by the death of Christ when **"we were enemies."** Bro. Dave would have to try to make this read that God is reconciled to the sinner when he accepts Christ by his free will. He has friends or believers reconciled, not "enemies" as the Bible says. Man's will plays the decisive role. Thus man, not God, determines who is reconciled to God.

To be reconciled to God is to be brought into a relation of friendship with Him, and this can be done only by the atoning blood of Jesus Christ. But in Romans 5:10 Paul does not speak of the removal of our enmity to God. Rather, he speaks about how the death of Christ removed God's enmity toward His elect. The reconciliation in this verse is the removal of God's holy hostility to and alienation from us. Reconciliation comes to man from God's side even while men are **"enemies"** of God. By Christ's sacrifice of expiation God was pacified toward His people (Rom. 3:23; II Cor. 5:18-19; Col. 1:21; Eph. 2:16). The removal of our enmity toward God follows as a consequence of what Christ has done. Bro. Dave would have God's enmity toward us removed by man's free will, not the death of Christ. This is not what the Bible teaches in Romans 5:10.

Bro. Dave holds to the old Arminian heresy, which makes free will man's savior instead of God's free grace. As he sees it, faith exercised by man's free will can do more than the death of Christ did. In truth he holds that the death of Christ accomplished nothing unless it is joined by man's faith. He makes faith man's savior in the same sense water Salvationists make baptism to be man's savior. His doctrine makes man his own savior and cheapens the finished work of Christ.

A TAX CUT?

A wayfaring man, though a fool, can see from the talk about a tax cut in the far-left press that many Americans are socialists. For the benefit of those who do not know what a socialist is I will tell you. A socialist is one who believes in governmental ownership and administration of the means of production and distribution of goods. It is the halfway house between communism and capitalism. It is not a government of the people, by

the people, and for the people. It is a government of the politicians, by the politicians, and for the politicians.

Some of our leaders are trying to justify a tax cut to the American people. How dumb can you get? It is not a tax cut which must be justified; it is government spending which must be justified. To listen to our socialist news media, you would think that government creates wealth in our country and then passes it out to the people. This is a lie! Government is not a producer; it is a parasite. Washington has no money, which it did not first take from its citizenship by force. I suggest you look over your 1040 tax form and consider the threatened reprisals, if the wage earner does not surrender to Big Brother some of his money. There are people in prison who did not give the government what it claimed it was entitled to.

Americans have been brainwashed with welfare-state thinking. A tax cut does not give money to anyone. It puts a restraint upon the government so it cannot overtax its producers. The money never leaves the hands of the people who earn it. It never goes to Washington to be handled by socialists.

The government creates no wealth. Hard-working individuals produce wealth. What the government does is take it by force and give it to someone else. Tax revenues are not a pot of cash that belongs to the politicians in Washington. It is the money of the people who earned it by hard work and ingenuity.

A tax cut reverses the trend toward socialism back to capitalism. According to holy Scriptures, a man is to provide for himself and his family (I Tim. 5:8); he is to earn his bread by the sweat of his brow (Gen. 3:19; II Thess. 3:10). Micah 4:4 says: **"But they shall sit every man under HIS vine and under HIS fig tree. . ."** The Bible says nothing about a man sitting under a government-provided vine and fig tree. As we labor, working with our hands (Eph. 4:28), we are to ask God to give us our daily bread (Matt. 6:11). The Bible says nothing about us getting our daily bread from Washington.

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that which was sown in his heart. This is he which received the seed by the way side" (Matt. 13:19).

The ambitious man rejects salvation by Christ because it requires him to humble himself as a little child (Luke 18:16-18). The pleasure-lover cares not for the revelation of God

because it demands of him self-denial (Matt. 16:24). The miser shuns the preaching of the Bible because it teaches liberality (Deut. 15:11; Rom. 12:13; Gal. 6:10). The revengeful man cares not for the Word because it teaches forgiveness (Matt. 18:22; Luke 6:27) and mercy (Micah 6:8; Luke 6:36). The sinful man is repelled by the Word of truth because it requires holiness (Heb. 12:14). A messenger from beyond the grave could not change man's carnal nature which is at enmity with God. Hence there could be no true repentance.

I hear some person say, "If one came back from the dead, it would be a stupendous event. People would take notice and repent." Not so. Miracles and wonders cannot force affections estranged from God nor cast down vain imaginations. A messenger from the dead would excite wonder, but he would not make one sinner repent and believe the gospel. Suppose a man did return from Hell, tearing his hair, wringing his hands, gnashing his teeth, bewailing his misery, and bearing the smell of the fires of Hell upon his clothing, and with undying worms all over his body? This would be quite a sight, but it would not bring one sinner to repentance and faith in Christ.

Thieves and robbers see people go to jail and prison for crimes, but men continue to be criminals. Drunkards see drink kill their fellow drunkards, yet they go to the bar and say, "Fill up my glass." Unbelievers see hundreds of their fellow sinners sink down to eternal torment at death, yet they take no warning. Millions hear the gospel preached from Sunday to Sunday, yet they are not converted or changed by it. Why? because it takes the special working of God's grace to cause a sinner to hear and heed the gospel. **"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."**

V. MEN HAVE BEEN TOTALLY UNINFLUENCED BY THE GREATEST MIRACLES.

Pharaoh saw the plagues of Egypt and hardened his heart. The Israelites saw the Red Sea part, the bitter waters sweetened, the miracles of the quails and manna, the water from a rock, and the pillar of cloud, yet they murmured against God and Moses. Baalam heard a donkey speak in human language, yet he ran greedily after the reward of unrighteousness. Many of the people who saw Christ cleanse the lepers, raise the dead, cast out demons, and turn water into wine, never repented or trusted in the Savior. Even the apostles performed miracles, but these miracles did not

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make men repent.

Extraordinary means avail no more than ordinary means, unless God's power imparts repentance and faith to the sinner through the Word. Some of the undone are waiting for an earthquake, or a tornado, or a sand storm, or a star to fall from Heaven before they repent and believe the gospel. These people are living in a fool's paradise. **"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."**

IV. PERSONS HAVE RETURNED FROM THE DEAD, AND YET MEN HAVE NOT BEEN CONVERTED FROM THEIR SINS.

King Saul saw the Prophet Samuel brought up from the dead in the cave of Endor. Saul talked with departed Samuel (I Sam. 28), but Saul did not repent of his many sins and committed suicide (I Sam. 31). Both Elijah and Elisha raised up a dead son, but no one is said to have repented and believed the gospel. Christ raised the daughter of Jairus (Matt. 9:25). This made Christ famous (Matt. 9:26), but no one is said to have repented. At the graveyard in Bethany where Lazarus had been buried for four days Christ said: **"Lazarus, come forth,"** and Lazarus came forth from the tomb (John 11). After this the Jews sought to kill Christ (John 11:53) and Lazarus (John 12:1, 10).

The soldiers who guarded the tomb of Christ saw a great sight, but they lied about what they saw because of "hush" money. **"Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day"** (Matt. 28:11-15). These Roman soldiers witnessed a great earthquake and saw the angel of the Lord roll back the stone from the door of Christ's tomb, but they were not impressed enough to tell the truth.

Acts 20 gives an account of the first church sleeper who fell from the third loft and broke his neck. Paul raised Eutychus from the dead (Acts 20:9-12). Some inquired, but it is not said

any person repented and believed the gospel because of this mighty miracle.

I can see the five brothers of the rich man, standing in the front yard before their stately mansion. One says to the others, "Look! there comes that old beggar who lay at our gate until he died!" Assuming they did not run off in fear (this is probably what most would have done if they saw a dead man), what would have happened? Lazarus would have approached them and said, "Your elder brother is in Hell-fire. God sent me to call you to repentance so you may escape Hell." What would have been the reaction of these five brothers? I can hear one of them say to the other four: "Would you listen to that! This old beggar has scandalized and slandered our noble deceased brother. Beggar, be gone from our gate before we do you bodily harm."

"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

VII. THE WORD OF GOD HAS PROVED ITS SUFFICIENCY IN ALL AGES.

Moses and the prophets were sufficient for repentance and salvation in the Old Testament time and in the days of Christ. Now we have Christ and the apostles in the New Testament. In this day we have the complete revelation from God in the Old and New Testaments. We have that which is perfect (I Cor. 13:10). This revelation is sufficient as the means of grace.

We do not need the Mormon Bible, called "another testament of Jesus." We do not need Mary Baker Pater-son Glover Eddy's little book *Science and Health with Keys to the Scriptures*. Neither do we need the dreams and visions of Emmanuel Swedenborg. Neither do we need Pastor Russell and Judge Rutherford's *Studies in the Scriptures* or *The Harp of God*. We have no need of 25 latter day revelations found only in the 1611 King James Bible which are said not to be found in any Hebrew or Greek manuscripts as taught by Peter Ruckman. The Bible as possessed by the early churches in

the first century is sufficient: **"Thy word is true from the beginning"** (Ps. 119:160). The faithful translation of these original tongues are sufficient.

Contrary to the thinking of some, lost sinners need to hear the Bible preached. Abraham said of the five lost brothers of the rich man: **"They have Moses and the prophets; let them hear them"** (Luke 16:29). These five lost boys needed to hear about the need of repentance. God is pleased to save sinners by the ordinary means of grace—the preaching of the gospel. **"The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at"** (Greek *eis*—the word Baptists say means "because of" in Acts 2:38) **the preaching of Jonas; and, behold, a greater than Jonas is here"** (Matt. 12:41). The elect are ordained to faith (Acts 13:48; Tit. 1:1), and faith comes by the hearing of the Word. **"Neither pray I for these alone, but for them also which shall believe on me through their word"** (John 17:20). **"So then faith cometh by hearing, and hearing by the word of God"** (Rom. 10:17).

This truth is seen in other Scriptures. **"And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did"** (John 4:39). **"And many more believed because of his own word"** (John 4:41). **"As he spake these words, many believed on him"** (John 8:30). **"Howbeit many of them which heard the word believed; and the number of the men was about five thousand"** (Acts 4:4). **"And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe"** (Acts 15:7). **". . . and many of the Corinthians hearing believed, and were baptized"** (Acts 18:8).

Some teach that God saves His elect without the preaching of the

gospel. Elder R. V. Sarrels, a Primitive Baptist theologian, has written: "What sort of logic must a theology create for itself which would make God limit this divine teaching to gospel areas where he does this teaching without the use of the gospel, or of any other means outside of Himself? Why should it seem a thing incredible that God should, by this teaching which he does without any agency outside of Himself, infix in the newly quickened soul the inclination toward the right, however faintly it may be understood by his child who does not have the gospel to bring his life and his blessed immortality to light?" (*Systematic Theology*, p. 386).

In an extended interview with Evangelist Billy Graham by James Michael Beam, carried in the January 1978 issue of *McCall's Magazine*, Billy is quoted as saying: "I used to play god, but I can't do that any more. I used to believe that pagans in far-off countries were lost—were going to Hell—if they did not have the Gospel of Jesus Christ preached to them. I no longer believe that. I believe that there are other ways of recognizing the existence of God—through nature, for instance—and plenty of other opportunities, therefore, of saying 'yes' to God."

Contrary to what this Calvinist and Arminian have said, the Bible teaches that God saves His elect through the preaching of the gospel: **"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe"** (I Cor. 1:21). Those who reject the preaching of the cross perish (I Cor. 1:18). Those to whom the gospel remains hid are lost (II Cor. 4:3-4). Jesus Christ said: **"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned"** (Mark 16:15-16). The Apostle Paul taught that those who do not obey **"the gospel of our Lord Jesus Christ"** shall **"be punished with everlasting destruction from the presence of the Lord, and from the glory of His power"** (II Thess. 1:8-9).

CONCLUSION

Men are not converted by signs and wonders—not even by one raised from the dead. A sinner is converted by hearing Moses and the prophets, by hearing Christ and the apostles. This is only true when the power of the Holy Spirit goes with the preaching of the gospel. **"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God"** (I

Berea Baptist Broadcast

STATION	TIME	DIAL	WATTS
WFTA, Tupelo, MS	Sunday 9:30 - 10:00 a.m.	101.9	3,000 FM
WJOR, Saint Joseph, TN	Sunday 1:00 - 1:30 p.m.	101.5	1,000 FM
WVSA, Vernon, AL	Sunday 7:00 - 7:30 a.m.	1380	1,000 AM
WLZA, Starkville, MS	Sunday 1:00 - 1:30 p.m.	710	2,500 AM
WCNA, Myrtle, MS	Sunday 12:30 - 1:00 p.m.	95.9	3,000 FM
WCTT, Corbin, KY	Sunday 9:00 - 9:30 a.m.	680	5,000 AM
KARI, Blaine, WA	Saturday 10:30 - 11:00 a.m.	550	5,000 AM
KORE, Springfield, OR	Sunday 8:00 - 8:30 a.m.	1050	5,000 AM
DXRA, Davao City, Philippines	Sunday 8:15 - 8:45 a.m.	783 Khz	10,000 AM
DWSS, Manila, Philippines	Sunday 5:30 - 6:00 p.m.	1494	16,000 AM

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Sufficiency of God's

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Cor. 1:18; cf. Rom. 1:16). **"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power"** (I Cor. 2:4). **"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. . ."** (I Thess. 1:5).

Today men can hear Moses and the prophets. They can hear Christ and the apostles. O sinner, hear them! Don't wait for the church building to be turned to gold, or the church windows to fall out, or the stars to fall from Heaven. Don't put off repentance and faith in the Christ of the gospel by waiting for a messenger from the dead. **"See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven"** (Heb. 12:25).

Forgotten Seventy

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And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. And the seventy returned again with joy, say-

ing, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." (Luke 10:1-20.)

It seems to me that a lot of contention would be erased from among brethren if they would just remember certain basic things. There are basic axioms of scholarship and interpretation necessary to the science of theology, but some seem to have forgotten that theology was formerly known as the Queen of Sciences. Scientific investigation, whether in a field of demonstrable science or in the study of theology, does have rules of proper procedure and interpretation. One of the rules of Bible study and interpretation is that you never use an ambiguous or indefinite passage to contradict a clear one. Some brethren have either forgotten this important principle or are ignorant of it. I would hate to think that any Baptist would be so desperate to prove a point that he would knowingly violate this old, established, and universally accepted principle of Bible interpretation.

For instance, in certain passages of Scripture we are informed that men were ordained or set apart as having been called to a special work by God. In spite of all the shenanigans pulled by men in trying to deny these accounts, the Word of God remains true. Where details are given, we know that Churches were involved in the sending-out work of the Holy Ghost. Men can try to "Greek-i-fy" their way out of the facts, but the facts remain. These sent-out men went out and preached, and worked miracles by the power of the Holy Ghost (which miracles were attestations to their message - the Scriptures yet being incomplete.) The information given in the detailed passages is clear and replete enough for us to know what they did before these men were found to be evangelizing. Other Scriptures simply tell of men who were found to be doing the same work. Some brethren therefore wrongly conclude that because we are not furnished the details of their being sent forth that they indeed must not have been ordained or set apart as having been called to a special work by God. Their conclusions are based on faulty principles of exegesis and therefore their conclusions are unsound. Unsound conclusions are a source of great error.

We have no right to suppose that in less detailed passages concerning ministering brethren there is any difference in the method of their being sent forth than in the case of those where the event is recorded with more detail. We are duty bound to ascribe the best of actions and motives to the apostles and to the old apostolic Churches of the Lord Jesus Christ unless and until we know to the contrary. Let me try to illustrate from an instance with which surely all sound Baptists will agree. In the first of Genesis we are given two accounts of creation. The first one is quite detailed and is found in Genesis chapter one. The second is quite brief and is found in Genesis 2:4-7 and in this case is a recapitulation of the first account. (In this our illustration is unlike accounts in the New Testament concerning the ordination of ministering brethren.) But my point is that no sound Baptist argues from the lack of information in the second account that it is a different thing than occurred in the first. The details are different. In the first, God is said to have **"created man in his own image"** and in the second, God **"formed man of the dust of the ground."** In the first account the record speaks of six days, but the second speaks only of **"the day that the LORD God made the earth and the heavens."** (Genesis 2:4.) Following the poor rules or rather the absence of rules of interpretation used by some brethren in their reasoning about ordination and the manner in which Churches are to be established, they would, if consistent with their arbitrary use of rules of interpretation in these aforementioned areas, argue that there was only one "day" in the creation of **"the earth and the heavens."** (Gen. 2:4.) This they would do because of their insistence that the indefinite and less detailed accounts are to be used to contradict the specific and more detailed accounts. But these two accounts of creation are supplementary and not contradictory. So it is with the various accounts concerning ministering brethren in the New Testament. Less detailed accounts are not correctly viewed as contradictory simply because they are less detailed. *Only* if a positive statement is given, for instance that *"Philip was not ordained"* could we rightly conclude that this preaching brother was active in the gospel ministry apart from ordination or setting apart by a Church or by direct authority either by God or by Christ.

Another principle of exegesis that some violate to their own confusion and the confusion of those who hear them is this maxim: *"the argument from silence proves nothing."* For instance, in our above illustration the second ac-

count of creation does not mention that man was created in the image of God. If this were speaking of two different events, one might argue that because the second does not mention the image of God, the man created in the second did not bear the image of the Creator - according to the faulty methods of exegesis employed by some today.

Having mentioned these two important, but popularly overlooked principles of sound exegesis, let us go on to the subject announced in the title of this piece. Since the Bible says, **"For the gifts and calling of God are without repentance."** (Romans 11:29) we may rightly conclude that the call of God upon a man's life is permanent. God does not call a man to do something and then, for whatever reason, later change His mind and rescind that call. So it was with the apostles and so with the seventy in our text above.

What became of these seventy men, personally chosen by the LORD Jesus Christ Himself? They were not only chosen, but chosen and sent forth, set apart by the direct actions of the Son of God, to preach, work healing miracles, receive food and funds from those to whom they preached - indeed their reception or rejection was the reception or rejection of Jesus Christ in the places to which they went. If you doubt the last statement, read again the text above. Are we to conclude that after this preaching tour they were never useful to the Lord again?

Let us give some thought as to just who composed the Jerusalem Church. I believe the first Baptist Church of Jerusalem was composed of about 120 members (Acts 1:15.) I believe that to be true because the Bible says so. Some may want to argue that because of the silence of the Scriptures (we are not told all the names of the members) we cannot know for sure that there were about 120 members. But the argument from silence is so weak and beggarly as to have no weight at all with those who appreciate the basic rules of honest Bible study and interpretation. We know that the eleven were there (1:13.) We know that **"the women"** were there (1:14.) Matthew 27:55-56 says, **"And many women were there (at the crucifixion) beholding afar off, which followed Jesus from Galilee, ministering unto him: Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children."** Is it not likely that **"Mary the mother of James and Joses"** is Mary, the mother of Jesus' humanity? Notice

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Forgotten Seventy

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that we read in Matthew 13:55 these words, **"Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?"** We do know that Mary, Jesus's mother was there (Acts 1:14.) At any rate we have shown that there were eleven men in the Jerusalem Church and an indefinite number of women. While they are called **"many"** the number must of necessity be limited to those women who were believers. They must have also been women who were physically and financially able and whose family situations freed them to leave their homes in Galilee and physically follow the Lord and help him with food, funds and other necessities of life. Some may argue that the women at the crucifixion and the women in the Jerusalem Church were not basically the same group because we are not given a roster of their names, but honest and reasonable men will conclude with near certainty that they were basically the same group.

We know also that **"his brethren"** were there in the Jerusalem Church before Pentecost (Acts 1:14.) In Matthew 13:55 (quoted above) we learn that Jesus had four half-brothers, James, Joses, Simon and Judas. So, we have eleven (the apostles), plus four (His brethren), plus a limited number of women. Let us suppose that these women numbered about twenty. Perhaps they numbered

thirty. Let us assume the larger number or a number near unto it. In general terms such a number could be said to be **"many."** We have no way of knowing the exact number of these women as far as I can determine. At any rate, we have identified a total of possibly as many as forty-five persons, or thereabouts, who are members of the Jerusalem Church before Pentecost and prior to the election of Matthias. That leaves a total of somewhere around seventy-five or more persons unaccounted for in the membership of that Church – or are they unaccounted for?

Is it not both reasonable, likely, and consistent with what we know about the calling of God, that the **"seventy"** saved men – men who followed the Lord so closely that He chose them as His personal emissaries to go and preach His gospel – would also be in Jerusalem waiting for **"the promise of the Father?"** (Acts 1:4.) These must have been well-taught individuals – men who understood early on the message of the Gospel and the teachings of Christ. Can we possibly conceive in our minds that they became disaffected and left off following the Lord at a time when even His previously unbelieving brothers were converted and faithful members of the waiting Church? Have we become so Arminian as to think they fell away and did not persevere in their attachment to Christ and His truth?

I believe a further indication of their presence is confirmed in the election of the seven deacons in Acts chapter six. There the Church in Jerusalem, which by now numbered

several thousand members, was instructed to select **"seven men of honest report, full of the Holy Ghost and wisdom..."** (Acts 6:3) to be appointed by the twelve apostles to look after the needs of the destitute widows. This appointment was a public setting aside of these men for the work to which they were chosen. It was an official act and recognized as such. The seventy certainly would have met these three qualifications. They, having long-time walked with Christ – certainly far longer than those converted at Pentecost and afterwards – would doubtless be among those held in highest regard among the brethren. They had possessed the Holy Ghost (or perhaps better, been possessed of the Holy Ghost) long before Pentecost and having sat at the feet of the Wisest One, would have imbibed much of His wisdom. Who would not agree that these seventy would be among those held in high esteem among the members of the Jerusalem Church? Therefore we conclude they would have been the most likely candidates for the deaconship. Surely the Church would have **"looked out"** men of their character and long-standing reputation to look after this part of the financial ministry of the Jerusalem Church.

So, rather than forgetting the work of Christ in the lives of these seventy men, let us expect to see them, though perhaps unnamed, in the work of God throughout their lives. (Probably, for instance, Philip was one of the seventy.) Rather than taking indefinite passages of Scripture and using them to contradict plain and more detailed ones, and rather than trying to argue from silence, let us recognize that proper understanding of the Scripture demands that we bring together all passages which bear on a subject, properly draw from them the plain meaning of the words used, and then and only then formulate a statement of doctrine which is in harmony with all these pertinent Scriptures thus properly exegeted.

By following these well tried and true axioms of sound Biblical interpretation sound Baptists have down through the years continued to set apart those men whom their Churches have deemed genuinely called and qualified for the gospel ministry. Free-lance-ism has always been rejected by sound Baptists of history. I am amazed that it is growing in popularity among brethren who have formerly been thought to be sound Baptists.

Church authority was recognized in New Testament times. Even in the days of the apostles we read of **"letters of commendation"** from one Church to another. Do not be de-

ceived, Paul, in II Corinthians 3:1 says that *some indeed do need letters of commendation*, but that he, being well known to the Corinthians and having **"begotten"** them through the Gospel (II Cor. 4:15), did not need such letters. He wrote, **"Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?"** The key there is the phrase, **"need we, as some others."** Indicating the common use of such letters in Paul's own time. So, Baptists have historically made use of such letters in dismissing members to the membership of another assembly of like faith and practice and similarly in dismissing members to be organized into a newly constituted Baptist Church. This is a part of **"Church authority"** which some hate so venomously in our day as they seek to set themselves above the authority of the Church to which they belong. One only need read the minutes of old Baptist associations and detailed accounts (where they exist) as to the origin of new Churches to be convinced of this apparently universal practice (the issuance and reception of letters of commendation) among the Baptist forefathers.

Rebellion and anarchy are not new, but have consistently been rejected by New Testament Baptist Churches. If we would be truly New Testament Churches, we must follow the precepts and patterns found in the New Testament and not try to argue against them and reject them in favor of anarchy, basing such arguments on less definite passages and from silence of the Scriptures in some instances. Amen.

Harold Harvey

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Patricia, and Elizabeth. He attended grades 1-4 at Kirksville Elementary School, grades 5-6 at Newby Grade School, and grades 7-11 (he started 12th but dropped out before the year was finished) at Madison Central High School. He later took his GED and entered college. His youth was spent very much like other country boys of this time.

At this point I want to introduce Betty Jo Burrus, the daughter of George Nelson and Bertha (Sallee) Burrus of Richmond, Ky. She was Harold's childhood sweetheart. Betty Jo received her first love letter from Harold in the 4th grade at Newby Grade School. He was so bashful he sent a letter and a candy bar by another boy. When they would have opportunity to engage in conversation

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Funnybone

"... A time to laugh..." (Eccl. 3:4).

Deacon Jones sneaked off to his first horse race. Knowing nothing about it, he watched carefully for some signal and saw a Catholic priest standing near a beautiful horse, number 6. So he put his money on number 6, hoping the priest knew something. To his great surprise, number 6 came in last. This Baptist deacon went over and said to the priest, "Say friend, I lost all the money I have on account of you. I saw you give number 6 your blessing."

"That's the trouble with you Baptists," the priest answered, "you don't know the difference between blessing and the last rites."

The other day at the Possumtrot store Bill Tightwad and Deacon Jones were discuss-

ing the presidential election. Bill said to Deacon Jones, "I sat, as did millions of other Americans, and watched on TV as our government underwent a peaceful transition of power. I was proud as Mr. Bush took his oath of office."

After a brief pause he continued, "I was sad as I watched Mr. Clinton board Air Force One for the final time. It may surprise you that this made me sad, but watching this part of the day festivities, I saw 21 U.S. Marines, in full dress, with rifles, fire a 21 gun salute to the outgoing President."

Then with a clear expression of sadness on his face he added, "It was then that I realized how far America's military had deteriorated. Every last one of them missed!"

Harold Harvey

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Betty Jo had to do most of the talking. This courtship was slightly hindered when Harold went to Madison Central, as Betty Jo was a grade behind him in school.

The summer between Betty Jo's freshman and sophomore years the Newby Baptist Church was having a revival. Elder Harold Bratcher was the pastor. Betty Jo and her grandfather were on the church bus with Harold and others. The providence of God ordained that the church bus have a flat tire. Betty Jo's grandfather went on to church in a car which came by. All the young people walked the rest of the way to church (nearly 2 miles). Needless to say, Harold and Betty Jo as well as the rest of the young people got to church late. Due to the big crowd, Harold and Betty Jo had to sit together, whether they wanted to or not. As Sister Harvey so well expressed: "From that two mile walk began a long walk together of 45 years, 9 months and 12 days."

Harold and Betty Jo were united in holy matrimony Sept. 30, 1954.



Harold with Rebecca and Emily

The Lord blessed their home with two daughters. Rebecca Ann (Becky) born Aug. 6, 1955, and Emily Carol born Nov. 5, 1957.

CONVERSION AND CALLED TO PREACH

Harold was saved two days before his 16th birthday at Newby Baptist Church, Richmond, Ky., while Elder Harold Bratcher was pastor. Both Harold and Betty Jo were saved in June of 1952. A young lady at the church asked Betty Jo if she went forward to attract Harold's attention. This greatly disturbed her, for she wondered if others might have thought the same thing. Satan is al-

ways busy trying to discourage and distress the elect.

These were the days when men came to church with bibbed overalls and when the women wore their print dresses. Churches could have morning and evening service. The farmers would cease their labors and the women their canning and housework to go to church. Nowadays people seem to be too busy to attend church. This was also the time when large numbers of people would be converted by the preaching of the gospel.

Harold and Betty Jo were baptized in July, 1952, in Tates Creek in Madison County, Ky., following a two-week revival which had morning and evening services. About 20 people were baptized at this time. Just before they entered the water of Tates Creek a snake about two feet long went swimming down the creek. They waited until it went by, and no one got excited because of the snake.

God called Bro. Harold to preach the glorious gospel of the Son of God in his junior year at Madison Central High School. He got teased a lot for his stand as a Christian, and his call to preach. He was called "preacher" by some, not out of respect nor for the purpose of encouragement, but to put him down. By sovereign grace he endured for Christ's sake.

One night Harold came to Betty Jo's house. Weeks before she could tell something had upset him. She thought that he wanted to break-up with her. While there he broke down in tears, telling her God was calling him to preach the gospel. Then they both shed tears. But Betty Jo was happy on two counts. First, he did not want to breakup their courtship. Second, she was very happy God had called him to preach, although being a preacher's wife did seem a bit scary to her at first. Harold had feared she would not want anything to do with a preacher boy, but on this point he was mistaken.

Bro. Harvey was a member of the Newby Baptist Church, Richmond, Ky., when God called him to preach. His first sermon was preached in his home church, and his father was saved.

When in high school he was on the basketball team. He also was president of the Senior Class and President of the FFA. He attended Lexington Baptist College, Lexington, Ky., from 1966 to 1968. This was during the time Elder Rosco Brong was Dean of Students and a teacher at the school. He attended Clarksville Baptist College, Clarksville, Tenn., from 1968 to 1970, and then he taught at Clarksville Baptist College for nine years. He attended Austin Peay State University

and worked on his Master's Degree. Before completing this degree he moved away to pastor a church in Monticello, Ky.

Bro. Harold Harvey worked on the farm in Madison County until 1968. He worked eight years at Square D in Lexington, Ky. From 1968 until his death he was a full-time pastor.

AS A PASTOR

Elder Harvey was first and foremost a pastor. If ever a preacher were given of the Lord an undershepherd's heart, that man was Harold Harvey. He preached and taught so his members would grow in the grace and knowledge of the Lord Jesus Christ. Their problems were his problems. He was such an able pastor that other pastors often sought his advice in their ministerial labors. These brethren received wise, kind, and straightforward counsel.

He pastored Gilead Baptist Church, Cotonburg, Ky., from the fall of 1961 to June 1965. He then served as pastor of Newby Baptist Church, Richmond, Ky., from June 1965 to July 1968. From Newby Baptist Church he went to Olmstead Baptist Church, Olmstead, Ky. He was there from July 1968 to March 1978.

He then accepted the call to the Immanuel Baptist Church, Monticello, Ky., in March 1978. This was the move that hindered his completing his Master's Degree at Austin



Harold at Mountain View Baptist Camp

Peay State University. He was not only pastor of the church, but also director of the Mountain View Baptist Camp until 1981. Some time during his stay there I preached a meeting for him on prophecy. According to Bro. Harvey, some person in the community said that the church had a man to come in and preach "the white horse doctrine." They also said it wasn't important to preach on prophecy.

Elder Harold Harvey became pastor of Faith Baptist Church, Sacra-

mento, Ky., in May 1981, and continued until March 1984. He then returned to Olmstead Baptist Church, Olmstead, Ky., in March 1984. He continued with this church until his departure from this world. Any person who ever visited this church could sense that there existed a deep love between the pastor and his people.

During this last stay at Olmstead Baptist Church, I conducted a meeting March 29 to April 2, 1993. I have very fond memories of this meeting—the last I ever held when he was pastor of the church. Not only did we enjoy a good time of fellowship and exploring for old books, but we had a good meeting with good sized crowds and preachers visiting during the meeting. Bro. Harvey and I always carried on quite a bit of fun and foolishness.

During this meeting Bro. Harold took me out to see his Purple Martin house. On Wednesday evening just before church he found a sparrow in his trap near the martin house. He removed its head as sparrows are not good for martins.

We went to church on Wednesday night. All week I had been asking him to sing a special. I loved to hear him sing as he sang with such feeling and seriousness. I mentioned since it was Wednesday night we would not have many visitors, and that it would be a good time for him to sing his special. He agreed and asked me what I wanted to hear. I quickly said, "Why not sing *His Eye is on the Sparrow*." A little smirky grin came over his face, and he said, "After what I did a few hours ago I don't think this song would be appropriate tonight." We both enjoyed a good laugh.

Another event I remember during this meeting I must tell also. Bro. Harold had lost some weight. He pro-



Betty Jo and Harold Harvey

ceeded to tell his wife and me that we needed to go and do likewise. I agreed, telling him it was hard for me to push away from the table. However, Sister Harvey told him he could inscribe on her tombstone: "She enjoyed every bite."

If my memory serves me well, I believe Bro. Harvey held a meeting

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Harold Harvey

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at Berea Baptist Church, Mantachie, Miss. the next year. Our church was very young. My wife and I were suffering from the "flu" most of the week. Little did either of us know this would be the last full-week meeting we would ever be together in.

MISSION WORK, MEETINGS, CONFERENCES

The meetings and Bible conferences he preached in were numerous. In going through some of the old BBBs I note the following: The Olmstead Baptist Church, Olmstead, Ky., and Pastor Harold Harvey organized their mission in Hopkinsville, Ky., into a New Testament Church Feb. 25, 1989. Bro. Harvey cared little for the neo-Landmark idea of spontaneous generation of churches. He believed that a church should send out missionaries and give up some of their members to form new churches. His church sponsored Elder Edward Kittle as a missionary to Brazil.

Elder Frank James came to Olmstead Baptist Church and Pastor Harvey in July 1998, and the church sent Eld. Frank James to Papua New Guinea. On Sunday, July 4, 1999, Elder Robert Keller came to Olmstead Church and Pastor Harvey, and the church sent him to Germany. Both of these men continue to serve in their respective fields to this day.

As we all know, some "Missionary" Baptist churches and pastors are missionary in profession but hardshell in practice. This was not true of Elder Harold Harvey, for he was missionary in profession and practice.

When I was pastor at Calvary Baptist Church, Ashland, Ky., we had a Bible Conference on Nov. 27, 1977. Elder Harold Harvey preached in this conference on "The Purpose of the Millennium." He spoke on Nov. 23, 1978, again in the conference of this same church on "How Satan Ruins a Preacher." He returned to speak still again Nov. 22, 1979, and he preached on "The Curse of Immorality."

In December 1980, Bro. Harvey became a Forum writer in *The Baptist Examiner*. When I resigned Calvary Baptist Church, March 26, 1980, he terminated his Forum position in April of 1980. When *The Berea Baptist Banner* had its first Forum in Sept. 1980, Elder Harvey was on the Forum. He served faithfully until he resigned from the Forum in May 1991, due to ill health, having served 11 years as one of the original Forum writers of the BBB.

I note that Elder Harvey preached in the Bible Conference at Home Missionary Baptist Church, Mt. Mor-

ris, Mich., in April 1984, 1994, and 1996. In May 16-23, 1984, he held a meeting at Mt. Pleasant Baptist Church, Chesapeake, Ohio. He returned that same year to speak in the Bible Conference of this church Aug. 31-Sept. 2, and he preached at this same church again in 1996. He held a meeting at the Lord's Baptist Church, Tacoma, Wash., June 23-27, 1984. He conducted a meeting at Berea Baptist Church, South Point, Ohio, Nov. 5-11, 1984. I was pastor there then, and I recall we had large crowds each night.

Here are a few others that I gleaned. He preached a meeting at the Myrtle Tree Baptist Church, Grayson, Ky., Aug. 22-28, 1994. He preached again in Aug. 21-27, 1995, and Aug. 18-24, 1997. He spoke in a marriage seminar at Faith Baptist Church, Horton, Mich., May 18, 1996. He preached at Hillcrest Baptist Church, Winston-Salem, N.C., April 28-30, 2000. He held a revival at Covenant Baptist Church, Troy, Mich., June 19-23, 2000.

Elder Harvey was often sought out for meetings and conferences because he was an able preacher of the Word and a fine Christian gentleman.

TALENTS AND HOBBIES

Bro. Harold loved to sing. If he had a second love, it would have been singing. He often sang in meetings and conferences. He sang with such feeling and seriousness he would lift your soul heavenward. When he was a teenager he thought he might be a country singer. Betty Jo teased him many times over the years about how the Lord delivered her from being married to a country singer.

Bro. Harold loved birds, especially Purple Martins. He was very proud of his two colonies. He had perhaps 100 plus in each colony. He would guard them with a passion. He would point out that these birds kept the mosquitoes down around your house.

Another hobby was his dogs. He



Harold with Champ and pup

loved dogs. The Harvey's bred boxers at one time. They had the top boxer in Hawaii in 1995. A friend

whose husband was in service took two of their boxers with her when the family was stationed in Hawaii.

When he first was diagnosed with a heart condition he always said his dogs were a great therapy for him. He always made sure they were taken care of well. He also had a beagle (Susie) and two poodles, Buffy and Lil Bit. Whenever he rested in his recliner the poodles rested with him. Buffy would growl if Sister Harvey came near. She did not want Bro. Harvey to be disturbed. These poodles grieved very much when Bro. Harold passed away. It took them several weeks to stop listening for him to come home.

In the last meeting I held at Olmstead in 1993, I had the opportunity to see his dogs and Purple Martins. I was greatly impressed with both. I joked with him as I left on Saturday morning that I would go off and tell people he had "gone to the dogs."

Bro. Harold never liked board games with competition because he liked to win, and it upset him when he did not. He did not play often even with his wife. He was afraid she would beat him.

He enjoyed fishing and often went fishing. I recall that Elder Garner Smith came over during the 1993 meeting I held at Olmstead. The three



"Old Buddies Fishing"

Harold and Brother Garner Smith

of us went fishing, but, as I recall, we were somewhat like the Lord's disciples—we toiled all day and caught none. As his health problems increased, Bro. Harvey was not able to fish as much as he might have wanted.

I feel this story would be incomplete if I did not tell one other event which occurred at a Bible Conference at the Mt. Pleasant Baptist Church years ago. On Friday night there were to be three speakers: Elder Garner Smith, Elder Harold Harvey, and myself, and the three of us were all sitting on the front seat of the church. I was sitting in the middle. Various topics had been assigned. To joke with

Bro. Harvey, I told him in a serious tone just as the service was starting that the pastor had changed his topic. He looked surprised and said, "He did not tell me any thing about this." I told him his new topic was: "Where the Hen Scratches There Will Also Be the Worm." The three of us had a good laugh, but I think it may have hindered Bro. Harold in his preaching that night, for he could not look at Bro. Smith and I while he spoke without us all wanting to laugh.

HIS DOCTRINAL STABILITY

Some preachers seem to be forever coming to some new doctrines. Others are tossed about with every wind of doctrine and never take a stand on anything. I sometimes think they are afraid to take a stand lest they offend the devil. Elder Harold Harvey was the very opposite of this. No one that knew him was ever in doubt about where he stood on Bible doctrines.

Bro. Harold was a five-point Calvinist. He was so strong on these doctrines until he was sometimes called "Harvey the hardshell." But he was not a hyper-Calvinist. He often preached on the responsibility of man, godly living, and the need of missions and evangelism. He was a Landmark Baptist without apology. He believed there had been a link-chain succession of true churches across the centuries. He did not hold the spiritual kinship theory now common among so many of our preachers. Elder Harvey was a strict pre-trib, premillennialist who did not hesitate to declare his position, although he was respectful of those who differed with him. He was a great advocate of wine in the Lord's Supper and of women wearing a covering in the church services.

In his lifetime he experienced many new ideas and practices. There were puppets, Rosco the rooster, post-trib, amillennialism, priesthood of the church, and neo-Landmarkism. None of these new issues even made a dent in his armor. He openly opposed these things as a departure from the faith. His firm stand by the old landmarks made him some enemies and cost him some friends. Bro. Harvey, like Moses of old, was a great non-compromiser!

Elder Harvey believed in a very high moral standard for ministers of the gospel. While serving in the Forum of the BBB he often expressed these views in plain language. Some preachers would write him a "hot" letter, telling him in essence he was dead wrong and perhaps had a "mean streak." None of these things ever moved Bro. Harvey from his position, nor did he ever love them less for their criticism.

LAST DAYS AND DEATH

I remember the last phone call I

Continued on page 69

Harold Harvey

Continued from page 68

received from him. I called him more than he ever called me, but this time I got a call from him. We talked about things in general, especially of the departure of some brethren from church truth and church authority. Bro. Harold then went to considerable length to thank me for taking a firm stand on this issue as well as others over the years. He told me he knew I had taken a lot of heat while other others sat on the sidelines. He felt he had not thanked me enough for this, nor encouraged me as he should have. I told him how I had been thankful for his stand with me on many of these issues over the years. This was our last conversation in this world, but a ending for two old friends.

He seemed to have some advance knowledge of his coming death. He told some of the brethren that the Lord had showed him he would not live much longer. In fact he did not live long after telling them this.

Elder Harold Harvey departed this life July 12, 2000, at Bowling Green, Ky. Services were conducted at Memorial Funeral Home, Russellville, Ky., July 15, 2000, with Elders Garner Smith, Don Titus, Robert Keller, and Roger Jones officiating. Two of Bro. Harvey's favorite hymns were sung: *Amazing Grace* and *He Included Me*. About 50 preachers were present and I was among them. The funeral directors put all these preachers together in what some might have termed the "Amen corner." There was also a host of many relatives and friends. As I sat among this host of preachers during his funeral, I said to myself, "What a host of good sound preachers all in one place." I say this because the majority of ministers present reflected the views of Bro. Harvey.

A second service was held at the Oldham, Roberts, and Powell Funeral Home, Richmond, Ky. July 19, 2000, with Elders Parvin Hall and Elder Frank James. At the graveside Elder Scott Guiley sang *Amazing Grace*. Elder Harold Harvey was laid to rest in the Richmond Cemetery, Richmond, Ky., to await the morning of the first resurrection.

Many of the ministers who knew Elder Harold Harvey will be stronger doctrinally due to his influence among us. We will retain memories of holy and happy times with him here in the low land of sin and sorrow. ". . . **thou shalt be missed, because thy seat will be empty**" (I Sam. 20:18). "**The memory of the just is blessed. . .**" (Prov. 10:7).

"There was a Great Earthquake"

By Phillip Parks

Lexington, North Carolina



Phillip Parks

"And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great" (Rev. 16:18).

Surely, you've heard of the recent earthquakes in India and El Salvador. At least one headline declared that the death toll in India was expected to surpass 20,000 lost lives. A headline covering the quake's death toll in El Salvador declared the toll in that region reached 672 lost lives. These are the last death toll figures known to this writer. These are terrible times to be endured for the citizens and victims of these quakes. Whether the printed media sensationalized these articles to bolster their circulation can be debated but the victims certainly would agree that their experience was a significant emotional event that will haunt them for the rest of their natural lives. Most will never fully recover. All lost property or the lives of loved ones and friends or both. Surely the numbers of the maimed and injured will far surpass the previous quoted figures of the dead. The sicknesses and diseases, which normally follow such catastrophic events are yet to be reported. The misery and loss is incomprehensible and indescribable.

It can be argued that earthquakes seem to be occurring with more regularity and with more severity with each causing greater extensive damage and toll on life and property than its predecessor. Some of these quakes are compared to quakes of "Biblical proportions." They should be. God will continue to give man a dose of corrective medicine with each dose increasing in severity. Why? Because **"GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually"** (Gen. 6:5). We are all familiar with the global catastrophe, which happened soon after that verse: The great flood! Do not be deceived! Genesis 6:5 describes the collective heart and mind of every culture around the world today.

One only needs a passing interest in Biblical prophecy to compare these two earthquakes and others before them with earthquakes of Biblical proportions such as that described in the verse of Revelation 16:18. This quake is still future and will occur when God's purpose is finished with the Antichrist's harlot capital city. By this time yet future, man will once again exhaust God's patience and will even bypass God with a little god of their own, namely, the one described by Daniel as the "little horn." When God causes this earthquake, He will do so with a ven-

geance for it is described as an earthquake **"such as was not since men were upon the earth, so mighty an earthquake, and so great"** (v. 18). This

quake is described as literally rearranging the face of the earth because in its wake **"every island fled away, and the mountains were not found"** (v. 20).

This is an intriguing phrase, especially that regarding the mountains, for God gave the world a foretaste of His ability to level mountains during the El Salvador quake. An accompanying photograph with the quake's descriptive article is captioned: *"Rescue workers failed to find any more survivors in Santa Tecla, the site of this earthquake-driven landslide."* The photograph portrays what is left of a village at the base of an adjacent mountain. The side of this mountain overlooking the village surrendered to the quake's tremors and literally swathed a wide center margin through the village like a great earthen tidal wave. It is hard to make out the details of this photograph for it is reproduced on newspaper quality paper, but when viewed and compared to the verse of Revelation 16:20, it speaks volumes.

One must assume that many silent prayers have been prayed by these unfortunate victims but one must not assume that great local revivals will break out due to widespread repentance. The articles do print a couple of the victims' comments regarding their praise to a higher power for saving them from more horrific plights. One such comment is from a victim of El Salvador's quake: *"All we have is God and the helicopter that brings food."* But little, if any, sackcloth will be donned as people evaluate their predicament. This is a sad commentary of the world ignoring a holy, creative, and destructive God. It is in man's natural character to save himself and in the process ignore a God with unlimited resources.

This will also be true in the character of the victims' of the destructive, yet future quake recorded in Revelation chapter sixteen. God will not only cause an earthquake of unprecedented proportions, but, in the aftermath of that quake, God will rain from Heaven **"upon men a great hail out of heaven, every stone about the weight of a talent"** (v. 21). It is estimated that these hailstones from

heaven will weigh from fifty-six (56) pounds to one hundred (100) pounds each. What will be the response of the Antichrist's subjects on that day? Repentance and sackcloth and ashes? No! The Bible records their reply in the negative: **"And men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great"** (v. 21). In their rebellion and hatred toward a holy God Whose throne is anchored firmly in Heaven, men will vainly use their last breath to curse and rail upon God.

BEREA BAPTIST BANNER Financial Report 1-31-2001 to 2-28-2001

Beginning Balance	\$2,630.50
RECEIPTS:	
Aimee McGee, Punta Gordo, FL	20.00
BC of Brimfield, Brimfield, IL	17.10
Berea B. C., Mantachie, MS	200.00
Berea B. C., Stoning, IL	60.00
Berea B. C., Westpoint, TN	50.00
Berea M. B. C., Mansfield, OH	50.00
Bethel B. C., Pasadena, TX	20.00
Bethesda B. C., Port Richey, FL	100.00
Bible B. C., Sullivan, IL	30.00
Big Creek B. C., Wayne WV	300.00
Briar Creek B. C., Williamsburg, KY	150.00
Central Avenue B. C., Tampa, FL	25.00
Citrus M. B. C., Inverness, FL	20.00
Faith B. C., Seffner, FL	50.00
Faith M. B. C., Clarksville, TN	100.00
First B. C., Nappanee, IN	200.00
Gail Knowles, Scarborough, ME	20.00
Grace B. C., Corbin, KY	60.00
Grace B. C., Georgetown, KY	35.00
Grace M. B. Mission, Marion, IL	25.00
Indore B. C., Indore, WV	100.00
James Swindell, Russell, KY	47.00
Johnathan McSwain, El Dorado, AR	38.00
Letson Farrell, Long Beach, MS	155.00
Meadow Branch B. C., Millport, AL	100.00
Morris St. B. C., Hobbs, NM	300.00
Mt Pleasant B. C., Chesapeake, OH	100.00
New Testament B. C., Bristol, TN	10.00
New Testament B. C., Goshen, IN	50.00
Ocoonita M. B. C., Keokee, VA	40.00
Philadelphia B. C., Aztec, NM	25.00
Philadelphia B. C., Decatur, AL	50.00
Portland B. C., Plumerville, AR	50.00
Raymond Nuckles, Colfax, NC	10.00
Sovereign Grace B. C., Columbus, MS	50.00
Sovereign Grace B. C., Fulton, MS	100.00
Sovereign Grace B. C., Raleigh, NC	100.00
Sovereign Grace B. C., Northport, AL	100.00
Sovereign Grace B. C., Silsbee, TX	30.00
Sovereign Grace B. C., Galena, OH	100.00
South Park M. B. C., Seattle, WA	25.00
Steve Flinchum, Annville, KY	12.59
Victory B. C., Courtland, VA	100.00
Subscriptions	314.00
Anonymous	300.00
Dividing Check	250.00
Sub Total	\$4,088.69
TOTAL	\$6,719.19
EXPENDITURES:	
Wages	2,570.00
Printing	513.00
Postage	746.58
FICA taxes	174.01
Supplies	287.00
Dividing check	250.00
Total Expenditures	4,540.59
.....	2,178.60
Bank charge	-13.25
ENDING BALANCE	\$2,165.35

BEREA BAPTIST BROADCAST Financial Report 1-31-2001 to 2-28-2001

Beginning Balance	\$2,639.93
RECEIPTS:	
Grace B. C., Corbin, KY	100.00
Berea B. C., Mantachie, MS	100.00
Livingstone B. C., Barboursville, V	274.31
Berea B. C., Westpoint, TN	132.00
Joseph Jurzec, Lake-in-the-Hills, IL	40.00
Briar Creek B. C., Williamsburg, KY	125.00
Parkway Landmark B. C., Springfield, OR	50.00
.....	821.31
TOTAL RECEIPTS	3,461.24
EXPENDITURES:	
Radio Time	1,031.55
Tape Production	45.00
Postage	12.10
TOTAL EXPENDITURES	1,108.65
BALANCE	\$2,372.59

CORBIN, KENTUCKY REPORT

Beginning Balance	\$1,733.32
RECEIPTS:	
Total	1,733.32
EXPENDITURES:	
WCTT (Feb)	160.00
Total Expenditures	160.00
ENDING BALANCE	\$1,573.32

The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

PO Box 39

Mantachie, Mississippi 38855

Is it wrong for women to go door to door on a witnessing campaign? I can see visiting someone specific, or should I run into someone at the store. I do write letters, notes, cards, and make phone calls, but I feel uncomfortable with our new upcoming program our pastor is insisting we do. --- Louisiana



Garner Smith
113 Keith Drive
Clarksville, TN 37043

Pastor
Faith Baptist Church
2590 Madison Ext.
Clarksville, TN 37043

“But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.”

I realize that this Scripture is out of date with the modern humanistic, feminine-crazed world of today, but nevertheless this Scripture still stands as God's plan for women.

I believe as the Scripture teaches that the woman is the one God has chosen to keep the home and make a real family. Being a wife and mother is a full-time job.

The man or husband and father is to be the head and provider for the family, but it is the woman that holds the family together.

I certainly believe a woman can be a witness for her Lord to those she comes in contact with, but I believe that going from door to door as a regular public visitation is out of place for the woman without her husband. A woman in such a situation gives the impression of usurping authority over the man. According to the Scripture in I Peter 3:1-4, the meek and quiet spirit of the woman is her best witness.

I know of no Scripture that demands individuals to go door to door witnessing as a regular campaign. I believe in visitation and witnessing, but it should be done by men. If for no other reason than for the safety of the women and their appearance as being in men's positions.

There is nothing wrong with women visiting or witnessing to women, but to me based upon the preceding Scriptures I believe that a woman is out of place visiting homes for the sole purpose of witnessing not knowing who or what they may face.
GARNER SMITH



Tom Ross
6339 County Rd. 15
South Point, OH
45680

Pastor
Mount Pleasant Baptist Church
6939 County Rd. 15
Chesapeake, OH
45619

“...And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. . . Therefore they that were scattered abroad went every where preaching the word” (Acts 8:1, 4).

This verse clearly implies that the members of the church at Jerusalem, who were scattered by persecution, went every where preaching the Word of God. I would assume that the membership of the church at Jerusalem included women (Acts 1:14-15; 2:37-47). I see no difference between witnessing to someone at their doorstep or at the grocery store.

I see nothing wrong with a husband and wife going door to door to spread the Gospel message. My wife has gone door knocking with me several times during the course of my ministry. However, I believe that it would not be expedient for a woman to go alone or with another woman.

If you do not feel comfortable with the “program” that your pastor is insisting upon then go to him with your husband in **“a meek and quiet spirit”** (I Pet. 3:4) and explain why you don't feel as though you can do it. Don't go about it in a belligerent or mean-spirited manner, but rather with grace and humility. If your pastor still does not accept your convictions then you will either have to agree to disagree or you will probably want to look for a church that is more compatible with your beliefs.

TOM ROSS



David O'Neal
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Tulsa, OK 74107

Pastor
Grace Missionary Baptist Church
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“But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence” (I Tim. 2:12).

The Bible teaches very clearly that the woman is to be in subjection to the man as the man is to be in subjection to Christ (I Cor. 11:3-10). It is a violation of the Scriptures for a woman to be in authority over men (Eph. 5:23-24). It is not a question of inferiority or ability. A woman may be an able speaker and have a greater knowledge than the man, but it is a matter of position. God has placed the woman in this subordinate position. “We miss the mark entirely when we talk about woman's rights. It is not a question of equal rights, but of identical duties. Whether in the state, in the home, or in the church, woman is to occupy a subordinate place” (C. D. Cole, *The Divine Order of the Sexes*).

The man is to take the leadership in public affairs, and the woman is to be the keeper of the home. The woman was made to be a help meet for the man (Gen. 2:18). She should bear children (I Tim. 2:15; 5:10, 14) and be a worker at home (Prov. 31:10-31). The Bible forbids women from teaching men, but they are to teach the young women to fulfill all the duties that God has given them.

I know that many will disagree with me, but I believe that if the men will fulfill the duties that God has given them, there will not be a need for the women to go door to door on a witnessing campaign. God calls men to preach, not women. A woman could go with her husband, or she could go with the men in a group; but I can find no Scripture that would indicate that women alone are to go out into the world on a witnessing campaign. She is a great witness for Christ when she fulfills her duties at home (Titus 2:5).

DAVID O'NEAL



Jimmie B. Davis
309 Carroll Road
Fulton, MS 38843

Pastor
Sovereign Grace Baptist Church
100 James Street
Fulton, MS 38843

No one who becomes established in N.T. teaching would deny the importance of Christian witness. In reference to the witness of Christians the words “witness” and “witnesses” most generally refer specifically to one who had seen the Lord during His lifetime or after His resurrection (Luke 1:2; 24:7; Acts 1:22). In the commission Christ gave to His church a witness to the truth of the gospel was expected of all believers. However, we must remember that it was to be a witness supported by the Spirit (Rom. 8:16).

The terms “door to door” or “house to house” are used by some groups who are more interested in prospective members rather than an interest in people coming to a knowledge of real biblical salvation. Many times this method is used in an attempt to proselyte people from one religious view to another. A good example of this is the door to door visitation of Mormons and Jehovah's Witnesses.

The expression **“from house to house”** is found in Acts 2:46; 20:20; 5:42 and has reference to acts of fellowship and Bible teaching among Christians.

It would appear from reading this question that this lady is involved in some good aspects of being a Christian witness, but to ask any lady to go door to door in all kinds of neighborhoods is asking too much in my understanding of Scriptural teaching, even when accompanied by others.

JIMMIE B. DAVIS

FINAL CALL ON HYMN BOOKS!

We expect to go to press with *The Berea Baptist Hymnal* (No. 3) about the 10th of April, 2001. The books will cost \$10 each plus shipping. All orders must be in our hands with the money for them by this date. We have reached the 1,000 we had hoped to attain. Presently send \$10 for each book you want. We will have to bill you for UPS shipping, as we do not know what this will be. Send your orders to Berea Baptist Church, P. O. Box 39, Mantachie, MS 38855. On small orders (1-10) we will ship by post office. I would estimate shipping at \$3 for the first book and \$1 per book after this.

The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

PO Box 39

Mantachie, Mississippi 38855

I declined praying in public when called on (mixed congregation), but is it wrong when we have "circle" prayer in a mixed group? If I decline I feel as though it's me our pastor is referring to as rebellious. -- Louisiana



Garner Smith
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Pastor
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Clarksville, TN 37043

“Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.”

I believe it is plain in the forgoing Scriptures that a female is not to speak in a congregation mixed with the males. Even in small groups or circles mixed with both sexes it would still be violating God's Word because though it be small group it would be considered in the light of I Corinthians 14:34 as an assembly.

I am assuming the questioner is a female because this question seems to be related to the previous question of women going on public visitation, and there would be no reason to question a male praying in a mixed group whether large or small.

Sometimes preachers are wrong and one must finally base their convictions on the Scripture if they differ from the preacher.

I realize we are living in a feminist-crazed world that has no compunction about violating God's Word so it is indeed a blessing to hear and know of those ladies who are more concerned about pleasing the Lord than pleasing man (I Tim. 2:8-13).

GARNER SMITH



Tom Ross
6339 County Rd. 15
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45680

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“Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at

home: for it is a shame for women to speak in the church. . .Let all things be done decently and in order” (I Cor. 14:34-35, 40).

I believe that you did right in declining to publicly pray in a mixed assembly. The Greek word for speak in verse 34 is *laleo* which means to talk, chatter, babble, or utter words, which would naturally include all manner of speaking. I don't believe a woman should pray in a mixed assembly of men and women in a prayer circle. If you wanted to have a prayer circle, it would be better to have the men and women pray separately from one another.

If you feel as though your pastor considers you to be rebellious because of your refusal to pray in a mixed group, then you should go with your husband to speak to your pastor privately. Explain your convictions by using Scripture in a kind and gracious manner.

Personally, I don't think I could be a member of a church that believes women can speak or pray publicly in a mixed congregation. Such a practice is in direct violation of Scripture, and therefore cannot be honoring to God. If it is a shame for a woman to speak in the church, then a church that allows such a practice to go on is shameful and disobedient.

TOM ROSS



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“I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array” (I Tim. 2:8-9).

It is obvious that in this statement Paul uses the word “men” to designate between the men and women. It is the man that God has ordained to be the spiritual leader and has placed

the woman in a place of submission (Gen. 3:16; I Cor. 11:3; 14:34; Eph. 5:22, 24; Col. 3:18; I Tim. 2:11-12; I Pet. 3:1-6).

When men are present, the women are to keep silent. They are to recognize the headship of the man and be in obedience. When men and women come together to worship God, it is the duty of the men to pray. A woman should pray in a mixed group, but she must pray silently.

DAVID O'NEAL



Jimmie B. Davis
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It is good to receive questions from people who desire to be obedient to the truth set forth in God's Word. It is commendable that this dear lady has the conviction she has about praying in public when both men and women are present. Many women, who carry the name Baptist, are not aware of, or are not concerned about the prohibition against women speaking in a mixed congregation. Perhaps they have never read I Corinthians 14:34-35; I Tim. 2:8; 11-12, or maybe their good reverend has never brought a message to them on the subject.

In visiting with sovereign grace Baptists across the nation I have participated in what is called “circle prayer.” However, I have never participated when both men and women were praying publicly. When “circle” prayer is undertaken the men should be in one circle and the women in another.

When a Christian woman refuses to engage in “circle” prayer in a mixed congregation the pastor should rejoice in her obedience to the truth. A pastor ought never accuse one of being rebellious who follows biblical instruction.

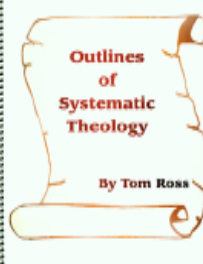
JIMMIE B. DAVIS



NOW AVAILABLE

Cultivating Christian Character

By Tom Ross



CULTIVATING CHRISTIAN CHARACTER

By Tom Ross

This book consists of 46 chapters and is very practical in nature dealing with subjects such as Pride vs. Humility, Sincerity vs. Hypocrisy, Contentment vs. Covetousness, etc. It would be ideal for personal study, family worship and devotions, group Bible studies, Sunday School classes, as well as Christian and home school classes. The price of the book is \$6.95 per copy, plus postage and handling. On orders of 10 or more the price is \$5.95 per copy with free postage and handling.

OUTLINES OF SYSTEMATIC THEOLOGY

By Tom Ross

This is an outline study based on the theology book written by T. P. Simmons. It is in an 8 1/2 x 11 loose-leaf format. It is designed so that preachers and teachers can take it to the pulpit or lectern to teach from, and students can follow along with their copy. It would be ideal for personal study, Sunday School classes, or even Bible College courses. The price of the book is \$9.95 per copy, plus postage and handling. On orders of 10 or more the price is \$8.95 per copy with free postage and handling.

ELEMENTARY ESCHATOLOGY: A STUDY OF PREMILLENNIAL PROPHECY

By Tom Ross

There are only 250 copies left of this book. The price is \$6.95 per book plus postage and handling.

On orders up to \$20.00 add \$3.00 for postage and handling; on orders from \$20.00 to \$100.00 add 15% on orders over \$100.00 we will pay postage.

All proceeds will go into the Mt. Pleasant Baptist Church printing fund to be used for future publications. Send orders and make checks or money orders payable to:

Mt. Pleasant Baptist Church
6939 County Rd. 15
Chesapeake, OH 45619
Phone: (740) 894-6546

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 them to The Berea Baptist Banner, PO Box 39, Mantachie, MS 38855-0039.

CC

OPEN DOORS RELEASES LIST OF RELIGIOUS FREEDOM OFFENDERS

THE HAGUE, Netherlands (EP)—While 2000 was a year of great Christian celebrations, it was also a year of great violence against the body of Christ. That's the conclusion of the international ministry Open Doors, a distributor of Christian literature to countries closed to the gospel.

Open Doors recently released its semi-annual report on the status of religious freedom around the globe. Rolf Zeegers, compiler of the report, states that Christians in several different countries faced a year of "fierce violence." The report consists of updates on individual countries, and also a country-by-country ranking of religious freedom offenders.

According to Open Doors, the cause of religious freedom in certain Asian countries deteriorated markedly during 2000. Laos ranks second on Open Doors' list of religious freedom offenders, just behind Saudi Arabia, because of the Laotian communist government's new policies designed to identify Christians and destroy their lives. Officials required all government workers to sign a document that denounced Christianity. Those who did not sign lost their jobs. The government also forced the closure of at least 15 churches and arrested over 60 church members for their religious beliefs. Laotian Christians reported increased government raids of homes and churches, confiscation of religious literature and materials, and surveillance of church leaders during 2000.

Open doors reports that another nation, the former Soviet republic of Turkmenistan, began a concerted campaign specifically against Christians during 2000. Believers in that country reported that missionaries were deported. Indigenous Christians who were arrested by the government were tortured, suffocated and beaten during interrogation sessions. Turkman clergy members were specifically targeted for harassment during 2000.

Communists in China continued their campaign against the massive underground church movement that unofficial counts say has over 60 million members. In August, over 130 people, including three foreign missionaries, were arrested by police during a church raid. These and other incidents placed China as fourth on

Open Doors' list of religious freedom offenders. December was particularly hard for Christians in the province of Wenzhou, who endured a month of attacks and raids by police. Over 3,000 religious buildings were destroyed during this period.

Clashes between Christianity and other religions carried on in both Indonesia and India during 2000. India's ruling Hindu majority showed signs of widespread bias against the Christian minority in that country. Coordinated attacks, bombings and desecration of Christian buildings are evidence of an organized movement against Christianity, report native Christians. However, the Indian government has done little to investigate those claims. One radical Hindu organization called for the deportation of all foreign missionaries inside the country during 2000. That organization also proposed that the government form a state sponsored church similar to the state church of China.

Almost one million people have fled the Indonesian islands known as the Maluku, or Spice, Islands due to fighting between Christians and Muslims there. According to Open Doors, between 4,000 and 10,000 people have died in fighting between warriors belonging to the Laskar Jihad Muslim group and Christian islanders. Christians in the islands report that the Jihad group is carrying out a forced conversion and circumcision campaign, a report confirmed by the governor of the Islands.

Widespread persecution against Christians during 2000 continued in Sudan, Myanmar, Egypt, Pakistan, and Colombia.

While bad news abounds in the report, Open Doors sources did find some favorable developments during last year. In Ethiopia and Zanzibar, Christians reported fewer attacks on individuals and churches in 2000 than in years past. While tensions still exist, believers in both countries found that governmental and social pressures against Christians lessened somewhat.

In the southeast Asian countries of Cambodia and Brunei, Christians were allowed to practice their beliefs with a significant amount of freedom. According to Open Doors, the government of Cambodia has an "amicable" relationship with Christian communities and allows them to operate freely. The report states that "over 100 separate Christian organizations or denominations operate freely through-

out [Cambodia] and include over 700 congregations." The Christian church remains socially suppressed in Brunei, but there were no religion-related jailings or killings during 2000.

The top ten offenders of religious liberty, according to Open Doors, in order are Saudi-Arabia, Laos, Afghanistan, China, North Korea, Vietnam, Turkmenistan, Iran, Egypt and Maldives.

"Think not that I am come to send peace on earth: I come not to send peace, but a sword" (Matt. 10:34).

FEDERAL MARSHALS SEIZE CHURCH FOR FAILING TO WITHHOLD TAXES

INDIANAPOLIS, Ind. (EP)—Federal marshals seized an Indiana church building after church leaders refused to pay a \$6 million tax debt. Officials of Indianapolis Baptist Temple argued that the church was subject only to God's law, not to U.S. law, and refused to withhold income taxes and social security taxes from employee paychecks.

About 85 marshals were joined by 70 city police officers in seizing the building. Greg J. Dixon Sr., pastor emeritus of the church, was strapped to a gurney and wheeled out as he prayed and protested. "I pray for you that God will forgive you!" he shouted. "Welcome to communism, America!"

Allegedly, this is the first time the federal government has seized a church building to satisfy a tax obligation. The move followed a 91-day standoff.

The church stopped withholding federal taxes in 1984. Dixon said the federal government had no authority over his church, and refused even to apply for tax-exempt status. He said the church had no obligation to obey the laws of man, and argued that withholding taxes would make the church an agent of the state. Some 16 years of court battles came to an end last September when a federal judge authorized marshals to seize the church's property—a decision upheld by the U.S. Supreme Court in January.

Hundreds of supporters, including militia leaders and anti-government activists, initially traveled to the church to protest the expected seizure. U.S. Marshal Frank Anderson of Indianapolis, a former Baptist deacon, waited patiently while interest waned. When the church was finally seized, only Dixon and four followers were there, along with four members of the media.

Anderson told reporters, "I can say personally, this has been as difficult a task as I've had in my 37 years of law enforcement. I can understand the emotion that is involved. At the same time, I have a mission that I have to do."

The 22-acre church campus near downtown Indianapolis will be sold to help discharge the church's tax obligation.

The church's current pastor is Dixon's

son, Greg A. Dixon. He said, "I think it is amazing that the Bush administration, that claims to be so Christian, has just trampled a church. They are certainly not a friend of Christ and they're certainly not doing the right thing."

The senior Dixon claimed that he had a deal with Attorney General John Ashcroft. "We had a promise from the Bush administration," he insisted. "We had every reason to believe that there was a moratorium. . . They were going to dismiss the case. We had a deal, and they welshed on the deal."

Northstar Legal Center General Counsel Jordan Lorence, a constitutional attorney who specializes in religious freedom issues, says the Indianapolis church brought this situation on itself—and isn't doing the cause of religious liberty any favors with its handling of the case.

"As I understand it, the church members in Indianapolis have a religious objection to paying income taxes to the federal government," said Lorence. "The free exercise clause does not protect peoples' religious beliefs that they should not pay taxes. The government needs revenue to operate, so the Constitution does not protect peoples' right to opt out of paying their taxes. Also, I don't understand this church derives its beliefs from the Bible. Jesus told people to 'render unto Caesar the things that are Caesar's,' which means the Lord told His followers to pay taxes to the government that ultimately crucified Him and persecuted the early church. In Romans 13, Paul told Christians to pay taxes to whom taxes are due. The situation in Indianapolis makes it more difficult to win more legitimate religious liberty cases in court."

"They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things which are God's" (Matt. 22:21).

VOICE OF THE MARTYRS FOUNDER RICHARD WURMBRAND DIES AT 91

GLENDAL, Calif. (EP)—Pastor Richard Wurmbrand, founder of The Voice of the Martyrs died Feb. 17 after a long illness. He was 91.

Wurmbrand was born in Romania and educated in Bucharest. He and his wife, Sabina, converted to Christianity in 1936 and joined the church of the Anglican Mission in Bucharest. He became a minister and pastored the Norwegian Lutheran Mission in Bucharest.

The two were arrested several times by the Nazi government, and Wurmbrand began his underground ministry evangelizing Russian soldiers who were prisoners of war. This ministry later continued with Russian occupation forces. He and his wife worked with the unregistered church during WWII and throughout

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Communist rule in Romania.

In 1948 Wurmbrand was kidnapped by Romanian authorities and imprisoned in the underground Central Interior Ministry Building prison area in the center of Bucharest. He was subjected to brainwashing attempts, physical and mental torture, and threats to his family. In 1950, his wife Sabina was imprisoned as well, and sentenced to forced labor. After she was released in 1953, Romanian authorities told her that Richard had died in prison.

A doctor masquerading as a Communist Party member discovered that Wurmbrand was still alive. Wurmbrand was released in 1956 and pastured a church in Orsova until he was rearrested in 1959 and sentenced to 25 years for preaching a gospel that conflicted with Communist doctrine. Political pressure from western countries led to Wurmbrand's release in 1964. In 1965 the Norwegian Mission to the Jews and the Hebrew Christian Alliance paid \$10,000 in ransom to the Communist government for the release of the Wurmbrand family from Romania.

Wurmbrand testified before the U.S. Senate Internal Security Subcommittee about his experiences in prison, and in 1966 embarked on an international speaking tour. In October of 1967 he published the first issue of "The Voice of the Martyrs" newsletter and began to establish the international offices which would assist him in his efforts to inform Christian everywhere about the persecuted church. By the mid-1980s his work was established in 80 restricted nations with offices in 30 countries.

During his ministry Wurmbrand wrote 18 books in English and others in Romanian; his books have been translated into 38 languages. His best-known book, *Tortured for Christ*, is about his prison experiences.

In 1990 the Wurmbrands returned to Romania after 25 years of exile. Sabina Wurmbrand died Aug. 11, 2000.

"I remember the days of old. . ."
(Ps. 143:5).

GLEANINGS HERE AND THERE

TEHRAN, Iran (EP)—The Christian population of Iran is shrinking due to emigration to the West. The group Human Rights Without Frontiers (HRWF) reports that while Christians have very little religious freedom in the strict Muslim society of Iran, most who leave do so for economic and social reasons. According to HRWF, Austria has created a channel to help Iranian Christians leave Iran and obtain visas to the U.S. The process is limited to those who can pay the expensive travel and visa expenses. But emigration is having a devastating effect

on Christian populations in the Middle East. The population of Christians still living in Iran is less than half the size it was two decades ago. Ministries and organizations report that because of emigration, Christian schools and churches are forced to close. If believers continue to leave the Middle East the "Christian presence in the Orient will one day be reduced to relics and monuments," say leaders.

SAN FRANCISCO, Calif. (EP)—A murderer was saved from the death penalty Feb. 21 when the U.S. Court of Appeals for the Ninth Circuit ruled that the prosecutor in the case had improperly invoked God's name during the penalty phase of the trial. The three-judge panel upheld the conviction of Alfred Arthur Sandoval, 41, for four murders and one attempted murder. During the 1985 trial, L. A. County Deputy District Attorney David Milton told the jury that the death penalty is sanctioned by God. "You are not playing God," he said. "You are doing what God says." Milton suggested that executing Sandoval could bring about his conversion. "This might be the only opportunity to wake him up," he said. "God will destroy the body to save the soul. Make him get himself right. Let him have the opportunity to get his soul right. That's the only way to get his attention. You are not playing God. God ordains authority." The Court said Milton's remarks robbed the jury of the proper sense of the gravity of their decision. "Delegation of the ultimate responsibility for imposing a sentence to divine authority undermines the jury's role in the sentencing process," the judges wrote.

WICHITA, Kan. (EP)—The Kansas Board of Education voted 7-3 to restore evolution as a central theory in the state's science curriculum. In 1999, the board voted 6-4 to de-emphasize evolution. As a result, the board was pilloried in the national press as ignorant Bible thumpers with no understanding of science. Evolution was a major issue in last year's election race for five-board seats in which two evolution opponents were defeated. The state's newly adopted guidelines virtually prohibit any critical examination of the theory of evolution or presentation of evidence contradicting the theory.

WASHINGTON, D.C. (EP)—Black leaders in the United States are finally speaking out on slave trade atrocities occurring in Sudan. Black congressional leaders and the National Association for the Advancement of Colored People (NAACP) are going to call for tighter sanctions against Sudan, whose government has been denounced repeatedly by human rights and religious groups for carrying on a human slave trade in the southern half of the country. Last year, Congress passed a resolution that condemned the Sudanese slave trade, but

offered no provisions to help stop it. However, the NAACP and black legislators say that this next session will be different. "We're going to keep pushing it and hopefully get something more than a resolution." Hilary Shelton, head of the Washington office of the NAACP, told the *Washington Times*. However, Shelton and others are unsure what the Congress will do. "Even as heinous as slavery is, the real concern as we look at Sudan is not the government. . . From what we understand, it's a matter of the government turning its back." However, human rights groups claim that the slave trade is encouraged by the northern government stationed in Khartoum, and carried out by its military.

AZUR, Israel (EP)—Eight people died in the deadliest attack of civilian terrorism in Israel since 1997. A Palestinian drove a bus into a crowd of people and soldiers waiting at a bus stop on Feb. 14, injuring over 20 people. Seven soldiers and one woman died at the scene. The driver, a 35-year-old Palestinian from Gaza, drove off after the attack and was chased by police for 20 miles. Police opened fire on the bus, forcing it to crash. The driver sustained serious injuries. Shortly after the attack, the militant Muslim group Hamas claimed responsibility. PLO leader Yasser Arafat described the attack as a reaction to "Israel's military escalation."

NEW YORK, N.Y. (EP)—Most Americans approve of the job President George W. Bush is doing, including his education and faith-based initiative plans. A *Newsweek* poll released in early February found that 52 percent of Americans approved of Bush's performance—an approval rating similar to Clinton's at the same point in his first term. Majorities also approve of Bush's education proposals (73 percent approve), and his plan to direct federal funds to faith-based social programs (65 percent approve).

PHILADELPHIA, Pa. (EP)—Predominately black congregations may be the biggest winners in President Bush's plan to encourage faith-based social service programs. A study conducted by the University of Pennsylvania's Center for Research on Religion and urban Civil Society found that black congregations are more likely to have programs designed to provide social service programs, but are less likely to be able to pay for them. "The black congregations carry a large burden of the social services of the community in the city," said Penn social work professor Ram Cnaan, who authorized the study. "They do an impressive amount of work and it seems they would be supported in an important way by President Bush."

WASHINGTON, D.C. (EP)—Enrollment at Christian colleges and universities is growing at six times the rate of secu-

lar institutions. According to the Council for Christian Colleges and Universities (CCCU), the latest enrollment at over 100 CCCU affiliate institutions grew by 24 percent over a seven-year span. During that same period, enrollment at public institutions grew just four percent.

SAN FRANCISCO, Calif. (EP)—The City of San Francisco is expected to extend its health insurance coverage to include sex-change operations for city employees. The measure will provide up to \$50,000 in benefits for municipal workers who want to undergo gender reassignment surgery. The move would make it the only government body in the nation to offer such a benefit. Board of Supervisors President Tom Ammiano said, "We have a noticeable transgender population in San Francisco, and many are city employees."

BILLINGS, Montana (EP)—An Episcopal bishop in Montana will be defrocked for having an affair nearly 20 years ago. A special church court ruled 7-2 in mid-February to impose the severest punishment available under church law. It found that Charles I Jones, bishop of Montana's 48 Episcopal parishes since 1986, "has not demonstrated an understanding of or a genuine repentance of the offenses committed" and should therefore lose his ordination. Jones had an affair with a female parishioner in the early 1980s while pastoring a Kentucky church.

APPLE VALLEY, Calif. (EP)—Actress-singer Dale Evans, known best for her work with husband Roy Rogers in western films, died Feb. 7. She was 88. Evans, who co-wrote the couple's theme song, "Happy Trails," was a devout Christian who also wrote gospel songs. Her husband Roy died in 1998 at age 86. Her stepson, Roy "Dusty" Rogers Jr., said, "We take comfort in knowing Dale and Roy are together again, riding 'Happy Trails' into the sunset." Evans appeared in 35 movies, recorded more than 400 songs, wrote 20 books including the 1953 classic *Angel Unaware*, and in 1955 wrote the gospel standard "The Bible Tells Me So."

AMBON, Indonesia (EP)—As part of a campaign of forced conversions to Islam, Christians in the Maluku Islands, including children, pregnant women and the elderly, are being circumcised against their will. Members of the Laskar Jihad, a radical Muslim group waging all-out war on the Christian community on the Islands, gave thousands of Christians an ultimatum—convert or die—in December. According to reports, the Jihad warriors are enforcing the ultimatum by forcing local clerics to perform circumcisions on the Christian population. Christians fleeing the area have shared horrifying stories and expressed confusion regarding

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the forced circumcisions. Many said their Muslim neighbors do not support the practice amongst themselves.

WASHINGTON, D.C. (EP)—While President George W. Bush is expected to be a friend of business, that doesn't include the pornography business. Producers and distributors of pornography are reportedly consulting with attorneys and tempering their products in preparation for a changed attitude in Washington. "This will be a rude awakening," one adult video company owner told a reporter. "It was very liberal for a while; nobody's looking forward to an overly conservative government." Mark Kernes, senior editor of *Adult Video News*, an industry trade magazine, said leaders in the pornography industry are concerned about who Attorney General John Ashcroft might add to his staff. They are particularly worried about Patrick Truman of the American Family Association, and Bruce Taylor, president of the National Law Center for Families and Children. "If any of those guys pop up in connection with Justice Department appointments, that's all she wrote," Kernes said.

WASHINGTON, D.C. (EP)—The appointment of Michael Powell to chair the Federal Communications Commission is being greeted with relief by Christian broadcasters. Last Year the FCC tried to restrict the religious content of some Christian broadcasts. Only two FCC commissioners dissented from that ruling at the time, and one of those was Powell. Brandt Gustafson, head of National Religious Broadcasters, said President George W. Bush's appointment of Powell signals "a fresh new day" in Washington. Powell is the son of newly appointed Secretary of State Colin Powell.

Nearly 75 percent of Jesse L. Jackson's travel expenses last year were covered by Democratic Party committee efforts to get out the vote, according to a new report released on March 6 (*Washington Times*, 3-12-18, 2001).

Can you imagine working for a company that has a little more than 500 employees and has the following statistics:

- 29 have been accused of spousal abuse
- 7 have been arrested for fraud
- 19 have been accused of writing bad checks
- 117 have directly or indirectly bankrupted at least 2 businesses
- 3 have done time for assault
- 71 cannot get a credit card due to bad credit
- 14 have been arrested for shoplifting
- 21 are currently defendants in lawsuits
- 84 have been arrested for drunk driv-

ing in the last year

Can you guess which organization this is? Give up? It's the 535 members of the United States Congress. The same group that cranks out hundreds of new laws each year designed to keep the rest of us in line.

Between 1960 and 1981 divorces skyrocketed from 393,000 to 1,213,000 and, by 1998, there were 19.4 million divorced people in the U.S. Along the way a myth took shape that divorce was a sensible way to effect a cease-fire in the million or so marriages per year that ended in fiery ground wars. But recent studies show that less than a third of divorces result from marriages where abuse, neglect, or even high-octane fighting is the norm. Instead, over 60 percent of marriages break because of creeping loneliness and boredom—or tiny unvoiced resentments that coalesce into volcanoes. Most such symptoms could be repaired with the right kind of help (2-10 *World*). Sin (pride/selfishness/adultery, e.g.) is at the root of most marriage breakups (*Calvary Contender* 3-1-01).

Jack Hyles, pastor of First Baptist Church, Hammond, Ind., since 1959, died Feb. 6, 2001, at the age of 74.

Both houses of Parliament in Great Britain have passed a law allowing the cloning of human beings for use in medical research. The new law will allow experimentation on the tissues and stem cells of cloned embryos as long as the tiny humans are not allowed to live more than 14 days. The House of Commons passed the bill December 19 with a vote of 366-174. On January 22, the House of Lords rejected an amendment to delay the research pending further study on the issue and approved the law 212-92 (*National Right to Life News*, 2-01).

Dr. Stephen Pack pled guilty January 11 for injecting nurse Joy Schepis, who was pregnant with his child after a brief affair, with the abortifacient methotrexate outside the Bronx, New York, hospital where they both worked. Schepis gave birth November 28 to a healthy baby boy, despite fears that the methotrexate could have caused birth defects (*ibid.*).

Like any good minister of propaganda, Mrs. Clinton is a big fan of government-subsidized art. One therefore has a wonder what she feels about Renee Cox piece, "Yo Mama," now at the Brooklyn Museum, which substitutes a naked black woman for Christ at the Last Supper, and whose costs have been defrayed with state and federal taxpayer dollars. While New York City Mayor Rudy Giuliani has made clear his opposition to this anti-Christian bigotry masquerading as "art," Mrs. Clinton has remained strangely silent on this matter concerning her adopted home state. We eagerly await her opinion on this

controversial issue (*Human Events*, 2-26-01).

The Southern Baptist North American Mission Board expanded its prohibitions regarding the endorsement of chaplains to include those who participate in any kind of "charismatic" manifestations." Trustees approved a new "Endorsement Manual for Chaplains and Counselors in Ministry." The manual, a consolidation of policies and guidelines that for the most part already existed, includes the requirement that "no person who is actively participating in or promoting glossolalia (speaking in tongues) endorsement as a Southern Baptist chaplain or counselor." The policy was expanded to include "any other charismatic manifestations" (*Western Recorder*, 2-20-01).

DALLAS – The board of the National Religious Broadcasters has voted unanimously to break away from the National Association of Evangelicals, its founding organization. A spokesman for the NRB confirmed the decision Feb. 13, *The Fort Worth Star-Telegram* reported. The organization of conservative Christian broadcasters has been affiliated with the NAE since 1944, but members grew uncomfortable with the evangelical group's discussions with the more liberal National Council of Churches (*ibid.*).

Teen-agers with parents who enforce curfews and monitor their children's TV and music habits are less likely to use drugs, says a report released on Feb. 21 by the National Center on Addiction and Substance Abuse (*Washington Times*, Feb. 26 – March 4, 01).

Alcohol-related crash fatalities represented 49.5 percent of all traffic deaths in 1990 and 38.4 percent in 1998 (*Statistical Abstract of the United States for 2000*).

Robert P. Hanssen, the FBI special agent and suspected spy, was a member of an elite religious group that works to spread the Catholic faith by recruiting members active in the upper echelons of government and business (*The Washington Times*, Feb. 26- March 4, 01).

On Wednesday, the *New York Observer*, not exactly a bastion of conservative thought, ran a front-page editorial saying that if Sen. Clinton had "any shame, she would resign." *The Observer* called Mrs. Clinton's news conference on the pardons "a masterpiece of evasion," deemed her "unfit for public office" and dubbed her, "Slick Hillie" (*Human Events* 3-5-01).



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be zealous therefore, and repent" (Rev. 3:19). Christ is concerned about His churches and He has charged Himself with their care. We do not always seemingly remember that the Lord is both watching us and watching over us. The way in which Jesus revealed Himself to the church at Sardis was as the One who "**hath the seven Spirits of God, and the seven stars.**" The seven Spirits of God refer to the fullness of the Holy Spirit, and the seven stars refer to the seven messengers, or pastors, of the seven churches of Asia (Rev. 1:20). Jesus has given the Comforter, who is the Spirit of truth, to His churches; and He has given them pastors to feed them with the Word of God. A dead church needs to take heed to the Holy Spirit and the Word of God as taught to them by their pastor.

There are many Baptist churches today that are in the same condition as the church at Sardis – dead. The only thing that will help a dead church is to be revived, and the only way for them to be revived is to follow the spiritual prescription given to them by Jesus Christ in His Word. Jesus is the only One who can rekindle the flame of Christian love and joy when fleshliness and worldliness have caused a church's light to go out by way of obscurity. Jesus states in His Word that His churches are lampstands, and the church members are to have their lamps burning bright (Matt. 5:14-16). A dead church is one which is not giving off any light to point others to the truth; rather, it's light has gone out and the wick is smoking and ready to be quenched altogether.

Let us note this morning by the help of God the characteristics of a dead church and the prescription of Christ for such a church to find recovery.

I. The Dead Church Is Not Aware of Her Deadness

Many churches are in a spiritually dead condition in the eyes of the Lord, and yet they think they are alive and they appear to be alive unto men's eyes. Jesus said, "**I know thy works, that thou hast a name that thou livest, and art dead.**" The church at Sardis had activity, but they lacked spirituality. To the thinking of many people, a church is dead when it has only a few members, or when the building in which they meet is old or out of fashion, or when the church is not having a lot of "goings on." The majority of churches with a lot of "goings on" are dead churches. They

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have substituted activity for real worship. Just because the church is meeting and having services does not mean the church is alive! If the services are not attended by members who are Spirit-filled and Spirit-led, then it is nothing more than a Sunday morning cemetery filled with spiritual corpses.

The church at Sardis had a name that they were alive, but Jesus knew their true condition. Jesus knew more about their spiritual condition than they were aware of themselves. Jesus had to tell them they were dead because they did not realize just how low of a place spiritually they had reached. This is the case with many today. If they come to the services or not really makes no difference because spiritually they are like dead bodies – unaware of their own condition or the condition of those around them. They have grown cold to the things of God and desensitized to dangers of the world, the flesh, and the devil. When church members get into such a condition, they begin to cater to the flesh. They live for worldly ease and fleshly convenience. Their priorities become distorted, and they seek to please self rather than seeking first the kingdom of God and His righteousness. They make excuses for not doing what God wants and become angry when they can't have what they want.

How does a church get into this condition? Jesus revealed Himself as **“he that hath the seven Spirits of God, and the seven stars.”** The reason He revealed Himself this way to the dead church was because they had gotten into this condition by quenching the Holy Spirit and failing to take heed to the Word of God which He gives His churches through their pastors, His specially appointed messengers. Jesus stated, **“God is a spirit: and they that worship him must worship him in spirit and in truth”** (John 4:24). Churches that quench the Spirit of God and ignore the preaching and teaching of the Word of God are heading down the fast lane toward the church cemetery. You cannot worship God apart from the leadership of the Holy Spirit and the preaching of God's Word (I Thess. 5:18,19)! People quench the Spirit when they ignore His leadership and His prompting. The Holy Spirit is given by Christ to believers to guide them and to enable them to commune with and worship God. He speaks to them through the Word of God and applies the precepts of God's Word unto their heart. What makes God's Word real to a person so that he or

she believes and lives by what God's Word says? The effectual working of the Holy Spirit does this (John 14:16,17; 16:13; 17:17). The Holy Spirit speaks to us through the Word of God. When we stop listening and stop taking heed to Him we become a dead church. Church members who live against the leadership of the Holy Spirit by rejecting the principles of God's Word are like dead bodies – they are ignoring the source of spiritual life, the Holy Spirit, and they are quenching His influence.

Jesus also spoke of the messengers of the seven churches. Jesus said specifically that He was the one **“that hath . . . the seven stars.”** Every God-given, God-called pastor of one of the Lord's true New Testament churches belongs to Jesus. They are His and He has given them for the spiritual edification of His churches. When a church despises the preaching of the Word of God which they receive from God's messenger, they are going to die a slow and agonizing spiritual death. This is despising prophesyings, rejecting and refusing to accept and live by the Word of God as spoken by His mouthpiece. The Bible tells us that Jeremiah was the weeping prophet because he prophesied unto the children of Israel and they would not listen, and he lived to see their destruction because of their rejection of and rebellion against the Word of the Lord. The Bible tells us that one day Jesus will wipe away all the tears of His people; and I do not doubt but that some of the tears He will wipe away are the tears of His prophets, messengers, and pastors when they stand and give account of their stewardship and ministry unto the Chief Shepherd, who have spoken His Word unto dead churches that would not listen (Heb. 13:17). Jesus was reminding the church at Sardis that they needed to take heed unto the things spoken by those who had been given by Him for their spiritual edification and welfare, the neglect of which had led to their dead estate.

II. The Dead Church Is Not Aroused Spiritually

The church at Sardis was not spiritually aroused, for which cause Jesus stated, **“Be watchful, and strengthen the things which remain, that are ready to die.”** This is another characteristic of a dead church, they are spiritually asleep and not aroused to the need of the hour, the duties at hand, and the imminent return of the Lord. This church was full of sleeping members who did not recognize the need to be awake and vigilant for the cause of Christ. Not too many church members are alert to the spiritual condition in which

they and those around them exist. They do not recognize the perils of the hour, the dangers of close associations with the world, the harm being done by neglecting spiritual things, and the rewards being lost by not living in watchful anticipation for the coming of the Lord. An amplification of the second verse of our text reads as follows. **“Rouse yourselves and keep awake, and strengthen and invigorate what remains and is on the point of dying; for I have not found a thing that you have done – any works of yours – meeting the requirements of My God or perfect in His sight”** (*The Amplified New Testament*, Marshall, Morgan, and Scott, Ltd., 1968).

Beloved, we need to be aroused spiritually because of the need to be missionary as a church of the Lord. Many today are fast asleep and do not hear the cry of those who stand in need of the life that comes from knowing the Lord Jesus Christ (Acts 16:9,10). When churches are not bearing the Good News of Jesus Christ to a lost and dying world, they need to be aroused and awakened from their slothful and self-centered estate. Churches need to be spiritually aroused because of the dangers of the days in which you and I are living, and I'm not talking about road rage on the interstate. We need to recognize that Satan is on the job, and that many are departing from **“the faith which was once delivered unto the saints,”** (Jude 3). (Read II Tim. 3:1-7.) We are living in just the kind of times which Paul described unto Timothy, and we had better wake up to the fact that the church is under attack and the enemy which we need to fight the most is the enemy that has crept inside and has persuaded us that we don't need to be concerned about what is going on in the work of the Lord! People say that there is no problem – I want to tell you, beloved, that we had better ask God to open our eyes, because when the church goes the truth goes with it: because the church is the pillar and ground of the truth.

Another reason we need to be watchful and spiritually aroused is that Christ is coming again at any moment (Rom. 13:11). Church members today live like the world lives, and the world lives like Christ is not coming. (Read Matt. 24:36-39 Luke 17:26-30). These are the things that the world is doing; and the sad thing is that church members who profess to be saved by the resurrection of Christ, according to which they hope to be raised up in the rapture when Christ returns, are doing these things right along with the world. People today are carrying on all kinds of business and neglecting the concern of their souls. People are getting married and giving in marriage with no

thought to God's principles of marriage, and the children of God are doing it with them. If you think you have found Mr. or Miss Right, and that man or woman is not saved and a member of a true New Testament missionary Baptist church, you had better rethink your decision in light of what God's Word says: **“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?”** (II Cor. 6:14). If you have been married and divorced, and you think that the key to happiness is in finding one more “soul mate,” you had better take heed unto the words of Him who is soon coming again: **“And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery,”** (Matt. 19:9). The people of the world are not living in hopeful expectation of Christ's imminent return, but instead are living for the things of this world and the pleasures of life. They are not laying up for themselves treasures in Heaven, and one day all of their earthly treasures will be burnt up. When church members begin to act like the world, they have fallen asleep and become a dead church.

III. The Dead Church Is Full of Dead Members

Jesus told the church at Sardis, **“Thou hast a few names even in Sardis which have not defiled their garments.”** There were only a few who were faithful and were living for the Lord. The majority of the church members were not keeping themselves unspotted from the world or being faithful to Christ. This is the state of many churches today. They have a faithful few who can be counted on to pray, to study the Word of God, to tell lost sinners about the Lord Jesus Christ, to see to the cares of the church, and to do the things that need to be done for which no one is thankful. They are the sacrificial few, the caring few, the concerned few, and the devoted few. This was the case with the children of Israel – only a few followed the Lord fully (Deut. 1:26-36).

Jesus here speaks of the wedding garments with which the members of His kind of New Testament church have been fitted. **“Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.”** Jesus was not speaking of the white garment put on in salvation, washed in the blood of

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Christ's Message to

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the Lamb, for that garment may never be soiled. Jesus is referring to the wedding garment of those who shall be in the Bride of Christ, which He shall make up of those who have been faithful in and to His kind of church (Rev. 19:7-9). Many will be called to the marriage supper of the Lamb, but not all will be in the bride. The bride will consist of those who have been faithful to their Beloved in serving Him in and through His body, the church (II Cor. 11:2). People today make light of their church membership, and yet true church membership is the most glorious privilege which a person can have in the service of the Lord. Jesus knows those who are faithful. Jesus has His own church roll, and the names on His roll do not necessarily match all the names that are on the rolls of churches today. Jesus says, **"I know thy works!"** There is a difference to God between a person having his or her name on the membership roll of a church and a person being faithful to Him who loved the church and gave Himself for it. You won't walk with Him in white up there unless you have walked with Him faithfully on a daily basis down here.

IV. Christ's Prescription for Recovery

Jesus never reveals a problem to His people without also revealing the solution. His solution is the only one that will work. Jesus told the church at Sardis, **"Remember therefore how thou hast received and heard, and hold fast, and repent."** Jesus has to remind us over and over to lay hold upon that which we have already been taught. People in churches sometimes become weary of the truth, and when that happens they are about to lose everything. The lessons that we learned from the Lord yesterday are still needed today. The truths of God's Word that we felt so strongly convicted of in the past need to be remembered and put in practice in the present. God's Word is not just for the few moments of the week that we spend in the church house, but is to be continually thought upon and applied to our hearts.

Something that was needed at Sardis and that is needed in many churches today is repentance. People need to get right with God and stop imagining that their sin will just go away if they ignore it. There is going to have to be a change of mind which leads to a change of behavior, and that will only happen when people acknowledge their own sin before God and the church with humble hearts and

broken spirits, having a desire to please the One who has called them from darkness to light and enjoy fellowship with Him and His saints. We must look and live for Christ.

Jesus prescription includes a warning: **"If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."** A dead church is a church in which people have become comfortable with their own backslidden condition. They are satisfied with living weak lives and having a stagnant faith that is not growing and which is developing no other graces. If people will not rouse themselves at the reproof and instruction of Christ, then He will come upon them suddenly when they do not expect Him, and He shall requite them for the way they have despised His house and trampled upon His blood. If people grow cold toward the Lord and at ease with living for themselves and will not repent, He may let them live the way they want (Ps. 106:13-15).

Have you been serving the Lord half-heartedly? You cannot serve God for others and others cannot serve God for you. If you neglect your place, then that's what it shall be - neglected. If you fill your place, then you shall receive your own reward. **"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."** Christ encourages the faithful. Who are you looking to for encouragement today? If you look to someone other than Christ, you will be disappointed; but if you keep your eyes on Him, He will strengthen your heart to serve Him and live for Him.



Dear Bro. Cockrell,

I am writing to ask you to send me your Old and New Testament Study courses. I already have the Bible on cassette. Enclosed you will find my check for \$30. Thank you. I thank the Lord God Almighty for your witness, paper, radio ministry, all the things that God has inspired you to undertake. I pray that He will give you the strength to continue. May we always give God the glory that is due Him. In the name of our precious Saviour Jesus Christ, I'll close. Once again, thank you.

-Oregon

Dear Sir:

Please, send a catalogue of the books

you have and the cost of "The Berea Baptist Banner."

Preferred books by: Boyce, Fuller, Broadus, Graves, Strong, Gill, Booth, Spurgeon and others that believe the Doctrines these brethren believed.

Also, "God's Election of Grace" by Eld. G. E. Jones, of Morrilton, Arkansas.

Note: Bro. Cockrell, the articles you wrote for the TBE was read and cherished greatly. Had lost contact where you were.

Do hope and pray that the Churches there are Spirit-filled and the lost is being saved. It is cold here and very few are being saved.

-Arkansas

Dear Bro. Cockrell:

Enclosed is my check for renewal of your newspaper *The Berea Baptist Banner*, which Bro. Pugh was gracious enough to sign me up for.

I've been enjoying it although I do not agree with you on everything. I was sad to see you were accepting the Jesuit teaching of rapture/7 year trib.

Please renew me at address below.

Thank you. May God bless you and Bro. Pugh. Give him my brotherly love.

-Texas

Dear Brother:

Wanted to let you know that the article on cremation by Bro. Wendell P. Furlong 3/5/01 was and is indeed a blessing. It answers some uncertain thoughts about the vacated body. Thank you and God bless.

-West Virginia

Bro. Cockrell:

Greetings in the Lord! It has been a while since I corresponded with you. I trust that all is well with you and your family.

I was wondering if you have tapes of your messages available for purchase, either individually or in compilations. I would be interested in getting a list of the available.

-Alabama

Dear Pastor Cockrell:

Thank you very much for the book, *Here Comes the Bride!* I enjoyed it, and read carefully. I can find nothing to dispute in the text. My knowledge is limited in some of the areas that you covered, and could not challenge it if I was to want to. I do not disagree with the main interest of the book. As to Scripture reference, I was able to search out, and am in total agreement with you. My question is, why is this such a big secret these days? Why do people frown and run from it, and want even search it out themselves before making a decision as such?

-Washington

Dear Bro. Cockrell:

The BBB came in the mail yesterday and your message on "Baptists Then and Now" should wake up all Sovereign Grace

Baptists to realize "what was considered truth and orthodoxy a few generations ago can become error and heresy in succeeding generations."

Please include more Selections From "The Baptist" edited by J. R. Graves. Very few of your readers will ever see even one copy of Elder Graves' monthly publication.

It's good to see Bro. Curtis Pugh's message on "Seven Surefire Signs To Arminianism." The warning is greatly needed and we've seen most, if not all seven of these methods in action. It's a familiar pattern.

We realize there is a lot of hard work and long hours that go into publishing *The Banner* each month. Our thanks to you and all those who help.

-West Virginia

Dear Bro. Cockrell,

Grace be unto you and peace from God our Father and the Lord Jesus Christ.

We greet you in that precious name and count it a joy to write a few lines. We think of you real often and remember you in our prayers, as well as the work there.

If the *Baptist Banner* could come here, it would be appreciated. I don't know if you have a tape ministry; no one has told me; but if you do, you could let me know.

-Michigan

Dear Brother Cockrell,

Out of this \$50 check, \$3 is for my year's renewal to *The Banner*. The \$47 balance to be used where you see the church needs.

-Kentucky

Dear Sir:

I am enclosing a check for \$25 to cover the cost of a 5 year subscription to *The Berea Baptist Banner* plus a small gift. I became acquainted with your publication through a representative of yours here in Ithaca, Ray Bennett.

-New York

Dear Bro. Cockrell,

Greetings in the name of Jesus Christ our risen Lord and Saviour. I hope this e-mail finds you and your family doing well.

I am a subscriber to the BBB and admire your ability to teach the Bible.

-North Carolina

Dear Bro. Cockrell,

Greetings from the Philippines.

Thank you very much for sending *The Berea Baptist Banner*. It really helps us grow spiritually. Please help us also that the Lord will sustain his work in the Philippines.

-Philippines

Dear Brother Cockrell,

Greetings in Christ and His everlasting gospel. Alaskans we - are learning about e-mail and will use the above ad-

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From the Mailbox

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dress for church correspondence.

We receive the paper and welcome its contents of gracious truths. We are aware that we are probably delinquent in subscription renewals and will try to attend to this shortly. Your stewardship and assembly are appreciated greatly.

If songbooks are reprinted, we could use up to three dozen.

—Alaska

Dear Brother Milburn,

I trust you and the family are doing well.

The *Banner* keeps getting better. The sermons and the articles, to me, have been very good.

So glad to read Bro. Pugh and wife Janet are healthy and able and willing to return to Romania.

—Kentucky

Prince of the Seventy

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difficulties. At least one amillennialist, Philip Mauro, would make the Sixty-Nine weeks literal and one-half of the last week, but he has no fulfillment of the climax. In the main it may be said that the amillennial view does not provide for a literal fulfillment of the prophecy. Premillennialists believe in a literal fulfillment, which requires a future seven years, separated by a gap between the last two weeks.

“AND HE”

The key to the whole passage is to determine for certain who the “he” is in this verse, for the “he” is the principle actor. Many amillennialists claim that the “he” refers to “**Messiah the Prince**” in verse 25. On the other hand, premillennialists hold it is the coming Roman Prince in verse 26. They believe another Caesar is to arise, a pseudo Christ, and an Antichrist.

Concerning the pronoun “he” Robert D. Culver says, “If the pronoun ‘he’ were present in the Hebrew a case might possibly be made for the introduction of an entirely new personality into the story at this point. However, there is no pronoun—only the third masculine singular form of the verb indicates that an antecedent is to be sought, and that of necessity in the preceding context. There is only one antecedent admissible, according to the accepted rule that the last preceding noun, which agrees in gender and number and agrees with the sense is the antecedent. This is unquestionably the *naghidh habo*, ‘the coming prince’ of verse 26 (*Daniel In The Lat-*

ter Days, p. 151).

In further confirmation of what Bro. Culver has said, I would point out some other things. First, the context reveals that the Messiah has been crucified and Jerusalem destroyed. Therefore, this person must be someone to come on the scene after these events. Second, the “he” in Daniel 9:27 cannot be the Lord Jesus Christ because the Saviour never did the things this person is said to do. Third, at least two amillennialists, Carl Keil and Herbert Leupold, concede the “he” is Antichrist.

“SHALL CONFIRM THE COVENANT WITH MANY”

Amillennialists make this the new covenant mentioned by Christ in Matthew 26:28. They claim this verse shows how Christ caused the Covenant of Grace to prevail. I affirm as strongly as they do that Jesus Christ by His obedience to the law of God did fulfill at Calvary His part of the Covenant of Grace. But I do not believe this is the covenant mentioned in our text.

I concede that the passage would better read from the Hebrew as they point out: “**And he shall cause to prevail a covenant.**” But I am unable to see how this helps my amillennial friends. First, it removes “the” and replaces it with “a” which makes it a less probable reference to the Covenant of Grace. Second, it seems to go against the whole scheme of covenant theology. It seems to me they are saying the Covenant of Grace did not prevail until the death of Christ. But the covenant was made in eternity past and prevailed in the salvation of the Old Testament saints for 4,000 years before the death of Christ. If the covenant did not prevail during Old Testament times, then it is not the everlasting covenant of which the Bible speaks (Isa. 54:10; II Sam. 23:5; Heb. 13:20).

The makers of the covenant in Daniel 9:27 is the coming prince of verse 26: “**The people of the prince that shall come shall destroy the city and the sanctuary.**” The prince in verse 26 is not called “**Messiah the Prince**” which was the title of Christ in verse 25, but he is called “**the prince that shall come.**” The prince of verse 26 comes after Messiah the Prince has been crucified.

The destroyers of Jerusalem are called his people. History records that Jerusalem was destroyed by the Roman people in A. D. 70. Hence it follows that the coming prince cannot be a Jew, for the Jews did not destroy the city of Jerusalem. The maker of this covenant is the Roman Prince to arise in the last stage of the Roman Empire before the coming of Christ to the earth. In no sense can the pa-

gan Roman soldiers who razed Jerusalem be said to be Christ’s people.

The Prophet Daniel had already mentioned this future emperor of the Roman Empire in chapter 7 of his book. In this chapter he saw the vision of the four beasts (Dan. 7:1-7), which represented four political empires to arise out of the earth (Dan. 7:17). The last of the four empires is Rome. The last beast (Rome) had ten horns and a little horn (Dan. 7:7). Daniel was told these ten horns were the “**ten kings that shall arise: and another shall rise after them**” (Dan. 7:24). The Little Horn is a future strong man who will rule over ten kingdoms in the land area of the old Roman Empire. The rule of the Little Horn is terminated by the kingdom of Christ (Dan. 7:26-27).

The Little Horn’s rule will be characterized by severe persecution of the saints: “**And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time**” (Dan. 7:25). The similarity between this verse and Daniel 9:27 is not accidental.

The Roman Prince severely persecutes the Jews and seeks to change times and laws which govern them as a people. This is to continue “**until a time and times, and the dividing of time**”—three and a half years. This is exactly the length of time the desolator is said to work in Daniel 9:27. Hence the “he” in Daniel 9:27 is the little horn of Daniel 7. He is the “**king of fierce countenance**” in Daniel 8 and the Wilful King in chapter 11. The covenant maker in Daniel 9:27 is Paul’s “**man of sin**” (II Thess. 2:3) and John’s future Antichrist (I John 2:18; Rev. 13:1-8).

The coming Roman Prince makes this covenant with Daniel’s people as the context would indicate. It is not made with all Jews which live at that time, but with “**many.**” This covenant is made with the apostate Jews. The King of fierce countenance “**by peace shall destroy many**”—the many unbelieving Jews with whom the covenant is confirmed (Dan. 8:25). There are many saved Jews who will not be a party to this covenant (Dan. 12:3, 10; Rev. 7:1-8).

What is the purpose of this covenant? Judging from the context, it must have something to do with the reactivation of the Mosaic sacrificial system in a rebuilt temple in Jerusalem. I say this because the Coming Prince causes a cessation of these after the first half of the Seventieth Week. Daniel speaks of this time in chapter 12:11. Christ speaks of a

temple in Jerusalem before His second coming (Matt. 24:15-27). John and Paul speak of this temple (Rev. 11:1-2; II Thess. 2:4). Since the coming Prince stops the sacrifice and oblation, the covenant must have permitted these to be in operation before this action is taken.

We know from the prophecies of the Bible the Jews will be gathered back to their own land (Isa. 43:5-7; Jer. 16:14-15). In May of 1948 Israel became a nation. Today the Jew is back in Jerusalem. The repossession of their homeland has awakened a strong desire to revive their sacrificial form of worship. There is talk of a Great Synagogue and of showbread being baked. The Orthodox Jews in Israel are excited about finding a pure red heifer that would be acceptable in fulfilling requirements for purification in order to resume temple worship. Cohens and Levites are being trained and some are being subjected to DNA testing to see if they qualify for priestly and temple service. The Temple Institute is busy producing temple furnishings and musical instruments. Israel is being pressured by all nations in the United Nations to give away land for peace. This will make it easy for Jerusalem to be besieged by enemy armies. Hence we see the elementary stage of the revival of the Mosaic system is in sight in our generation.

These future plans of restored Israel face a very serious problem. On the very spot on which their old temple stood, there stands a Mohammedan mosque, a sacred place in the world to millions of Moslem people. The U.S. wants peace in the Middle East, and they would oppose the destruction of the mosque for a new Jewish temple for fear of war with the Arabs and Russia. Bible prophecy indicates a strong man will arise in the revived Roman Empire and enter into a covenant with many of the Jews which will permit the re-establishment of the Old Testament form of worship. This is the coming prince of Daniel 9:26-27.

If such a person should arise soon and offer Israel such a treaty, they would immediately accept it. It is their acceptance of such a treaty, which marks the beginning of the Seventieth Week of Daniel. But when they agree to the terms of the treaty offered them by the Coming Prince, they will have made “**a covenant with death**” and an agreement with Hell (Isa. 28:15). After three and a half years they will discover it is a refuge of lies (Isa. 28:15). By the mouth of Isaiah the prophet the Lord has said to Israel: “**And your covenant with death shall be disannulled, and**

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your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it (Isa. 28:18).

"FOR ONE WEEK"

Antichrist makes a one-week covenant with the apostate Jews. This is seven years of 360 days to a year, or the Seventieth Week of Daniel. The limitation of this covenant destroys the attempt of the amillennialists to make this the Covenant of Grace. In no sense can a seven-year covenant be made into an everlasting covenant. Such action is gross spiritualizing. It indicates a position adopted only because of extreme exegetical necessity and by those who are **"slow of heart to believe all that the prophets have spoken"** (Luke 24:25).

Amillennialists cannot establish from the Scriptures anything, which remotely resembles a seven-year covenant, which Christ made with Israel while on the earth. The New Covenant in Matthew 26:28 was made with the church, not Israel. Daniel's covenant concerns the Jews in Jerusalem. The Seventy Weeks are determined on the Jews in Jerusalem. It was the Jews in Jerusalem who crucified Christ with the help of the Romans. It was the Jews in Jerusalem who suffered in the Roman invasion of A. D. 70, and it is the Jews in Jerusalem with whom the Coming Prince makes the seven-year covenant.

Men are a party to the covenant in Daniel 9:27, for it is made with **"many"** of Daniel's people. The covenant of Grace was not made with man, but it was made among the Trinity in eternity past. No elect man was a party to this great covenant since all were unborn at that time. The elect were the concern of the covenant, but the covenant was made by the Trinity with Christ as the covenant Head of the elect. Any covenant, which makes man a covenanting party is not the Covenant of Grace.

"AND IN THE MIDST OF THE WEEK HE SHALL CAUSE THE SACRIFICE AND THE OBLATION TO CEASE"

By **"sacrifice and oblation"** I understand the bloody and non-bloody sacrifices being offered in a rebuilt temple in Jerusalem. By the **"midst of the week"** I believe he means after three and a half years. The coming Roman Prince causes the Mosaic institutions to cease in the middle of the Seventieth Week. The three and half years are very significant. This is the precise duration of Antichrist power (Rev. 13:5). It is the

duration of Israel's being miraculously fed (Rev. 12:6) and her protection from the face of the Serpent (Rev. 12:14). It is the duration of the down treading of Jerusalem by the Gentiles (Rev. 11:2). It is the exact time of the duration of the persecution by the Little Horn (Dan. 7:25).

There is a strong hint of the same period of time with a few days added in the duration of the abomination of desolation (Dan. 12:11). To this may be added the duration of the daily sacrifice and abomination of desolation (Dan. 8:13-14) and the duration from the setting up of the abomination to the hour of blessing (Dan. 12:11-12). It will take a better imagination than mine to assume that all of these things are accidental and without meaning.

Amillennialists apply these words to Christ destroying the Jewish sacrifice by His death. It is true that the death of Christ did cause the sacrifices to cease to be legitimate (Heb. 7:11; 8:13; 9:25-26), but He did not literally abolish them. They continued until A. D. 70. They ceased because the Roman soldiers destroyed the temple.

"AND FOR THE OVERSPREADING OF ABOMINATIONS HE SHALL MAKE IT DESOLATE, EVEN UNTIL THE CONSUMMATION"

The translation of these words is difficult as most Hebrew scholars freely admit. The marginal reading has it: **"Upon the battlement shall be the idols of the desolator."** The Septuagint gives it: **"On the temple shall be the abomination of desolations."** The Latin Vulgate renders it: **"And there shall be in the temple the abomination of desolation."** The Septuagint and Vulgate seem to harmonize well with Christ's question of Daniel 9:27 as given in the Gospel of Matthew: **"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place"** (Matt. 24:15).

This part of our verse reveals what causes the Mosaic system to cease in the tribulation temple. It is the erection of an idol in the holy place. This is the image of the Beast that the False Prophet causes men to worship under threat of death (Rev. 13:15; 20:4). The Apostle Paul says the Man of Sin shall sit **"in the temple of God, showing himself that he is God"** (II Thess. 2:4).

In the Bible an idol is called an abomination (I Kings 11:5-7). In most cases the word **"abomination"** means a false god in the Old Testament (Deut. 29:17; II Kings 23:13, 24; Isa. 66:3; Jer. 4:1; 7:30; 13:27; 32:34;

Ezek. 5:11; 7:20; 20:7-8, 30; Hos. 9:10; Zech. 9:7). The Jews cannot worship Jehovah with an idol of Antichrist in their temple. Therefore, the worship will immediately cease and Israel will flee to the mountains (Mat. 24:16-24) and into the wilderness (Rev. 12:13-17). Antichrist will declare war on these Jews (Dan. 7:25; Rev. 13:5-7) and shall tread their holy city under foot (Rev. 11:1-2). This will be a time of universal anti-Semitism, the **"time of Jacob's trouble"** (Jer. 30:7) and a time of great trouble to Daniel's people (Dan. 12:1).

Amillennialists make these words point to the Roman army in the destruction of Jerusalem and to their banner being put on some part of the temple. According to Josephus, the Roman soldiers did bring their ensigns and set them over against the eastern gate and offer sacrifices to them (Book VI, Chap. 6, Sec. 1). Amillennialists point out the fact that the siege lasted from spring of 67 A.D. to the autumn of A. D. 70.

I do not question that the events happened to which the amillennialists refer, but I do not see how these events fulfilled Daniel 9:27. First, it is strange to me how the **"he"** in this verse is Christ until they reach the setting up of an idol in the temple, then, suddenly and without any reason except to escape theological difficulty, the actors are the Roman soldiers. They are forced to make this change to avoid having Christ set up an idol in the Jewish temple. It is also strange to this writer that they have no difficulty in going back to verse 26 to get these Romans, but are totally unable to see the **"he"** goes back to the Coming Prince in verse 26.

Second, the Jews did not cease to offer sacrifices because the Romans sacrificed to their idols over against the eastern gate. The Romans did not offer their sacrifices in the holy place as it was still in the hands of the Jews until it fell in A. D. 70. If the sacrifices ceased to be offered during the siege, it was because they lacked animals, not because the Romans were in the temple area. The Romans did not desecrate the temple for three and a half years. It was desecrated only after it was taken in A. D. 70.

"AND THAT DETERMINED SHALL BE Poured UPON THE DESOLATE"

This last phrase is differently understood by scholars. The last word is translated by Tregelles **"the causer of desolation,"** meaning the Antichrist. The marginal rendering is **"desolator."** If this be the correct rendering, then the reference is clearly to Antichrist and his destruction (Dan. 7:11; 11:45; II Thess. 2:8). This interpretation seems to be confirmed

by the preceding words **"he shall make it desolate."** Most premillennialists hold this is the meaning. This may very well be the meaning that Daniel had in mind.

However, if we are to retain **"the desolate"** as our version has it, then the meaning would be Jerusalem, which has been reduced to desolations. The Septuagint renders it: **"And at the end of the time an end shall be put to the desolation."** The preceding verse in Daniel 9 mentions wars and desolations which are determined upon the city of Jerusalem to the end. In verse 27 **"until the consummation"** is better translated **"until the full end."** Thus verse 27 in its last part speaks of the termination of the desolation of Jerusalem. Its desolation will not end until the Seventy Weeks have run their course.

The **"be poured"** means "to overflow as rain water." What has God determined to pour upon Jerusalem? The answer is found in Zechariah 12:10: **"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications."** Then Zechariah goes on to tell of the conversion of Israel as a nation. Joel 2:28-3:21 has reference to this same time. In that day Jesus Christ will dwell in Jerusalem (Joel 3:17) and **"Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion"** (Joel 3:20-21). In connection with the out pouring of the Spirit upon Jerusalem and the peaceful reign of Christ there will be an end to the desolation of Jerusalem.

What shall be poured upon Jerusalem is what God has determined. Note verse 24 of Daniel 9 again: **"Seventy weeks are DETERMINED upon thy people and UPON THEY HOLY CITY, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."** The Jews in Jerusalem will enjoy the sixfold covenant blessing at the end of the Seventy Weeks. Israel as a nation will never know these blessings until that time.

CONCLUSION

The career of the final Antichrist will be short. A sovereign God has decreed that the series of his abominations, and desolating impieties are limited to three and a half years. When the Seventy Weeks have run their course, the transgression shall be ended, sin finally shut up, all former

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iniquity buried, an everlasting righteousness brought in, all sacred visions and prophecies vindicated and fulfilled, and a holy of holies installed. What a light the Seventy Weeks throws over the ages of time. Here is proof of the divine inspiration of the Bible and the Messiahship of Jesus Christ. Why should men persist in disowning and rejecting Jesus Christ?

HISTORY SPEAKS

I can hear some critic saying, "No person ever came up with such an idea about Daniel 9:24-27 until John Darby (1800-1882) and C. I. Scofield (1843-1921) came on the scene." But this is untrue. Irenaeus (130-202), bishop of Lyons, connected Daniel 9:24-27 with Antichrist, and Irenaeus also believed when Antichrist's kingdom was overthrown the kingdom of Christ would be set up on earth.

He wrote: "The Lord also spoke as follows to those who did not believe in Him: 'I have come in my Father's name, and ye have not received Me: when another shall come in his own name, him ye will receive,' calling Antichrist 'the other,' because he is alienated from the Lord. This is also the unjust judge, whom the Lord mentioned as one 'who feared not God, neither regarded man,' to whom the widow fled in her forgetfulness of God,—that is, the earthly Jerusalem,—to be avenged of her adversary. Which also he shall do in the time of his kingdom; he shall remove his kingdom into the (city), and shall sit in the temple of God, leading astray those who worship him, as if he were Christ. To this purpose Daniel says again: 'And he shall desolate the holy place; and sin has been given for a sacrifice, and righteousness been cast away in the earth, and he has been active (*fecit*), and gone on prosperously.' And the angel Gabriel, when explaining his vision, states with regard to this person: 'And towards the end of their kingdom a king of most fierce countenance shall arise, one understand (dark) questions, and exceedingly powerful, full of wonders; and he shall corrupt, direct, influence people likewise; and his yoke shall be directed as a wreath (round their neck); deceit shall be in his hand, and he shall be lifted up in his heart; he shall also ruin many by deceit, and lead many to perdition, bruising them in his hand like eggs.' And then he points out the time that his tyranny shall last, during which the saints shall be put to flight, they who offer a pure sacrifice unto God; 'And in the midst of the week,' he says, 'the sacrifice and the libation shall be taken away, and

the abomination of desolation (shall be brought) into the temple: even unto the consummation of the time shall the desolation be complete.' Now three years and six months constitute the half week" (*Irenaeus Against Heresies*, p. 554).

Hear him still again: "But when this Antichrist shall have devastated all things in this world, he will reign for three years and six months, and sit in the temple at Jerusalem; and then the Lord will come from heaven in the clouds, in the glory of the Father, sending this man and those who follow him into the lake of fire; but bringing in for the righteous the times of the kingdom, that is, the rest, the hallowed seventh day; and restoring to Abraham the promised inheritance, in which kingdom the Lord declared, that 'many coming from the east and from the west should sit down with Abraham, Isaac, and Jacob.'" (p. 560).

GLEANINGS



BAPTISTS BEFORE 1641

Most modern-day Baptists believe their denomination started in 1641 when some people left the Church of England and discovered the ancient mode of baptism. This "discovery" dates back to about 1896 and William Whitsitt. I wonder how one can contend for this and keep a straight face. Real Baptists hold that their churches have an origin from the personal ministry of Christ.

I wish to introduce some information that takes Baptists back before 1641. Students of church history know that we were first called "Anabaptists" (rebaptizers) as far back as 200 A.D. In more modern times the "Ana" was dropped, and we became known simply as "Baptists."

Philip Melanchthon prepared the Augsburg Confession of Faith and presented it to Charles V at the Diet of Augsburg in 1530. This was 111 years before 1641. Remember it is written from a Lutheran prospective, and we must not believe all he said of the Anabaptists as to their doctrines.

The latter part of Article V says: "Condemned are the Anabaptists and others who teach that the Holy Spirit comes to us through our own preparations, thoughts, and works without the external word of the Gospel" (See

Creeds of the Churches, p. 69).

Article IX says: "On this account the Anabaptists who teach that infant Baptism is not right are rejected" (p.



Philip Melanchthon

71). Hear still again part of Article XVI: "C o n d e m n e d a r e t h e A n a b a p t i s t s w h o t e a c h t h a t n o n e o f t h e t h i n g s i n d i c a t e d a b o v e i s C h r i s t i a n" (p. 73). While not mentioning the Anabaptists by name, he is surely referring to them in Article XVII when he condemns their premillennialism: "Rejected, too, are certain Jewish opinions which are even now making an appearance and which teach that, before the resurrection of the dead, saints and godly men will possess a worldly kingdom and annihilate all the godless" (p. 73). It is a strange sight now to see modern-day Baptists who hold Lutheran views about the millennium.

It is also worth noting that Melanchthon in "What the Church Is" (Article VIII) condemns the Donatists, then in Article XII he condemns the Novatians.

Philip Melanchthon had no problem finding premillennial Anabaptists in 1530. Some modern-day Baptist historians are not as well informed. Surely the man who lived in 1530 is better qualified to tell of things in his day than some egg-headed professor in some Baptist seminary (I almost said cemetery).

Then let us also take Martin Luther (1483-1546). Luther wrote a commentary on the Book of Galatians. I am



Martin Luther

uncertain of the exact time he wrote this, but it would have been before 1546 when he died. Whatever he said about the Anabaptists

puts their existence before 1641. In the preface of this book (newer editions have taken this old preface out) he writes: "Whoso are not such, let them hear the Papists, monks, Anabaptists, and such other masters

of profound wisdom and of their own religion, and let them stoutly contemn our doctrines and our doings. For at this day, the Papists and Anabaptists conspire together against the church in this one point (though they dissemble in words), that the work of God dependeth upon the worthiness of the person. For thus do the Anabaptists teach, that baptism is nothing except the person do believe. . . The Anabaptists themselves had bodies and souls before they were re-baptized; but because they were not godly, therefore they had not true bodies and true souls. Also their parents were not lawfully married (as they grant themselves,) because they are not re-baptized; therefore the Anabaptists themselves are all bastards, and their parents were all adulterers, and whoremongers and yet they do inherit their parents' lands and goods, although they grant themselves bastards, and unlawful heirs. 'Who seeth not here, in the Anabaptists, men not possessed with devils, but even devils themselves possessed with worse devils?' (p. XXI of Baker's edition).

Then commenting on Galatians 3:1, he writes: "So we also at this day labour by the word of God against the fantastical opinions of the Anabaptists, that we may set at liberty those that are entangled therein, and may bring them to the pure doctrine of faith, and hold them there. Yet such there are, as will not suffer themselves to be taught, especially the chief sorcerers and authors of this witchery. They will hear no reason, nor admit the Scriptures, with their false glosses and devilish dreams, which is a sure sign that they are bewitched of the devil. And surely I could never have believed, but that I have good experience thereof at this day, that the power of the devil is so great, that he is able to make falsehood so like the truth" (p. 105 of Kregel Reprint).

Any man who cannot find Baptists and Anabaptists before 1641 is not as well informed as Philip Melanchthon and Martin Luther (MRC).

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WORLD SCENE

By G. Russell Evans - Norfolk, Virginia

Jesse Masters the Art of the Shakedown:

Legend of Jesse Jackson



One of the specialties of Jesse Jackson, among many talents, is the art of the shakedown. It is his legend. No one does it better.

With lawsuits and threats of riots and boycotts, he has bamboozled many of the corporate big boys into juicy donations to the Jackson enterprises. Indeed, what better moniker than "shakedown"—or perhaps "blackmail."

'ROCK THE NATION'

Even his set-back for getting caught as the father of a two-year old love child with his mistress has not derailed Jesse. He wants to be another "come-back kid," modeled after the original, his friend Bill Clinton.

Just last week, he was honored with a well-titled award, "Rock the Nation," for stellar work in "civil rights and social causes." His never-die faithful saw to that.

Last week also, we heard Supreme Court Justice Clarence Thomas at the American Enterprises banquet exhort Americans to be honest and, particularly, to have the "courage of your convictions"—get the truth and "be not afraid" to say it, regardless of critics.

I agree. That's why it's important to review the record of Jesse Jackson, truly a legend in his own time, a three-decades old record that deserves revival.

ON WITH MEL

Jesse is moving on with Mel Reynolds, the jailed and disgraced former congressman (D-Ill.) and convicted pedophile, as "consultant in prison reform" for his Rainbow/PUSH Coalition. President Clinton, in a last minute spree of pardons, commuted Reynolds's 6 1/2 year sentence for multi-fraud, perjury and sexual assault on his 16 year old campaign worker. Reynolds is still a convicted felon.

Here is columnist Deroy Murdock's evaluation of this cozy arrangement: "(The Mel Reynolds saga) is a first in American politics. An ex-congressman who had sex with a subordinate won clemency from a president who had sex with a subordinate, then was hired by a clergy-man who had sex with a subordinate." Don't they all deserve each other?

Jesse's affair would still be a secret, except he got caught. So would Bill's—except for the little blue dress with the stain.

MULTI-SHAKEDOWNS

1999 was a banner year for Jackson's shakedowns. His threats of

lawsuits and violence against corporate mergers brought jackpots galore: \$375,000 from Bell Atlantic, \$377,000 from Viacom, \$625,000 from GTE, \$142,000 from AT&T and \$500,000 from Ameritech.

1999 was the year of the scurrilous charges against the Decatur, Ill. school board for expelling hoodlums for instigating riots at a football game. Jackson's lawsuit cost the school board \$100,000—money that could have paid for two new teachers or 1,000 computers.

JACKSON'S VALUES

As a minister of the Gospel, Jackson's values are shocking. He calls PLO terrorist Yasir Arafat's "commitment to justice absolute"—and Fidel Castro "the most honorable, courageous politician I have ever met."

Asked by talk show host Chris Rock "Just what do you do?", Jesse stammered that he worked for "social justice." Bill O'Reilly on TV's "The O'Reilly Factor" asked, "Where do you get your money?"

O'Reilly answered his own question with Jackson's Citizenship Educational Fund tax return: Over \$2 million donations for 1998, almost \$10 million for 1999 with expenditures for education \$30,933 in 1998 and \$15,699 in 1999—less than 0.4 percent, therefore, on education, the advertised purpose of his CEF. The remainder of the donations were for salaries and wages, non-itemized travel and conference expenses. Thus, Jesse shook down his own CEF!

'WALL STREET PROJECT'

Jackson has talents other than shakedown and blackmail. He's a

Wall Streeter and opened his "Wall Street Project" in 1997 to push for racial diversity in corporate leadership.

His first victory was Texaco, which was bullied into a \$175 million settlement for alleged "racial discrimination," \$35 million for "diversity training" and pay increases for 1,000 black workers.

APOSTLE OF SHAKEDOWNS

Jesse Jackson has become an apostle of shakedowns and fugitive from our God-given talents of hard work, honor and good will. The fruits of shakedown and blackmail are short-lived.

His followers should reject the temporary resolutions of bitterness and past grievances, and look ahead to programs of better education, better jobs and responsible families. They are out there. They do not come cheap—and, in the words of Justice Thomas, "Be not afraid."

Jesse Jackson is not model for solutions to any problems in our country. Once he said, "We will be as non-violent as we can be, and as violent as we must be," adding, "Either we are going to live or America is going to die."

Clever lines and tricky slogans cannot substitute for prudence and good judgment. "All virtue is summed up in dealing justly" —Aristotle.

(Captain Evans's columns are distributed by the Americanism Educational League.)

ANNOUNCEMENTS

The Home Baptist Church, G-8475 N. Saginaw St., Mt. Morris, MI 48458 and Pastor Don Titus will have a Bible Conference April 17-19. The first service will begin on Tuesday at 7:00 p.m. The noon and evening meals on Wed. and Thurs. will be provided for everyone. Some of the speakers are Elders Gary Phillips, Clyde Hancock, Roger Jones, Randy Titus, Garner Smith, Jerry Asberry and Larry Killion. For more information contact Pastor

Titus at (810) 686-6606.

The Northside Baptist Church, 532 N. Main St., Elkton, Ky., and Pastor Irving Cummins will have special services April 9-14. The speaker is Elder Jerry Asberry, Paducah, Ky. For more information contact Pastor Cummins at (270) 265-9665.

The Beauty Ridge Missionary Baptist Church, Rt. 2, Box 181-S, South Shore, KY 41175 and Pastor Doug Newell will have a Bible Conference May 11-13. The speakers are Elders Gene Kiger, Lewis Kiger, Dan Phillips, Don Pennington, Ray Brown, Walter McCoy, John Pruitt, Pete Horn, Jim Walters, Don Banks, Eldon Joslin, Bob Asbury, Harry Balmer, Tom Hysell, Jim Hobbs, David Green, Al Malo, Jim Crace, the pastor's son Doug Newell IV, and the pastor Doug Newell. For more information contact Pastor Newell (606) 932-6291, by mail Rt. 2, Box 181-S, South Shore, KY 41175, or by e-mail dpower123@hotmail.com.

The Morris Street Baptist Church, 314 N. Morris Street, Hobbs, NM 88240 has called Elder Leroy Pack as pastor, and he has accepted the call.

The Indore Baptist Church, Indore, WV, has called Elder Jeff Short as pastor, and he has accepted the call. He was ordained by the Heritage Landmark Baptist Church, Given, WV, and Pastor Dan Stepp on Saturday, March 24, 2001. At the same time Bro. Short was ordained, Elder Benjamin Stepp and Elder Paul Stepp were also ordained to the gospel ministry.

The Grace Missionary Baptist Church, Hazard, KY (formerly Sovereign Grace Baptist Church) is in need of a pastor. Interested ministers may contact Jack Brashear, 132 Marion Lane, Viper, KY 41174, or Elder Fred Mink, 486 Scuddy Branch Rd., Scuddy, KY 41760 or call (606) 476-2941.

We were delighted with the response to our Bible courses, and we sold all we had printed in a few weeks. We are resetting the type on these books and printing them again. Soon we are to have a very good supply. Your patience is appreciated. The same is true of our outlines on the books of the Bible. The Book of Esther is now printed and ready for shipping, and the others will soon be ready. Again let me say your patience is appreciated. I guess I needed more faith in the number I would sell.

Due to good sales and gifts to brethren in foreign countries my book on *Here Comes the Bride* is now in very short supply (less than 20).

The Bethel Bible Baptist Church, Mansfield, LA, and Pastor Keith Kennison will have a Bible Conference April 20-21. Speakers on the program are Elders Homer Laurence, Jerry Dodson, Larry Wilson, Walter Herin, Doyal Thomas, and William Peacock. There will also be a revival April 21-22 with Elder William Peacock. For more information e-mail susiek12@juno.com.

Coming in the next issue . . .

The Evils of the Invisible Church by J. N. Hall
Who Are the Baptist by D. E. Cheney
The Righteous and the Wicked by Milburn Cockrell

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