

The Berea Baptist Banner

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

Real Grace Only in Christ

By Rosco Brong

(1908 - 1985)

"...The gospel which is present for you, as also in all the world, and is bearing fruit, as also in you, from the day ye heard of and got to know the grace of God in truth" (Col. 1:3-6, improved translation).



Rosco Brong

Taking the phrase "in truth" as describing "the grace of God," our text suggests: first, a real or genuine grace to be distinguished from Satan's counterfeits; second, that this grace is in accord with the teaching of God's Word, the Bible, which is truth; and third, that this grace is perfectly manifested and can be obtained only in Christ, Who is the Truth.

TRUE OR FALSE

Grace is a word of rather wide meaning, including effects of, position in, and response to acts of favor as well as such favor itself. Let us limit our consideration now to "the grace of God" of our text--God's favoritism and acts of favor for His chosen people--grace that results in the bearing of spiritual fruit in the lives of all who

come to know it.

Much that is called grace is not really grace. So the phrase "in truth" reminds us that when people profess to know and speak of God's grace, their profession is either true or false.

Noticing a few examples of falsely so-called grace will help us to distinguish

◊ (Continued on page 62)

Divine Helps and Its Encouragements

By Timothy Hille

Pleasant Plains, Illinois

"Give us help from trouble: for vain is the help of man. Through God we shall do valiantly: for he it is that shall tread down our enemies" (Ps. 60:11-12).

"Give us help from trouble." The psalmist David was here pleading for help from God because of trouble, both from enemies without and disunity and



Timothy Hille

disloyalty within. I do not know of a day of greater trouble than the day in which you and I are now living. There seems to be trouble on every hand. There is more spiritual trouble in the world than seemingly ever

before. The Apostle Paul spoke of the spiritual trouble that would exist in the last days when he wrote to young Timothy (II Tim. 3:1-7). We see these things going on around us everyday. We see these things going on in the lives of people who call themselves "Christians." Now the Bible says that there will be trouble, and you and I alone are not greater than the trouble. Nevertheless, Baptists are not to be overcome or give up because of all these things (II Tim. 3:12-15). We need to continue in the teachings and doctrines of the Word of God.

We look about us and everywhere there is some kind of trouble. The root of all the violence, wickedness, falsehood, and danger that is in the

◊ (Continued on page 62)

The Waves of Time

By Milburn Cockrell

(1941 - 2002)

"Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer, With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries" (I Chron. 29:29-30).

This fragment from the Chronicler's close of his account of King David suggests solemn and stimulating things about the passing of time. The wise man wrote: "To every thing there is . . . a time" (Eccl. 3:1). "The times that went over" David were like the waves



Milburn Cockrell

of the sea which flow over a man's head on the beach. David was not an exception to the general rule; it is so with all of us. The waves of time pass over our heads every hour of the day. One day these waves will wash us to the eternal shores.

TIME DEFINED

What is time? We all know that

◊ (Continued on page 64)

Judging One Another

By Frank James

Port Moresby, New Guinea

"Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every



Frank James

day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth GOD thanks; and he that eateth not, to the Lord he

◊ (Continued on page 67)

You and Your Bible

By George Wilson Sherman

(1927 - 2000)

The Bible is the world's greatest book. It is the supreme revelation of God to man, given in order that the creature might know both his Creator and himself. It explains the past, foretells the future, and is an unfailing counselor for present, every day living. The Bible is peerless. It stands alone among all the books of the world. It has no rival. To put any other book in the same category with it is to be ridiculously unfair and utterly lacking in intellectual and moral discernment. The Bible is God's own book and God's only Book. Sir Walter Scott, when



George Sherman

dying, asked his son-in-law the future biographer, Lockhart, to read to him. Lockhart asked, "What book shall I read?" The dying master of literature replied, "There is but one book." Of course he meant the Bible. The Bible stands alone in solitary grandeur, in a class by itself. The Bible is fundamentally,

◊ (Continued on page 65)



April 5, 2005

Volume XXV, Number IV
Whole Number 313

Editor: Christopher Cockrell

Proofers: Sheron Cockrell, Marsha Kiser, Virginia
Cockrell, Charles Smith

THE BEREBA BAPTIST BANNER (UPS 546470) is published monthly for \$6.00 per year by the authority of the Berea Baptist Church, 3881 Highway 363, Mantachie, Mississippi 38855. Periodical Publication postage paid at Mantachie, Mississippi.

POSTMASTER: Send address changes to THE BEREBA BAPTIST BANNER, P. O. Box 39, Mantachie, Mississippi 38855-0039.

PUBLICATION POLICIES: All matter for publication should be sent to the editor. All manuscripts are to be typed and double spaced. All such material becomes the property of BBB and will not be returned unless requested by the writer. We reserve the right to edit and condense all materials sent to us for publication.

The publication of an article does not necessarily mean the editor is in complete agreement with the writer, nor does it mean he endorses all this person may have written on other subjects.

COPYING PRIVILEGES: Unless otherwise stated any article published in this paper may be copied by other publications, provided they give proper credit line stating that such was copied from this publication, and the date of publication; provided that such materials are not published for profit. If we are not on an exchange list with the publication copying, it is requested that a copy of the issue containing the article be sent to our address. All copyrighted materials may not be copied without written consent.

PUBLISHED MONTHLY with paid circulation in most states in the U.S.A. and some foreign countries.

SUBSCRIPTION RATES

One year.....\$6.00
Two years.....\$10.00
Five years.....\$24.00

PLANNING TO MOVE? Notify us three weeks in advance. The post office will only forward periodical mail for 90 days. They charge us \$.70 for each "change of address" they have to send us. Please save us this expense and the post office time.

BUNDLES TO ONE ADDRESS: These are sent for \$4 per paper for a year. An example: 10 papers for one year at \$40 or 20 papers for one year at \$80.00.

LOCATION OF PUBLISHING CHURCH: Our church is located on state highway 363 about one mile south of Mantachie, Mississippi. Readers are always welcome to visit our services.

CHURCH PHONE: 1-662-282-7794.

A PAPER WITHOUT SUBSCRIPTION: Some times people write to us and say that they did not subscribe for the BBB. They are receiving our paper because someone else has paid for their subscription.

We trust the BBB will be received as an outstretched hand to you. Take what you find helpful and discard what you cannot use. If you do not want to receive such a gift subscription, please write to us. We are happy to cancel such a subscription. We do not want to go where we are not wanted.

DISCLAIMER: The Editor assumes that the articles submitted for publication in the BBB are written by the person whose name they bear, unless otherwise indicated by a quote from another writer. However, the Editor cannot personally guarantee that this is the case in all articles which appear in the BBB.

Visit us on the World Wide Web at:

www.bereabaptistchurch.orgOur email address is: bbchurch@intop.net

Real Grace Only

(Continued from page 61) ◊

between the bogus currency of Satan and the real issue from God's throne.

UNMIXED WITH WORKS

God's true grace CANNOT be mixed with works as a means or source of salvation: every attempt at such mixture must nullify either grace or work. So we read (KJ version): ". . . there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work" (Rom. 11:5, 6). Or, in a more literal rendering, with

explanatory parentheses, we may read verse 6 as follows: "And if by grace, no longer from works, since (if it is partly from works) the grace becomes no longer grace. And if from works, it is no longer grace, since (if it is real grace) the work is no longer work."

Obviously, then, any religious system that sets up baptism or any other outward act or work of obedience as a condition precedent to salvation is a stranger to God's true grace, however much it may use or rather misuse) the word grace. Outward works of obedience to God's law, whether Old Testament law or New Testament law, are not a source or means of salvation, and when they are viewed as such they serve only to displace or "frustrate" the grace of God.

"I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain" (Gal. 2:21, KJ version). More accurately we read: "I do not set aside the grace of God: for if righteousness is through law, then Christ died in vain." Note that "law" is anarthrous: the meaning is law in general, or any law (referring to outward works, as shown in verse 16, where also there is no definite article in the Greek).

THROUGH FAITH

"By grace ye have been saved through faith," Paul wrote (Eph. 2:8), and this has always been God's way (See Heb. 11). Repentance (change from unbelief to belief) and saving faith are not to be confused with outward works. Such confusion is characteristic of some false religions which imagine baptism and other works to be essential to salvation and of other false religions which deny that repentance and faith are essential to salvation.

So clear is the distinction in the Bible that there is no excuse for such confusion. "To him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. . . . It is of faith, that it might be by grace; to the end the promise might be sure to all the seed" (Rom. 4:4-5, 16).

So far is the Bible from encouraging the supposition that "the elect" are saved without hearing and believing the gospel that on the contrary we read, "He that believeth not is condemned already, because he hath not believed" (Jn. 3:18). Of the heathen who have never heard the gospel, we read: "They are without excuse" (Rom. 1:20).

MEANS OF GRACE

Various religious exercises, or outward acts of religion, such as the so-called "sacraments," are supposed by many people to be "means of grace." So far as it is supposed that such "means" have in themselves the power to

impart grace or to effect salvation in whole or in part, the idea is altogether unscriptural.

But there is something that a lost sinner must do, if we wish so to speak of it, to be saved from the present wrath and eternal judgment of God. Jesus did so speak of it, and He is a safer guide than the "hypercalvinist" or "hardshell."

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you. . . . This is the work of God, that ye believe on him whom he hath sent." So spoke Jesus (Jn. 6:27, 29).

Jesus also had something to say about God's will (call it sovereign if you wish---of course God is sovereign, or He is not God), but He said not one word about God's having any elect to be saved without hearing and believing the gospel. On the contrary, He declared: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. . . . This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life. . . . He that believeth on me hath everlasting life" (Jn. 6:37, 40, 47).

Not election, but the gospel, is described as "the power of God unto salvation to every one that believeth" (Rom. 1:16). And "it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). The context makes it clear to any unprejudiced mind that the reference is not to a merely temporal, but to a complete and everlasting salvation.

BIBLICAL GRACE

God's grace is in truth because it is declared and described in the Bible, the Word of God, which Jesus said "is truth" (Jn. 17:17). "This is the true grace of God wherein ye stand," wrote Peter, referring to contextual comment, prayer, and exhortation (I Pet. 5:12).

God's saving grace teaches us "that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:12). A so-called grace that does not teach us this is not the saving grace of the Bible.

"Where sin abounded, grace did much more abound" (Rom. 5:20). A so-called grace that is insufficient to save the chief of sinners through faith in Christ is not God's grace in truth.

"That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ" (II Thess. 1:12). A so-called grace that does not result in glorifying Christ in His people and His people in Him is not God's grace in truth.

GRACE IN CHRIST

Finally, as well as first and always, God's grace in truth is His grace in

Christ. Frequently it is spoken of in the Scriptures as "the grace of our Lord Jesus Christ." He is "full of grace and truth" and "grace and truth came through Jesus Christ" (Jn. 1:14, 17).

God has no saving grace for lost sinners apart from or outside of Jesus Christ. Jesus Himself said so: "I am the way, the truth, and the life: no man cometh unto the Father except through me" (Jn. 14:6).

THIS GRACE IN TRUTH CAN BE YOURS IN TRUTH THROUGH TRUE FAITH IN HIM.

Divine Help and

(Continued from page 61) ◊

world is that the forces of spiritual darkness are at work (II Thess. 2:7). All the murder, rape, robbery, kidnapping, child abuse, homosexuality, and countless other forms of iniquity now rampant in our day are only the visible outworking of the invisible spiritual wickedness now in the world. Not only is there trouble in the world, there is trouble in churches. When was the last time some people opened their Bible at home and sought to study the scriptures for spiritual knowledge? When was the last time some people actually prayed for the services during the week, prayed for the pastor as he prepares and studies to teach and preach the Word of God, and prayed for those who are lost and to whom the church is seeking to present the gospel? (Read Eph. 6:11,12.) Beloved, there is a warfare of a spiritual nature now taking place. The trouble with churches is that church members are sleeping at the post while the adversary is on the move. Satan has people concerned about all the wrong things, and they have no consciousness of the trouble in their own lives or in the midst of their own church (Eph. 5:14-16).

There are more kinds of trouble now being manifest and that could be manifest against those who seek to serve God in sincerity and truth than we could possibly mention. The wondrous truth that we want to examine, however, is not all the trouble that exists but the One from whom help can be gained in times of spiritual trouble. Beloved, there is One who can deliver His people from trouble and give them the victory, and that is God. You will have all kinds of trouble without God and you will not be able to overcome any of it. With God, you will face trouble; but God is able to help you and is all-sufficient to meet the needs of individuals and churches in the dark days in which you and I are living. (Read Ps. 34:17,19 John 16:33.) The reason so many churches and so many church members are being overcome

◊ (Continued on page 63)

Divine Help and

(Continued from page 62) ◊

with troubles is that they have not allied themselves to the Lord and put their complete confidence in Him. (Read Ps. 55:22; 46:1-7; 20:1,7.) We need to turn to the Lord in times of trouble, when we are faced with temptations, when others have discouraged our hearts from following the truth, and when the Lord's church is forsaken by many. God is sufficient for all these things!

I. First of all, let us note one source from which there is no help: **"for vain is the help of man."** The unfortunate practice which many have adopted in our day is that they always turn to some man (or woman) for spiritual help when there is no help in man. **"What is man, that thou are mindful of him?"** (Ps. 8:4). Many people base their lives on the thinking and opinion of others rather than relying on the omnipotent, omniscient, all-sufficient God by following the precepts of His Word. They will not find help in times of trouble. We live in a day when the thinking of many churches is that the more they have the more they can do. Since when has God been helped or hindered by numbers, or by human knowledge, or by human reasoning and wisdom? Many churches are joining together because they have given themselves to the logic of "one by itself cannot do much, but several together can do a whole lot." I agree that true churches should cooperate in sending forth the truth to the world if the Lord so leads; but if the Lord is not the one who is in the work and opening the doors, then no matter how many get together they won't accomplish anything as far as God is concerned (Ps. 127:1; 128:1).

(Read Ps. 146:2-9 Jer. 17:5-8 Ps. 118:8,9.) Beloved, the help of man is vain, a useless thing, something in which we ought not to put our trust. Man is but a creature of dust, and he is blown about by the wind. He is soon cut off in his pride, and his flower fadeth. His is like water, unstable, and runneth out upon the ground not to be gathered up again. **"Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?"** (Isa. 2:22). The psalmist David had experienced the unreliability of man in his own spiritual life, even of those who were counted brethren in the congregation of God's saints (Ps. 55:12-14). The Apostle Paul likewise experienced the vanity of the help of man, who is by nature given to change, variability, and frailty (II Tim. 4:10,16,17).

There is not among the sons of men a single individual in whom, if you put your trust, you could completely rely who would not at some time let you down. (Read Ps. 62:9; 39:5.) Men with the best intentions cannot, without God,

bring those intentions to fruition. Man cannot control his own beginning or ending, nor anything in-between. The children of Israel, during their apostasy from Jehovah, allied themselves to just about every source of human help available when trouble arose; but they could not succeed because they did not lean upon God or obey His voice (Isa. 31:1-3). Man's monuments, large and mighty though they be, all come down to the earth in decay. Man's thoughts, informed and educated as they are, cannot fathom the depths of the smallest of God's creations. Man's achievements, illustrious and impressive as they seem, amount to nothing, yea, less than nothing, in the sum of one day in the universe which God has made. All man's works, like the tower of Babel, can God put to confusion and desolation in a moment; and without God, none shall be delivered. Beloved, you cannot escape trouble or face the enemy leaning on the arm of the flesh.

II. Secondly, beloved, I would have you consider that one great source of help to whom we can turn and from whom we can obtain deliverance, the Lord God of heaven and earth. We know that we live in times of trouble, though some do not recognize the trouble and stand in need of being spiritually awakened and alarmed to the state of things around them. With man, there is no help; but we need not be cast down for God is a help in times of trouble; and He is the only help who will not fail nor let us down. (Read Ps. 37:39,40; 33:16-20; 121:2,3.) God is a help to those who trust in Him. God can help when no one else can. God can help when no one else will. God can help in times of trouble such as we face today in the work of the Lord, times of apostasy when many are departing from the true faith; times of indifference and apathy on the part of professing Christians toward the duties of the Lord's churches; times of spiritual neglect and willful ignorance of the commandments of Christ; and times when so many have hearts that are callous and cold toward the Word of God.

Concerning God who is our help, I want you to consider that God can help when the enemy is greater than we are. People become discouraged so oftentimes when the opposition that they face is larger in size or might than themselves. This will almost always be the case. What people so often don't realize is that it's not the enemy that can be seen but the enemy that is unseen that poses the greatest threat. (Read II Chron. 32:1-22.) The Assyrians were greater in might and in number than the people of God; but God delivered His people. When people see trouble that they know is greater than themselves in the work of the Lord, they begin to

think it is time to quit, time to give up, and time to run. No, beloved, it is time to turn to the Lord who can help when the trouble is greater than we can bear.

I want you to also consider that God is a help in trouble when no one else is. If you live for the Lord, there are going to be times when you must stand alone, with none to help: but you are not alone, for God is with you. (Read Ps. 142:4,5.) You can be sure that in the service of God there will be times when you are left alone by the nearest and dearest; but you can also be sure that you will never be left alone by God (Ps. 27:10 Isa. 49:15,16). Here is that **"friend that sticketh closer than a brother,"** (Prov. 18:24), as the wise man did state. Beloved, you can count on God, no matter who else cannot be counted on.

III. Let us note, finally, the encouragements of divine help. When we know that God is our help, we can say like the psalmist, **"Through God we shall do valiantly."** This is where the courage and the determination and the zeal come from for serving the Lord. We know that in ourselves we can do very little: yea, Christ has said, **"Without me ye can do nothing,"** (John 15:5). Nevertheless, we have such an help that by Him we shall do valiantly even in the day of trouble. God's help being known to us prompts us to brave action in the work of the Lord. When we think of our selves and our circumstances, we are discouraged and attempt no great things for God. We think that surely the slightest of efforts is too great a burden. This is the thinking of the mind which has no view of the arm of the Lord. Here is where complaining, fear, and spiritual compromise take root, in the hearts of those who have no mindfulness of the help which comes from God and what can be accomplished when God works in us.

Beloved, our strength for running the Christian race and warring the Christian warfare comes from the Lord. You cannot muster up courage to be a good soldier of the Lord Jesus Christ; you must find courage in God. Paul said, **"I can do all things through Christ which strengtheneth me,"** (Phil. 4:13). When you look to yourself and to others, you are looking to the wrong source, and you will do no brave deeds and win no fierce battles in the service of the Lord. When we know that we have the help of God, we will lift our banners high and press on in the advancement of the gospel truth. (Read Heb. 13:5,6 Rom. 8:31 Ps. 56:9.)

What are some things that need to be done valiantly today? What are some things that men, women, boys, and girls who are saved by God's grace ought to do today, and not only do, but do bravely, not with cowardice but rather courage? The gospel needs to

SUBSCRIPTION SPECIAL!

Help get the Banner out to more people.

10 Names \$10.00

For the entire month of April send in the names of ten people you would like to receive the Banner, and give them a one years subscription for only a dollar each.

Mail names to:
Berea Baptist Banner
PO Box 39
Mantachie, MS 38855

be proclaimed valiantly today. How sheepishly we present the gospel, softening it to the likes of men. What good shall such a gospel as that do, when it has been so watered down that a sinner feels no need to be saved at all? We need to present the facts and the urgency of the gospel, that Jesus died for sinners, was buried, and rose again the third day according to the scriptures; and that all whosoever believe in Him shall have eternal life, and all who remain in unbelief shall be lost forever. This is not the job of the pastor alone, this is the job of the church, for to the church Jesus said, **"Go ye into all the world, and preach the gospel to every creature,"** (Mark 16:15). Something else that needs to be done bravely and heroically today is Christians need to live holy, sanctified, consecrated lives for Jesus (Rom. 12:1,2). The will of God is that you be in His house when His church is meeting, that you put aside the things of the world in order to be able to serve Him, and that you put away the old manner of life and be renewed in Christ. Too many people today want to live a little for God but not too much so that they stand out. We need valiant men and valiant women who will put God first in their lives no matter what anyone else does or thinks. We need people who will bravely support the work of the Lord with their time, their energy, and their money. These are all the things people worry about not having enough of; but if they would see that God is the help of all those who trust in Him and serve

◊ (Continued on page 64)

Divine Help and

(Continued from page 63) ◊

Him they could use all those things for His honor and for His glory. You can valiantly come to church and take your place among the blood-washed saints of God every Sunday morning and Sunday evening (I Cor. 16:13)!

Beloved, the only help for the Lord's true churches in these days of spiritual trouble is with God. No one can help us like He can; and if He is our help, none can stand against us. **"He it is that shall tread down our enemies."** Maybe you've been facing spiritual trouble and have not been looking to Jesus as you should. Peter says, **"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care [anxiety] upon him; for he careth for you,"** (I Pet. 5:7,8).

The Waves of Time

(Continued from page 61) ◊

it exists, but it is hard to tell exactly what time is. Some say it is the period between two events, or during which something exists, happens, or acts. We speak of "good times" and "bad times." We compare medieval times with more modern times. Still others say time is one of the dimensions of the physical universe in which we live. But this definition is not complete, for time always changes in one direction. No matter how much we desire it, we can never return to the past. The idea of a time machine or a time warp exists in the realm of fiction, not fact.

Humanity has always tried to find ways to measure time. The American Indian knew that sunrise and sunset marked the beginning and end of the day. He would call two days "two suns." When he wanted to speak of months he said so many "moons ago." The hourglass was used by some early in the history of our race. Still others used a water clock, or candles, or the stars. In our day many different kinds of clocks and watches are in constant use to measure the waves of time.

The Bible seems to make only three divisions of time: The past, the present, and the future. Romans 11:30 mentions the **"times past."** In II Corinthians 6:2 we read: **"Now is the accepted time."** Then in II Timothy 4:3 it is written: **"The time will come."**

FATHER OF TIME

Often we hear people speak of old Father Time. In doing so they have personified Time as a very old man carrying a scythe and an hourglass. But no such real person exists. The real Father of Time is Almighty God. He regulates our life-clock. His hands hold

all our times. The psalmist said: **"My times are in thy hand"** (Ps. 31:15). The waves of time are under His control and disposal. It is within His power to lengthen or shorten, embitter or sweeten, as He pleases. It is His sovereign right to give life, to preserve life, and to take it away.

The God of Heaven can change times: **"And he changeth the times and the seasons"** (Dan. 2:21). Time is not under the control of chance. It is bound by established laws, and yet God, Who appointed these laws, has power to change them. Thus that which occurs in regard to health and sickness, spring and summer, manhood and old age, are produced by His agency. In some cases these changes are just the opposite of what we expect and want to see. **"We looked for peace, but no good came; and for a time of health, and behold trouble"** (Jer. 8:15).

It is within the prerogative of our sovereign God to cut men down out of time. It is written in Job 22:15-16: **"Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overflowed with a flood."** Often wicked men are **"cut down out of time"** and hurried into eternity. Such was the case of the Sodomites, the antediluvians, and Pharaoh and his host at the Red Sea.

Some time out in the future God will cause time to cease: **"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer"** (Rev. 10:5-6). The affairs of the world are to come to an end. The consummation of all things must be. The mystery of God will be finished and the end of all things must arrive. Then time, the first offspring of creation, will be swallowed up into eternity.

GOD THE SETTER OF TIME

Our God always sees that His work is done on time. He is never late nor early. His every act is performed in **"the fullness of time"** (Gal. 4:4). Ecclesiastes 3:17 declares: **"God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work."** This verse reveals God has a time for every work He brings to pass. There is a definite period marked out in the Divine purpose, and when that period arrives the event decreed takes place.

There are many Scriptures which teach that what God has determined comes to pass. **"For at the time appointed the end shall be"** (Dan. 8:19). **"For yet the end shall be at the time appointed"** (Dan. 11:27).

"For that that is determined shall be done" (Dan. 11:36). **"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation"** (Acts 17:26). There is no doubt about it. What God has decreed shall most assuredly come to pass. What is to be will be!

The Lord God has set certain times to accomplish His eternal purpose. These times are revealed in the Scriptures. One such time can be seen in Jeremiah 30:7: **"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."** **"The time of Jacob's trouble"** is the seven-year period of special chastisement for the nation of Israel. The seed of Jacob will find deliverance at the end when the Lord returns in glory to the earth. This short but dreadful time of sifting is emphatically the time of Jacob's trouble. It is not in any sense the time of the church's trouble.

While there is a special time for God to deal with Israel, there is also a definite time for Him to deal with the Gentiles. Jesus said in Luke 21:24: **"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden of the Gentiles, until the times of the Gentiles be fulfilled."**

"The times of the Gentiles" is the long period when Jerusalem is released to Gentile dominion. This period began with the Babylonian captivity and continues until the Lord descends to the Mount of Olives to restore the kingdom to Israel.

Hebrews 9:10 speaks of **"the time of reformation."** This refers to the first advent of Christ when the true Sacrifice swept away all the numerous sacrifices of the ceremonial law. The earthly tabernacle was succeeded by the heavenly, and the blood of Christ substituted for that of the goats and heifers. The symbols and shadows of the Old Testament gave place to the Substance.

In Acts 3:19 we read of **"the times of refreshing."** This points to the time of Israel's future conversion and the great revival to follow in the Millennium. The restoration and regeneration of Israel will bring untold blessings to the Gentiles. The final blessings of this poor world are wrapped up in Israel's repentance and the nations being blessed through Israel's King.

Acts 3:21 informs us of **"the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."** This is a broad term which means the rectification of all the disorder of the fall so far as the elect and the earth are concerned. The expression does not

support the "restoration theory" which holds that after the wicked suffer for a time in Hell they will be restored and transferred to Heaven. The restoration of all things is restricted by the words **"which God hath spoken by the mouth of all his holy prophets."**

Not all times are revealed to us in the Bible by God. Before Jesus ascended to Heaven the disciples asked Him: **"Lord, wilt thou at this time restore again the kingdom to Israel?"** He replied: **"It is not for you to know the times or the seasons, which the Father hath put in his own power"** (Acts 1:6-7). The kingdom would be restored to Israel, but the time was not then to be. The Father had put these times and seasons in His own power. When the time comes for the kingdom to be restored to Israel prophecy will have its fulfillment.

Some wonder why God allows the wicked to prosper so year after year. They wonder why Satan is permitted to run so freely. Often they are heard to say, "If there is a God why does He not do something. Why does He not rent the Heavens and judge the wicked?" Such persons err not knowing the Scripture. This present time is not the proper time for God to manifest His great judgment upon the wicked. But **"in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords"** (I Tim. 6:15).

MAN AND TIME

As the waves of time pass over our heads we change from one circumstance to another, from one condition to another. In childhood a person is well and strong. He can run a mile and climb the hillside all day long. His appetite is good and his head is full of hair. He has countless friends. But the raging waves of time change all of this. It is not long until he realizes the passing of time has made a change. His strength, his friends, his appetite, and his hair are gone. His life is near its end. His times are about to be swallowed up by an approaching eternity.

*Time is winging us away
To our eternal home,
Life is but a winter's day,
A journey to the tomb,
Youth and vigor soon will flee
Blooming beauty lose its charm;
Enclosed in death's cold arms.*

Time is a good detective. As the waves of time flow over our heads the glory and the beauty of the false fades. Brilliant talent, high position, commanding influence, and the applause of men are not tests of a man's character. Time alone detects character and reveals the true man. The waves of time with their burdens and bitterness will surely prove of what stuff a man is really made.

Some men start out well in the Christian life. For a time they run well;

◊ (Continued on page 65)

The Waves of Time

(Continued from page 64) ◊

they glitter as gold. But as the years pass they backslide and ruin their Christian testimony. Religious schools and colleges begin upon a sound doctrinal base. Then the waves of time wash them into liberalism and heresy. They cease to be centers of instruction and become centers of destruction. Some preachers begin in the ministry divinely dear and close being dangerously devilish. Some men I knew years ago preached much truth; now little or no truth. A true God-sent messenger will preach the same truth twenty years from now that he preaches today, for truth never changes.

It is our nature to take time for granted until we suddenly realize it is shortly to end in our case. Man is such an abuser of time. He is a better steward of his talents and treasures than of his time. Most of us wasted too much time before we were converted in the service of sin and Satan. **"For he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries"** (I Pet. 4:1-3). May God help us to use what precious little time we may have left for His glory.

Time is carrying us to eternity. "There is an appointed time to man upon earth" (Job 7:1) and **"a time to die"** (Eccl. 3:2). There is no escape from the hour of our death as decreed by God. When **"the time of my departure"** is come, I shall depart in the manner ordained by God (II Tim. 4:6). At death man's spirit will return to God (Eccl. 12:7), and the body will rest in the grave until the **"appointed time"** of the resurrection (Job 14:14).

THE WISE USE OF TIME

How can we use time for our good and God's glory? First, we can cease to waste time by wise planning: **"So teach us to number our days, that we may apply our hearts unto wisdom"** (Ps. 90:12). Such planning would cause us to avoid "wasted years" and lost opportunities. It is a great pity that a man does not know how to use time until he is nearing the end of his time on earth.

Second, we are commanded to redeem the time: **"See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil"** (Eph. 5:15-16). Let us make the best use of the seasons of grace. Let us do good while we have opportunity. Let us work **"while it is day:**

"Yea, and all that will live godly in Christ Jesus shall suffer persecution."
(2 Tim. 3:12).

"If the world hate you, ye know that it hated me before it hated you"
(Jn. 15:18).

"He that findeth his life shall lose it: and he that loseth his life for my sake shall find it"
(Matt. 10:39).



And last of all they burned him to ashes at the stake. Now I saw that there stood behind the multitude a chariot and a couple of horses, waiting for Faithful; who, so soon as his adversaries had dispatched him, was taken up into it, and straightway was carried through the clouds, with the sound of a trumpet, the nearest way to the Celestial Gate.
(John Bunyan - Pilgrim's Progress)

the night cometh, when no man can work" (John 9:4). Paul admonished the Colossians: **"Walk in wisdom toward them that are without, redeeming the time"** (Col. 4:5).

The word rendered "redeem" in Ephesians 5:16 and Colossians 4:5 means "to buy from another and to set free." Hence it means in these verses to recover our time from waste and to improve it for important purposes. Such redeeming of the time is all the more needful since **"the days are evil."** The world is filled with many allurements and temptations which would lead us away from the proper improvement of our time on earth. Much time is wasted by pleasure and amusement. Much time is abused in dressing, eating, drinking, watching TV, and reading bad books or magazines.

A true Christian has no time to waste. If he is to please his Lord and Saviour, he has enough to occupy his time. He should use his time to gain useful knowledge. His time should be spent doing good to others. It is his business to make an honest livelihood for himself and his family. Let him spend time in prayer and self-examination to make his heart better. Let him labor to be a faithful witness for Jesus Christ to his friends and family. Doing the will of God allows for no idle moment. If you want to kill time, Christian friend, then

get busy and work it to death..

Third, another way to use time wisely is to use it to praise the Lord: **"I will bless the LORD at all times: his praise shall continually be in my mouth"** (Ps. 34:1). There is never a bad time to praise our God. Let others do what they will, but let us ever regard God as an object of adoration and praise. The Lord has by right a monopoly on our praise. In every situation of life we are responsible to praise Him. David would praise God in public and private, in prosperity and adversity, in safety and in danger, in joy and in sorrow, and in every event which occurred. We can never praise God enough as the waves of time go over our heads. We always fall short of our Lord's deservings.

Fourth, still another way to spend our time during our temporary residence on earth is in true reverence for God and His law. Peter wrote: **"Pass the time of your sojourning here in fear"** (I Pet. 1:17). The whole time of our sojourning here is to be passed in the fear of God. God is not only our heavenly Father, but He is also our judge at the Judgment Seat of Christ.

Fifth, time can be used properly by seeking the Lord. Hosea 10:12 says: **"For it is a time to seek the LORD."** Paul told the unsaved Athenians on Mars' Hill: **"That they should seek the Lord, if haply they might feel after**

him, and find him, though he be not far from every one of us" (Acts 17:27). Jesus said: **"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you"** (Matt. 6:33). Now is the time for a sinner to seek the Lord and to look up to the God of all grace. Those who in time seek the Lord are those the Lord purposed to seek and to save before all time (Luke 19:10).

CONCLUSION

Dear Christian brother and sister, the **"perilous times"** of the last days are upon us. This present wicked age is swiftly coming to a close. Truly **"it is the last time"** (I John 2:18). What work we seek to do for Christ must be done quickly. For the children of God the waves of time are about to cease. When the Rapture of the saints occurs we will rest from our labors and all time, as we know it now, will terminate for all immortal saints.

You and Your

(Continued from page 61) ◊

radically and essentially different from all other books.

In what respect is the Bible unique and peerless? Wherein is it different from and superior to all other books?

1. The Bible is different from and superior to all other books in its literary excellence. Even in its earliest books, written nearly 3,500 years ago, we have set before us a conception of God that is more profound, exalted, inspiring, heart-thrilling and ennobling than is to be found in any or all the profoundest philosophies of the past or present. There is not to be found outside the Bible, in all the literature of all the nations and ages, anything that even approaches the Bible statements of truth in exquisite beauty, fair simplicity, resistless force, and unparalleled sublimity of expression. The Bible stands out so immeasurably superior to all other books in its excellence merely as literature that no man has a right to consider himself well educated unless he is deeply versed in Bible lore.

2. The Bible differs radically, fundamentally, essentially, and entirely from all other books, and it is immeasurably superior to all other books, in the inexhaustible wealth of truth therein contained. In the Bible are stored treasures of wisdom and knowledge that are unfathomable by man. The Bible is unfathomable, not because of any obscurity of style, but because of the profundity of its teachings. No other book is more simple in its style than the Bible. The Bible is inexhaustible in its teachings. To quote Sir Walter Scott again, "The most

◊ (Continued on page 66)

You and Your Bible

(Continued from page 65) ◊

learned and intelligent student cannot, in the longest life, obtain an entire knowledge of this one volume." For centuries many of the greatest minds the world has even known have sought to sound its depths, but the bottom is not yet reached. Men of the greatest intellectual keenness and power of penetration have devoted a lifetime to the study of this Book, but no man who has really studied it has ever dared to say, "I now know all the Bible contains." The psalmist said thousands of years ago. **"Thy judgments are a great deep"** (Ps. 36:6).

3. The Bible is immeasurably superior to all other books in its never-failing inerrancy. Other books, it is true, contain truth, sometimes most precious truth; but it is always mixed with error. The Bible contains nothing but truth. Time and time again through the centuries, great scholars have fancied they found the Bible to be in error, but always by more thorough study of the Book, or by new discoveries in history, archaeology or natural science, it has been found that the bible was right, and the history, science or philosophy that contradicted the Bible has been found at fault. Heischel, one of the greatest scientific thinkers in the world's history, said, "All human discoveries seem to be made only for the purpose of confirming more strongly the truths come from on high, and contained in the sacred writings." Time and time again, those who have been seeking to discredit the Bible have cried, We have at last found a mistake here, "but in the ultimate outcome it has been found that the mistake was in the critic and not in the Bible."

4. The Bible is immeasurably superior to all other books in the exact and minute accuracy of its statements. The Bible is the only book that always says all it means to say. Other books, at least occasionally, overstate, or understate, or exactly state what the writer wishes to teach. The Bible never overstates or never understates the truth. There is not one word too many, and not one word too few. The Bible always tells the truth, the whole truth, and nothing but the truth. Much, much more could be said in this same vein about the "Most Excellent Word," but we believe it to be profitable at this time to view the Bible from another view point.

GENERAL INFORMATION

While I am not a proponent of constant statistics and cold logic in the preaching and teaching of God's Word, I am, nevertheless, not opposed to the same when it becomes apparently necessary to do so. I pray that the following information shall convey to us a greater appreciation for our Bibles

as we compare its present form with received text given to our forefathers in the unbroken roll.

First, the Bible was written over a period of 1600 years by 40 different writers. Our present English Bible is made up of 1189 chapters and 773,746 words. The Old Testament has 929 chapters and the New Testament has 260 chapters.

We know that the longest chapter is Psalm 119, having 176 verses. The shortest chapter in the Bible is Psalm 117, having two verses. It is interesting to note also that Psalm 117 is the middle chapter of the Bible. It is not remarkable that in the book of Psalms we find the longest chapter in the Bible, the shortest chapter in the Bible and the middle chapter in the Bible. We might also add that the shortest verse in the bible is John 11:35. The chapters of the Bible vary considerably in length. The relative size of a book is indicated by the number of pages rather than by the number of chapters. For instance, Ecclesiastes has twelve chapters but only nine pages, whereas Daniel has 12 chapters and twice the number of pages (18), in our English Bible.

The original Scriptures were not divided into chapters. The first five books of the Bible from Genesis to Deuteronomy comprised one roll, scroll, or book and are referred to as **"the Book of Moses."** Isaiah, given as 66 chapters, was one scroll or unbroken narrative.

We find that the breaking up of the Scriptures into chapters and verses began about 1200 A.D. We shall also find that the beginning of this break up of the Bible into chapters and verses can be traced to Cardinal Hugo who was the first to divide the Old Testament into chapters for the purpose of a Latin concordance he prepared. The New Testament was similarly divided by Hugo De St. Cher about 1240. The division of Old Testament chapters into verses came about 300 years later by Rabbi Mordicai Nathan to assist in the study of the Hebrew Bible and thereby simplify his work. These divisions were adopted by Robert Stephens, a renowned French printer and Bible publisher in his edition of the Vulgate Version in A.D. 1555 and were transferred to the Authorized King James Version in 1611. Stephens supplied the verses for the New Testament which were transferred to the English Version in Geneva in A.D. 1560. Until the end of the 16th century the whole Bible was divided into chapters, but only the Old Testament into verses.

The two books of Samuel, Kings, and Chronicles were originally one book each with no chapters or verses. Often the separation of these books in pairs is forced, and tends to destroy the connection. A danger to guard against in studying a chapter is that of dealing

with it as being a complete embodiment in itself. It is but a part of the whole book, and must be dealt with as a part of the whole. Seldom do we find a theme exhausted in a single chapter. In Bible study any chapter considered must be dealt with what precedes and follows it, and also in the light of the Bible as a whole. It is only thus that we can rightly divide the entire Word of Truth.

Another point of interest in regard to the Bible is the Book of Isaiah. It is called a "Bible within the Bible." The Bible contains 66 books. The book of Isaiah contains 66 chapters. The 39 books of the Old Testament are in the main prophetic, while the 27 books of the New Testament are for the most part Messianic. The first 39 chapters of the book of Isaiah are considered prophetic, while the last 27 chapters are considered to be for the most part Messianic.

The Bible is divided into two parts, the Old Testament and the New Testament. The Old Testament is comprised of 39 books, and the New Testament 27 books. The Old Testament was written mostly in Hebrew with some Chaldee. The New Testament was written mostly in Greek with some Syriac. And, of course, the Bible contains a total of 66 books. There are five divisions of the books of the Old Testament. They are Law, History, Poetry, Major Prophets, Minor Prophets. There are five books of the Law: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. There are twelve books of History: Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, and Esther. There are five books of Poetry: Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. There are five books of Major Prophets: Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel. There are twelve books of the Minor Prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

Before we take a look at the New Testament we would draw your attention to the fact that between the last book of the Old Testament which is Malachi and the first book of the New Testament which is Matthew, there is a four hundred year period when no prophecy was given. This period is

called the "Four Hundred Silent Years" or the "Intr4a Biblical Period."

THE NEW TESTAMENT

The New Testament is composed of 27 books and is divided into five parts. These five divisions are Biography, History, Pauline Epistles, General Epistles, and Prophecy. The biographical books are Matthew, Mark, Luke, and John. The Historical Book is Acts. Only one, the book of Acts, is the only inspired account of church history in existence. Luke is its author. The Pauline Epistles are, Romans I Corinthians, II Corinthians, Galatians, Ephesians, Philippians, Colossians, I Thessalonians, II Thessalonians, I Timothy, II Timothy, Titus, Philemon, and most believe Hebrews also. Note, if Paul did not write Hebrews, then the author is unknown. The General Epistles are James, I Peter, II Peter, I John, II John, III John, and Jude. The Prophetic book of the New Testament is Revelation. There is only one Prophetic book in the New Testament.

CONCLUSION

The Bible is unique in all the world. There is not another book like it. There have been more books written about the bible than any other book. The Bible is the most widely read book in the world, yet it is the most misunderstood and misinterpreted book in the world. It is the only book that will tell us of all our sins, faults, and failures. It is the only book in the world that can promise salvation and stand by that promise. It is the only book in existence that can pronounce judgment, eternal judgment, upon the sinner and guarantee its fruition. The Bible is the only book whose essence shall never pass away. It is God's Word. Baptists of all people are known as "people of the book" (Bible). God's Word was given unto them to take to the world. We must know it and love it as no others do. May we have the utmost respect for the Bible because (1) It is the Word of God. (2) It is "The Revealed Will of God." (3) It is instrumental in our salvation. (4) It is the only source of "Christian growth." (5) It is the only source of "Knowledge of the Future." (6) In this world of spiritual darkness, it is "The only Light that we have." (7) In our battle against principalities and powers, it is "The only

◊ (Continued on page 67)

Tune in to the Berea Baptist Broadcast

STATION	TIME	DIAL	WATTS
WFTA, Tupelo, MS.....	Sunday 9:00 - 9:30 a.m.....	101.9.....	3,000 FM
WCNA, Myrtle, MS.....	Sunday 9:00 - 9:30 a.m.....	95.9.....	3,000 FM
WCCT, 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
DXRA, Davao City, Philippines	Sunday 8:15 - 8:45 a.m.....	783 Khz.....	10,000 AM

Bits of Wisdom for the Young and Old

Realizing the need for more good writers in our Baptist churches, the editor has established this section of the paper for those who are just beginning to engage in religious writing. I would urge both young or older writers to use this space in the BBB. Such articles must be at least one page (approximately 500 words) and should not exceed three pages. Please submit your articles to the Berea Baptist Banner, PO Box 39, Mantachie, MS 38855.

THE MODERN SODOM AND GOMORRAH

By David Hoffman
(A prisoner)

It is with a heavy heart that I look around at the deplorable condition that I see our country in. America is the greatest nation in the world. We have the best military, none other can come close. We have the greatest amount of freedom. Our prisoners have more freedom in their cells than most of the so-called free world. People from all over the world are climbing over each other trying to get here because of our freedom and prestige.

However, America has fallen from the Christian foundation that she was built upon. The God-haters have bullied our courts and misinterpreted our Constitution to try and exclude any mention of the Almighty in our society.

We can no longer display the Ten Commandments on public property, as if the mere sight of them is offensive. Our children are no longer taught Christian values in the public classroom. They are not even allowed to say grace over their lunch. Teachers are being forced to choose between their careers and their beliefs. Is this the America the Colonialists envisioned when they came ashore back in 1620?

It gets worse; everywhere you look today you are confronted with homosexuality, a practice that is expressly forbidden in the Word of God. You can't turn on the TV without some new 'gay' program being on. From 'Will and Grace' to the newly released gay dating game 'Boy Meets Boy' and 'Queer Eye For The Straight Guy', homosexuality is taking over prime time television.

In New York they are in the development of the first public homosexual high school. The Harvy Milk High School, in New York City, will cater to a strictly gay, lesbian, and transgender student body.

The Episcopal Church has advanced the first openly homosexual priest to Bishop. Mr. Robinson who is a divorced father of two and who has been living with his homosexual lover for 13 years, was voted into the office of Bishop in the Episcopal Church by a margin of 63 to 45.

A federal judge in California has forbidden the Boy Scouts of America

from leasing space in a public park because they refuse to allow homosexual scoutmasters. He ruled that the Boy Scouts are a religious group because they pledge their honor to God and country and have stood their ground against homosexuals, therefore their leasing of space in a public park would be a violation of 'the separation of church and state' - which, unlike most people think, is not in the United States Constitution.

Then there is the murder of hundreds of thousands of unborn babies by the detestable procedure of abortion.

In an interview the other day, Billy Graham said, "If America keeps going like it's going; God owes Sodom and Gomorrah an apology." I would have to disagree with Mr. Graham, as a student of the Bible I have come to understand that God sometimes allows the depravity of men to prevail until the fullness of their iniquity.

Sodom and Gomorrah prospered for years before God rained judgment down on them. America's time is coming, there are only two prayers for her: Lord have mercy on this nation, restrain the wickedness of man's evil heart; and the other is, Come quickly Lord, come quickly!

You and Your

(Continued from page 66) ◊

Weapon that we have." May we say with the Psalmist: "**Thy word is a lamp unto my feet, and a light unto my path**" (Ps. 119:105)? And may we never be ashamed to say as also said the Psalmist: "**I am a companion of all them that fear thee, and of them that keep thy precepts**" (Ps. 119:63).

Judging One Another

(Continued from page 61) ◊

eateth not, and giveth God thanks. For none of us liveth to himself and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge

thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way" (Rom. 14:1-13).

The Apostle Paul is addressing a particular problem which existed in the Church at Rome. The problem revolved around minor details of everyday life where critical opinions and judgmental attitudes existed between the members. This included Jews and Gentiles, strong or mature Christians, as well as the weak and feeble Christians. Paul addresses this problem, teaching, "**Let us not therefore judge one another any more**" (Rom. 14:13), and gives the reasons why this judging is improper, unscriptural, and damaging to the Lord's church.

"Judge" as used in this text has the following meanings "to determine so, make a judgment about, or to form an opinion of." It bears the idea that we first examine what is before us, then we make a judgment or form an opinion about it. If we are honest, we must admit that we are an opinionated people and do make judgments.

"Judgment" is not in itself sinful, since Jesus gave proper instructions for judgment. "**Judge righteous judgment**" (John 7:24). As children of God judgment is required of us, for we must obey the teachings of Jesus Christ our Lord. He has given us instructions for every circumstance of life. It is our responsible duty to make righteous judgment concerning all that we say or do, according to the Scriptures, and then apply these teachings to our lives.

We must also make judgments concerning doctrinal truth. Error is taught everywhere around us. Truth is taught in the Bible. Error comes from man's philosophies and reasonings, and truth comes by the Word of God. The Scriptures teach us that we are to discern and judge between true teachers of the Word and false teachers of the Word. We must judge those teachers whether they be true or not, based on the instructions in the Word of God. We see then, that judgment is required of us as part of our stewardship before God.

What then is "**judging one another**" and why is it wrong? Judging one another is when, based on what we see a person do or say, and contrary to what we believe is right, we make judgments against them and form opinions about them. When we do this in a condemning manner as the Romans were doing,

with a despising and belittling attitude, it is wrong. James also exhorts us concerning judgmental attitudes based on appearance: "**And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts?**" (James 2:3-4). "**But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors**" (James 2:9).

In verse 3 of our text, the weak Christians despised those who ate meats which had been offered to idols, and the strong despised the weak for not eating the meats that had been offered to idols. They were judging and condemning each other in a circumstance of everyday life. That happened then and it takes place in our time now. Christians tend to pass judgments on one another about the everyday things of life in which they do or don't do. This then leads to the despising attitudes that are prevalent with judging. Despising means to treat with contempt or make of no account. Therefore disrupting the peace, harmony, and unity which God's people ought to have among themselves. Judging one another in this way is a serious sin which we must not be guilty of.

REASONS WHY JUDGING ONE ANOTHER IS CONDEMNED

1. *We are to receive a weak brother* He may be newly saved or has never been taught. Also, a brother may have been a church member for many years, but he still may be weak in the faith. The weak are to be received with gladness into the fellowship of the Lord's church, and not to be condemned for a lack of knowledge. Knowledge and conviction of truth cannot be forced upon a person by argument or condemnation. In the assembly all members are rarely in the same spiritual state or maturity. We are all in different stages of spiritual growth, and we have come to the place where we are currently; because God has convicted us of our sins, has taught us His truths in degrees, and given His revealed will to us.

When we reject a person for not conforming to our ideas of right and wrong, it is contempt and to regard them as nothing. We must not try to disguise our judging as "zealousness," for this gives no place for the Holy Spirit to convict and teach God's people. Jesus Christ spake in the Gospel of John: "**It is written in the prophets, And they shall be all taught of God**" (John 6:45).

2. *God has received all of His people unto Himself.* Every person who comes by faith to Jesus Christ has been received of God. Who are we then to reject or condemn anyone? If God has

◊ (Continued on page 68)

Judging One Another

(Continued from page 67) ◊

received His children by faith in Him, who are we to prohibit their fellowship with Christ in His church and among the saints? Yet, often this is done by our judgmental attitudes, when we reject and oppose such a one whom God has received. What sin that is!

Sometimes we forget that our standing does not depend upon ourselves. The state of our spiritual maturity is exactly where God has ordained it to be at that moment, not where we have brought ourselves, but where God has brought us. Paul gives the reason that God makes us stand in Romans 14:4: **“Yea, he shall be holden up: for God is able to make him stand.”** If a brother is weak concerning some things, that is where God has brought him. If we condemn our brother; thinking we stand, we should take heed lest we fall. When we condemn a brother for not having knowledge, we are saying, “He can teach himself, but he is not learning.” In doing so we are saying, “All that I know I taught myself.” This is an ignorant statement because we do not teach ourselves Biblical truths. None of us can receive anything unless it is given by God.

The Word and the Holy Spirit must teach and show us. **“But by the grace of God I am what I am”** (1 Cor. 15:10). “And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written that no one of you be puffed up for one against another. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?” Too often we act as though we didn’t receive our knowledge from God. This thinking is prideful and pride is one of the abominable things the Lord hates. **“These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood”** (Prov. 6:16-17).

3. *Every sincere believer in Christ does what he does because he is trying to please God.* One Christian does one thing to sincerely please God while another Christian wouldn’t do the same thing to sincerely please God. Verses 5 and 6 of

DON'T MISS AN ISSUE

Look at your mailing label on the front page of this month’s paper. If you see above your name “Expires 04/2005” then this is the last issue you will receive. So don’t miss an issue! Renew now so you won’t miss next month’s *Banner*.

our text state: **“One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.”** One man is wrong, but both men are sincerely trying to please God. This is not condoning ignorance, because the sincere Christian will want to grow and learn the things of God. Growth and grace are the remedy for ignorance. The sincere Christian who wants to do God’s bidding will seek his Master’s will. Do we want to grow and become more conformed to the commandments of Christ? We have no grounds to judge one another in our daily walk.

4. *We don’t live or die for ourselves. We live or die for Jesus Christ.* We are all to seek to please Christ. This is our duty and desire. Our text states: **“For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s”** (Rom. 14:7-8). Everyone who claims to be a Christian ought to have an intense, sincere desire to do everything that the Lord taught. Jesus died that we might live a life of holiness. Christ reigns over His people to give them righteousness and entrance into His kingdom. We can live and die for our own glory or we can live and die for Christ’s glory.

5. *Every one of us shall give an account of himself.* **“But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ”** (Rom. 14:10). Sometimes we would like to give an account of our brother’s life, but we will only give an account of ourselves. An account is an answer to and it bears the connotation of speaking directly to Christ. This ought to make us fear how we conduct ourselves. This accounting is not in regards to salvation, as Paul is speaking to God’s people and churches. It is an accounting of our life and conduct in Christ’s service as the subjects of His Kingdom. When we give our account to God we may be ashamed because we did what He said not to do, and did not what He taught us to do. We read in Matthew 7:1-2: **“Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.”**

6. *We cannot usurp the authority of Jesus Christ.* Romans 14:11-12 states: **“For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So**

then every one of us shall give account of himself to God.” This is what we do when we judge one another. We are demanding that person to answer to us instead of to God. Satan is a usurper and God’s people should strive not to ever be guilty of this.

Let us once again examine the thought in verse 10 of our text: **“Why dost thou set at nought thy brother?”** “Set at nought” has the idea of despising and thinking a person is not fit to be in our fellowship. Why would we do that?

7. *Because we are being ruled by pride instead of humility.* Pride sets us up as judges over one another. Whereas, humility causes us to judge ourselves. We can seldom see our own pride while others can see it plainly. This is all the more reason to examine ourselves daily! The weak Christian was proud because he did not eat the meats, and the strong Christian was proud because he did eat.

8. *Because it is easier to judge another and not ourselves.* When we judge ourselves, we often don’t like what we see. It is always easier to look at someone else. Pride looks at self and feels good. Humility looks at self and feels grief. Self-examination is not a pleasant chore, but it is a commanded duty. **“Examine yourselves, whether ye be in the faith”** (2 Cor. 13:5). When God shows us our own sins and faults, then we will not be anxious to judge others’ sins and shortcomings. If we sincerely seek to examine ourselves according

to Scripture, we will see ourselves as we really are, and this will cause us to mourn, and cry out for God’s mercy. Jesus said in Matthew 5:4: **“Blessed are they that mourn: for they shall be comforted.”**

CONCLUSION

“Let us not therefore judge one another any more” (Rom. 14:13). The Bible exhorts us to stop. Don’t do it! Don’t look at our brothers and sisters with judgmental attitudes to belittle or despise. Leave all judgment to God. You may ask, “What if our brother is doing wrong, or is ignorant or a hypocrite?” God knows all. He will take care of each problem, since He is the righteous Judge. Rather than concern ourselves with our brother, we should examine everything we do, say, eat, wear, or neglect. Only when we are examining ourselves can we know if we are putting a stumbling block before our brother.

Christ died for His people to reign over them, rule in their hearts, and guide them by His Divine will. He died that we might live before Him in holiness and love. Our desire should be to please Him and obey all of His commandments. Let each one of us search out God’s will and not live to himself, but be mindful of his brothers. **“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others”** (Phil. 2:3-4).

(The Berea Baptist Banner, June 5, 1991)

The Importance of Faithfulness

By Raymond Bennett

Ithaca, New York

Someone said that being taken for granted was actually a very good compliment. I suppose that by this he is referring to someone’s trust in your dependability. They take for granted that you will be there, will do as they have expected, and can handle the problems you dump on them. But being taken for granted is also an expression of ingratitude and often laziness, expecting you to do what they won’t put forth the effort or care to do.

It was 10:50 AM. The congregation was arriving for the regularly scheduled morning worship service. The organist was playing the prelude. The choir had assembled. But the pastor didn’t show up. He had decided that he had some other business or activity that morning which was more important, at least to him, than coming to church.

Or maybe it is the choir director, or the organist, or the song leader that decided they had to do some other business that day.

“That would never happen,” you say. But it has happened. Read on.

Inconsiderate? Certainly! Not only



Ray Bennett

inconsiderate of the congregation, but an insult to God. *It is just as inconsiderate to the rest of the congregation, the choir, and pastor, and just as much an insult to God when the members of the congregation do the same thing.*

One sometimes wonders why some folks sign a ‘church covenant.’ Do you suppose that our Lord may one day call them to task for such inconsistency?

Oh the pain for the pastor, and the weakness of the church, when the members don’t consider the prayer meeting worth their faithful - participating - attendance.

Some years ago I took a planned, 3 month sabbatical from where I was teaching. This was needed to do some research that couldn’t be done in a library. The research required an itinerate schedule that would have me

◊ (Continued on page 69)

Faithfulness

(Continued from page 68) ◊

in a different church each Sunday. The church I was affiliated with at that time not only had sufficient teachers to cover my absence but requested the research, feeling my training and experience made me the best equipped for that research.

I arrived at one of these churches at 9:50 AM, 10 minutes before the Bible study hour was to begin and was greeted by a note on the door that the services had been cancelled and that the 'church' would meet for a picnic in an area park.

Some years before that, as a deputizing missionary, I was scheduled to speak at a given church, but upon arrival, there was no congregation other than the pastor and his family. He apologized for the people because none of *them* would brave the elements to come out, but they still seemed to expect the pastor and my family to travel in the bad conditions that they wouldn't brave themselves.

There have been occasions when I have been asked, at the last minute, to 'supply' for a regularly scheduled service because those responsible for the service decided another activity was more important than what *they* claimed was the "Lord's work and worship." *It was not an emergency!* (As the saying goes, a lack of planning on your part doesn't constitute an emergency on my part.) Emergencies and sudden sickness do happen! This we understand and willingly compensate for. *But the above situations clearly demonstrate that the people involved had placed the worship and service of God at a much lower priority than the things of this world – and this despite their avowed love of God and desire to serve and worship Him!*

These kinds of incidents are, thankfully, rare, but too many 'members' are guilty of the same inconsideration of the Lord, the pastor, the teaching staff, and the rest of the congregation. We might well add here that, the smaller the congregation the more damaging the 'casual' absenteeism of those who place such low priority on a worship or Bible study time.

We are acquainted with a number of smaller works that have closed their doors because the 'faithful' weren't faithful. This has a devastating effect in four ways. If you are, or claim to be, a faithful believer, these things will (should) bring tears to your eyes. We have not put them in an order of importance. We are not sure that any single one of these is more important or more damaging than any others.

Are you a supporter of this ministry, in this locality? Have you spoken of your appreciation of this work and how much you'd like to see it continue? Then, to

quote the old Marine D.I., "Listen up!"

First, whenever a struggling work is forced to close because the people who have expressed a desire for the work are not faithful, it leaves the few who *are* faithful stranded, with no good place to worship and no shepherd. We are familiar with a mission work at this time that is closing, for just this reason. The missionary is seeking a field of service where he can feel he is being more effective. (I sympathize!) *But there are a few folks who still want and need the ministry.* They will be left without a shepherd. Being too young in the faith and in the Word of God, they are not yet able to 'fend for themselves' among the spiritual **"false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves"** (Matt 7:15).

(It is a little off the subject here, but I am reminded that in the parable, the shepherd left the *ninety and nine*, who were safe in the fold, to search for the *one* who was in danger. He didn't leave the one in the mountains so he could take care of the ninety and nine. Thank God that Isaiah, Jeremiah, and Ezekiel stayed and labored where God had placed them instead of looking for a more cooperative audience.)

Secondly, it often seems that many non-members and unbelievers are more faithful than those who are *supposed* to be the faithful members. What a shame! But I suppose it is to be expected when supposedly devout, God loving believers, including some who are looked up to as leaders, demonstrate more respect for secular entertainers, government officials, etc., than they do for the Lord they *claim* is first in their lives.

Thirdly, the message sent to the community is loud and clear. "These people *talk* about how they love the Lord; they talk about how important their worship service is, they want *us* to come to their services, but they must not really mean it because *they* don't come themselves." My friend, if the Bible study hour and worship service aren't important enough to *you* to plan your activity schedule around it, don't expect those in the world to schedule in the Bible study hour and worship service!

One might wonder if, perhaps, this **"occasion to the enemies of the LORD to blaspheme"** (2 Sam. 12:14) is the reason why the Lord has removed the candlestick from so many churches that *once* were sound, fundamental, proper Baptist churches. Think about it!

Fourthly, whenever a church closes, splits, or otherwise leaves a bad testimony in a community, it is a whole lot harder to either reopen it or to establish a new work. "We've seen all this before" is their attitude - and justly so.

One of the 'tests' of a prophet in the Old Testament was to see if his word was true in the short term before he would be trusted in the long term. (Deut. 18:22) The community will, wisely, wait to see if *this new work* will be consistent or they will stay away for fear *this work* is no more consistent than those that preceded it, or that *this group* will also split or dissolve. Much could be said here in another area as well, but suffice it to say that a 'starting work' must be very careful about who they take in as charter members and especially as helpers. We have seen new works attempt to start but, because of one or more of three errors, went astray; in fact defeating the very purpose the work was started in the first place.

These three errors would be: easy believism and/or open communion (taking in members/workers that were unregenerate or in doctrinal error); lack of proper teaching and sound grounding in the Word before organizing; and trying to work as a 'free lance' mission, without the authority or support of a 'mother church.'

Heb. 10:24-27 speaks to this issue of 'absenteeism,' **"And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."**

Many readers will immediately wonder what the connection here is because this passage is usually debated in regards to the issue of 'eternal security,' but we need to notice the context and the writer's wording as he starts verse 26. **"For"** (v. 26) is *gar* (*gar*) of which Bullinger's Critical Lexicon and Concordance says, "having a more extensive meaning than the English for expressing the reason of what was previously said." *We do a serious disservice when we so edit the words of Scripture to support a pet doctrine rather than keep them in the context in which they're written.*

Perhaps one reason we so rarely hear verses 24 and 25 connected to v. 26 is that so much of prophecy is 'pre-assumed,' therefore quite divisive so it is left alone. This passage is *not* prophetic! Yet it does contain a reference to an accepted and vital prophetic event - The Lord's return (**"as ye see the day approaching"**). The only prophetic application here is that the 'last days' are (will be) marked by a falling away from the truth, a diminishing remnant of God's people, and an increasing persecution of God's people. Therefore,

v. 25 seems to conclude that the mutual fellowship and consideration that we have been discussing is and will become more and more necessary *because* of our diminished numbers and increased persecution.

Christ's 'new commandment' (John 13:34) was that we, believers - and especially the church - "love one another." *We do not show that love when we find it more convenient to be somewhere else instead of at the worship fellowship of the local church to which we belong!*

Perhaps the writer of Hebrews is telling us that the faithful 'assembling together' is one of the more evidential traits of true conversion and that frequent, deliberate absence from the Bible study hour, worship service, *prayer meeting*, and even the fellowship dinners, is evidential of a 'false conversion' or 'false profession.' Think about it!

He connects verse 26 with verse 25 **"gar"** (mentioned above). In other words, deliberate absenteeism and the low priority scheduling that keeps professing believers *away* from the worship, i.e.: the *false* profession, becomes a serious obstacle to a *real* belief and *real* possession of faith.

Please notice the connection here. Emergencies, sickness, and some other (but few) things *do* sometimes prevent even the most dedicated worshipers from 'assembling together with the church.' But scheduling of activities is still within our control. Notice! The writer says, "if we sin willfully." The excuse, "I can't be there today because I have (name the personal activity) that I need (want) to go to" is invalid! The one who truly loves the Lord - and loves the Lord's people - would say "I can't be *there* for (name the personal activity) that I need (want) to go to) because I belong in the place of worship.

I suggest that this disqualifies attending (belonging to) a 'church' that is wrong in doctrine and practice. I suggest that this disqualifies work that could and should be scheduled for a different time. I suggest that this disqualifies 'church tramps' that flit from church to church.

The Scripture teaches 'degrees' of punishment for sins. Hell is not diminished, nor is there a place of 'lesser' punishment or a place where one can 'make amends' and finally still get to heaven. Nevertheless, we observe that those who 'didn't' know are still allowed a degree of 'excuse' by our Lord, and *they* will stand up and witness against those who *did* know but did not believe or obey.

Luke 12:47-48, **"And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy**

◊ (Continued on page 77)

The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

Is there any difference in being a disciple, believer, and/or Christian? Are these just synonymous terms? - Alabama

Matt James
3756 Pendent Ln.
Columbus, OH 43207



Pastor
Sovereign Grace
Baptist Church
6041 Africa Road
Galena, OH 43021

Yes, there is a difference in the terms mentioned above, although, typically they describe the same person.

The term 'disciple' is used literally hundreds of times in Scripture. It simply describes one who is a learner or a pupil of Christ. It doesn't really have much to do with the inward state of an individual's heart as much as the objective status of the individual. Anyone who sits under the teaching and instruction of Christ would be considered a disciple even if that person is not regenerate. The Bible makes mention of just this kind of disciple in John 6:66 **"From that time many of his disciples went back, and walked no more with him."** Of course once they depart they are no longer disciples. Christ later taught that the test of true discipleship was that we continue in His word (John 8:31).

The term 'believer,' as an adjective, comes from the Greek word 'pistos' and is most frequently translated 'faithful' in the KJV. A believer is one who believes in Jesus Christ and continues in belief and faithfulness to Him. Like the term disciple, a true believer is not known by his conversion experience, nor by his profession only, but by his faithfulness to Christ. **"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."** (Hebrews 10:38-39).

'Christian' is the least used term in the Bible, found only three times. First in Acts 11:26b **"And the disciples were called Christians first in Antioch."** Second in Acts 26:28 **"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian."** And third in I Peter 4:16 **"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."** According to the first one, the term 'Christian' is very closely related to the term 'disciple.' Christians are known by the fact that they follow Christ's teachings, commandments, and ordinances. This term is particularly interesting because all three times it is used in the Bible it is either directly in

the mouth of an unbeliever, or it used from the perspective of those outside the Christian faith. Therefore, like the term disciple, the term Christian denotes the objective status of an individual, and just like in both previous cases, true Christians are manifest in that they abide faithful and are obedient to Christ the Lord. **"For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end."** (Hebrews 3:14).

MATT JAMES

Todd Bryant
3000 Hillswood Circle
Northport, AL 35473



Pastor
Sovereign Grace
Baptist Church
12859 Martin Road
Spur
Northport, AL 35473

I hate to answer this question with a yes or no. I have seen people end up in an argument over terminology while I knew both people believed the same thing. The answer to this question is more in what the person who uses the term is thinking rather than the actual term. I have heard people use words and terms in ways I do not, but, that doesn't necessarily mean they are wrong or I am right. However, I will try to explain this simply and to the point.

To many people, the answer would be yes. When they speak of a disciple, a believer, and/or a Christian, they are using the terms interchangeably. That is, they use these words in a synonymous way. These same people would not have you to believe that everybody is just as faithful as others in following the Lord.

With many different dialects within the English language, it's hard to be pinpointed on terminology. Having lived in Alabama (Brother Ross will affirm that I have a Southern dialect—I will also affirm that he has a Northern dialect), I know what it means to be misunderstood sometimes in my speech by people who aren't necessarily from here. People who speak English as a second language surely use words and terminology differently.

Personally, I don't use these three terms interchangeably. To be a believer implies only that one is saved and has passed from death unto life. However, to be a disciple and/or a Christian implies that a person is noticeably a follower of the Lord Jesus Christ. Many believers have remained babes in Christ and are not recognizably a follower which the words disciple and believer imply.

One thing is clear; we need to make sure that we don't argue over terms, but, actual doctrines. Surely, people use terms differently and we all need to understand that. As long as we have the same understanding of Scripture, we are in unity. I am not saying that we don't need to understand the terms that we do use because some people use words and terms wrongly. I am simply saying that it is the understanding of a subject as a whole that is important and not necessarily a person's right or wrong use of the English language.

TODD BRYANT

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



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

Though each word has a slightly different meaning each one describes an individual who has identified with Jesus Christ through faith in His death, burial, and resurrection as the only means of eternal salvation. A disciple is a learner in Christ's school of grace and a follower of Christ in paths of righteousness. A believer is a sinner who has come to an end of himself by acknowledging his transgressions against a Holy God through the enlightening power of the Holy Spirit. At the very moment of regeneration, the Holy Spirit enables the sinner to repent and believe on the Lord Jesus Christ by casting himself entirely upon the merits, sacrifice, and resurrection power of Christ. Hence he looks outside of himself, believing that Jesus Christ by virtue of His finished work is able to save to the uttermost from the penalty of sin (justification), the power of sin (sanctification), and ultimately the presence of sin (glorification). Though the believer may not comprehend the full import of this wondrous salvation until he reaches the shores of glory, he believes that Christ is all in the deliverance from sin's guilt and power. The term Christian was coined by the heathen in Antioch and its first usage is recorded in Acts 11:26: **"...And the disciples were called Christians first in Antioch."** Here the terms are synonymous in describing a committed follower of Jesus Christ.

TOM ROSS

BEREA BAPTIST BROADCAST Financial Report 2-1-2005 to 2-28-2005

Beginning Balance.....	\$2,293.93
RECEIPTS:	
Berea M.B. C., Westpoint, TN.....	50.00
Grace B. C., Corbin, KY.....	100.00
Berea B. C., Mantachie, MS.....	200.00
Calvary Ind. B. C., Everson, WA.....	200.00
Check deposited in wrong account	100.00
.....	650.00
TOTAL.....	2,943.93
EXPENDITURES:	
Radio Time.....	485.00
Banner (ck deposited in wrong account)	100.00
TOTAL EXPENDITURES.....	585.00
.....	\$2,358.93
Bank Charge.....	-10.00
Interest.....	+29
.....	-2,349.22
Less Corbin, KY fund balance.....	-1,491.52
ENDING BALANCE	\$857.70

CORBIN, KENTUCKY REPORT

Beginning Balance.....	\$1,651.52
EXPENDITURES:	
WCTT.....	160.00
ENDING BALANCE	\$1,491.52

BEREA BAPTIST BROADCAST 2004 Yearly Financial Report

Beginning Balance.....	\$2,662.81
Receipts	\$9,383.40
Interest earned	1.00
.....	\$12,047.21
EXPENDITURES:	
Radio Time.....	9,414.00
Tapes & Tape Production.....	812.33
Postage.....	192.95
Dividing checks.....	400.00
Stop payment check #0433.....	29.00
Bank charges	70.00
Total Expenditures	10,918.28
.....	1,128.93
check #0433.....	+200.00
.....	1,328.93
Corbin KY fund.....	-1,811.52
General Fund Ending Deficit.....	\$-482.59

CORBIN, KY

2004 Yearly Report

Beginning Balance.....	\$2,011.52
Receipts	2,000.00
.....	\$4,011.52
Expenditures (WCTT).....	2,200.00
Ending Balance.....	\$1,811.52

2003-04 Bound Volumes

We still have copies left of the 2003-2004 Bound Volumes of the *Berea Baptist Banner*. These contain the complete two years mentioned and have an index in the back. These are available for \$30 postage paid. The supply of these is limited so get your copy before they are all gone.

Order from the
**Berea Baptist
Church Bookstore
PO Box 39
Mantachie, MS 38855**

The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

Who are the "Sons of God" referred to in Genesis 6:2; Job 1:6; Job 2:7 and Job 38:7? - Maine

Matt James
3756 Pendent Ln.
Columbus, OH 43207

Pastor
Sovereign Grace
Baptist Church
6041 Africa Road
Galena, OH 43021



It appears to me that in the book of Job the "sons of God" are angelic beings. This seem obvious from the text. "Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them" (Job 1:6).

However, sometimes the phrase "sons of God" is used with reference to men rather than angels, as in Luke 3:38 where Adam is said to be "the son of God." See also the following verses: "But as many as received him, to them gave he power to become the sons of God" (John 1:12); "For as many as are led by the Spirit of God, they are the sons of God" (Romans 8:14); "That ye may be blameless and harmless, the sons of God" (Philippians 2:15); "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (I John 3:1); "Beloved, now are we the sons of God" (I John 3:2). In each of these instances the sons of God are redeemed men, not angelic hosts.

This would also have to be the case in Genesis 6:2 "the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Since the sons of God in this verse were able to marry the daughters of men, they couldn't have been angels. Christ taught that angels do not marry in Matthew 22:30 "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." Christ also made reference to this passage of Genesis 6:2 when He spoke about the last days. He said "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all" (Luke 17:26-27). If angels were marrying humans before the flood then it would have to happen again before the day of Christ according to this passage. This is clearly not the meaning here.

God said during creation that everything would produce after its own kind (Genesis 1:24-28). If the sons of God in Genesis 6:2 were angels and

they married the daughters of men and began to produce a half human-half angel offspring, then God did not really mean what He said when He said, "Let the earth bring forth the living creature after his kind" (Genesis 1:24).

Furthermore, the Bible clearly teaches that there has only been one Man ever born of a woman who did not have an earthly father, and that was Jesus Christ, the only begotten Son of God. All men are sons of Adam by birth (Romans 5, I Corinthians 15), and Christ is the only one who can deliver us from what we are in Adam, and make us Sons of God. "For as in Adam all die, even so in Christ shall all be made alive." (I Corinthians 15:22). "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Galatians 4:4-6).

MATT JAMES

Todd Bryant
3000 Hillswood Circle
Northport, AL 35473

Pastor
Sovereign Grace
Baptist Church
12859 Martin Road
Spur
Northport, AL 35473



What a debated subject. I am sure there will be disagreement in our answers on this.

In the three passages in Job, there is little doubt that the "Sons of God" refers to angelic beings. The term "Sons of God" implies that they are just that—a direct creation of God Himself without a biological parent of any kind. I see no reason to believe that the passage in Genesis would be any different for several reasons. First of all, there was a giant race produced by the intermarriage of these "Sons of God" with the "daughters of men." The lost and saved unfortunately marry often today and their offspring are not super-human. Secondly, those who believe these "Sons of God" were merely the godly sons of Seth and the "daughters of men" were the ungodly daughters of Cain have yet to answer me two questions to my satisfaction. If they were so godly, why did they intermarry with this ungodly line of Cain? Godly people don't intermarry with ungodly people.

There is no spiritual maturity when this occurs and all such marriages are unscriptural. Secondly, why were they all destroyed in the flood if the sons of Seth were godly? If my understanding is correct, the only saved people at the time of the flood were Noah and his family. Because of these unanswered questions, I continue to believe that the "Sons of God" refer to angelic beings (whether elect or non-elect) in every instance in the Old Testament.

TODD BRYANT

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

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



These verses have long been a battleground of debate where theologians have cussed and discussed over whether or not the "sons of God" in Genesis 6:2 are fallen angels who came to earth and procreated with the daughters of men. Let me state emphatically that I do not believe that fallen angels ever procreated with human beings. There is a universal law established in Genesis 1 where "like begets like". As far as I know there is no record of angels ever having the power to procreate. I believe the reference in Genesis to simply mean that the sons of God (in all probability the seed of Seth) chose daughters of men and had children by them that were very tall, who became men of renown because of their stature and prowess.

There is no question that the "sons of God" mentioned in Job refer to elect angels who dwell in the presence of God. Satan, who had been previously cast out of their midst, had to return and report to God. In each of these verses the context suggests that the sons of God are angelic beings who dwell in the immediate presence of the Almighty. In Genesis the scene is on earth and there is no contextual reason to suppose that the sons of God were angelic beings.

TOM ROSS

BEREA BAPTIST BANNER Financial Report 2-1-2005 to 2-28-2005

Beginning Balance.....	\$620.69
RECEIPTS:	
Arthur D. Richardson, Cedarville, WV...	100.00
B. C. of Brimfield, Brimfield, IL.....	28.17
Berea B. C., Mantachie, MS.....	1,300.00

Berea B. C., Stonington, IL.....	60.00
Berea M. B.C., Mansfield, OH.....	50.00
Berea M. B. C., Westpoint, TN.....	150.00
Bethel M. B. C., Pasadena, TX.....	100.00
Big Creek B. C., Wayne WV.....	300.00
Cedar Grove B. C., Millport, AL.....	50.00
Citrus M. B. C., Inverness, FL.....	25.00
Faith M. B. C., Clarksville, TN.....	100.00
Faith B. C., Lynn, AR.....	25.00
Gail Knowles, Scarborough, ME.....	20.00
Grace B. C., Corbin, KY.....	100.00
Grace B. C., Winston-Salem, NC.....	50.00
Grace M. B. M., Marion, IL.....	25.00
Joseph Jurzec, Lake-in-the-Hills, IL.....	25.00
Hillcrest B. C., Winston-Salem, NC.....	50.00
Indore B. C., Indore, WV.....	100.00
Leston Farrell, Des Allemands, LA.....	100.00
Lia James, Aztec, NM.....	40.00
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., Decatur, AL.....	100.00
South Park M. B. C., Seattle, WA.....	50.00
Sovereign Grace B. C., Galena, OH.....	150.00
Sovereign Grace B. C., Northport, AL.....	100.00
Sovereign Grace B. C., Silsbee, TX.....	30.00
Sovereign Grace B. C., Wake Forest, NC.....	100.00
Victory B. C., Courtland, VA.....	25.00
West Milton B. C., West Milton, OH.....	50.00
Subscriptions.....	118.00
Anon.....	180.00
Sub Total.....	\$4,201.17
TOTAL.....	\$4,821.86
EXPENDITURES:	
Wages.....	3,680.00
Postage.....	710.96
FICA taxes.....	281.53
Supplies.....	54.64
Total Expenditures.....	4,727.13
.....	94.73
Bank charge.....	-18.71
ENDING BALANCE.....	\$76.02

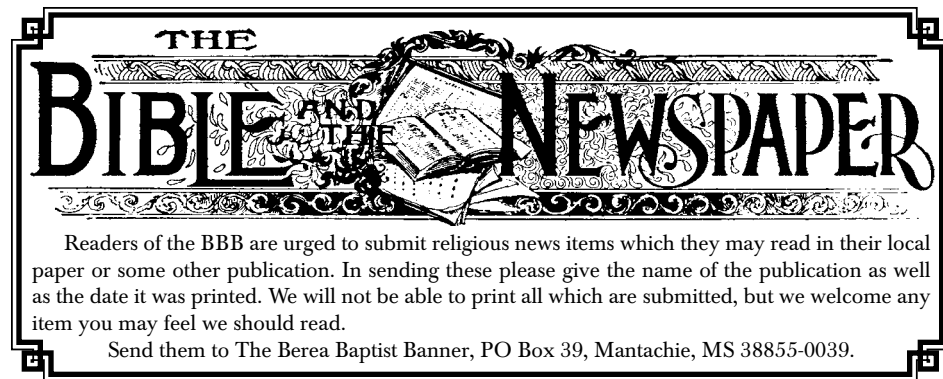
BEREA BAPTIST BANNER 2004 Yearly Financial Report

Beginning Balance.....	\$4,425.70
Receipts.....	67,406.10
.....	\$71,831.80
EXPENDITURES:	
Printing.....	5,694.50
Postage.....	9,429.82
Supplies.....	1,041.08
Wages.....	45,600.00
FICA.....	3,451.56
Dividing checks.....	4,299.00
PO Box Rent.....	66.00
Bank Charges.....	229.95
Total Expenditures.....	69,811.91
.....	2,019.89
Check #2393.....	+21.00
Ending Balance.....	\$2,040.89

ANNOUNCEMENTS

Elder Leroy Pack has accepted the pastorate at the Sovereign Grace Baptist Church in Brandon, FL.

Elder Steve Flinchum has been sent out as a missionary of the Parkway Landmark Baptist Church of Springfield, OR to conduct work in Annville, KY. Meetings are held each Lord's Day at 10:00 a.m. and 7:00 p.m. and Wednesdays at 7:00 p.m.



PRESIDENT BUSH PUSHES FOR ACTION ON FAITH-BASED INITIATIVES; HOUSE PASSES FAITH-BASED JOBS BILL

(EP) – Just one day after President Bush delivered a speech pushing for congressional action on faith-based initiatives, the U.S. House of Representatives passed a job-training bill that would allow faith-based organizations receiving federal funds to consider a job candidate's religious beliefs during the hiring process.

In a statement supporting the bill, the White House said: "Receipt of federal funds should not be conditioned on a faith-based organization's giving up a part of its religious identity and mission."

The legislation provides funds for training and vocational rehabilitation programs for adults, as well as activities for low-income youth. The bill now goes to the Senate where its passage is less certain.

The House's passage of the legislation came on March 3rd, just one day after the president told a gathering of 250 religious leaders that he will continue to push legislation to allow religious groups to compete for federal money.

"We ought to judge faith-based groups by results, not by their religion," Bush told 250 religious leaders gathered in Washington, D.C., for a speech to promote his initiative.

Bush has circumvented stalled legislation with executive orders and regulations to give religious organizations equal footing with secular ones in competing for federal contracts. He pushed Congress to codify the executive orders into law this year, according to the Associated Press.

OPENING ARGUMENTS BEGIN IN TEN COMMANDMENTS SUPREME COURT CASES

(EP) – Legal analysts supportive of public displays of the Ten Commandments said they were encouraged by March 2 opening arguments in the U.S. Supreme Court in two cases regarding the legality of the displays in Texas and Kentucky.

Attorneys defending the displays told justices that they should uphold the history and heritage of the U.S. by declaring displays of the Decalogue constitutional. "The idea of having a fence around the Ten Commandments to make clear the state has nothing to do with it — I think that is bending (the Constitution) too far," said acting U.S. Solicitor General Paul Clement, arguing that displaying the Commandments does not violate any legal prohibition.

Jordan Lorence, an Alliance Defense Fund attorney who attended the hearing, said that the attorneys defending the Ten Commandments argued well, and the justices seemed to understand the issue.

"I am cautiously optimistic that we are going to get a good result from the U.S. Supreme Court in both these cases, when the decisions come down in June," Lorence said. "The justices expressed a clear consensus in their questions that they support Ten Commandments monuments, at least in some format. They believe that the Constitution permits that."

"The Ten Commandments are Historical"

In *McCreary County v. ACLU of Kentucky*, the court was urged to allow a display of the Ten Commandments, along with other historical documents, in a Kentucky courthouse. In *Van Orden v. Perry*, the Court is considering the constitutionality of a 6-foot high, 3-foot wide Ten Commandments monument which has been on the grounds of the Texas Capitol for more than 40 years. The monument was donated by the Fraternal Order of Eagles and dedicated in 1961.

Texas Attorney General Gregg Abbott, who made the case to justices in the *Van Orden* case, said this is an important issue and set of cases.

"This will determine the extent to which government can acknowledge religion," he said.

Abbott, who said he was pleased at the reception he received, also said it is "a historical fact that religion has played a role in our lives and society. And government should not be prohibited from recognizing that. And we should not take a chisel to the buildings and monuments that exist across the country."

"There seem to be attempts under way to cleanse America of its religious heritage," Abbott said after arguments. "It is perfectly constitutional to recognize the role that religion has played in the history and development of this country, and the Ten Commandments are one way of commemorating the influence that they have had on the development of law. We cannot turn a blind eye to that history."

In the Kentucky case, ACLU attorney David Friedman challenged the courthouse display by saying: "An assertion that the Ten Commandments is THE source, THE foundation of our legal system . . . that is simply wrapping the Ten Commandments in the flag, and that's endorsement."

But Mathew Staver, president of Liberty

Counsel, an Orlando, Fla.-based religious rights law firm, argued in the Kentucky case that the Ten Commandments "are a universally recognized symbol of law."

"A visitor to the United States Supreme Court cannot even enter the very chambers where argument was heard without coming into contact with the Ten Commandments," Staver said. "They are engraved at the main entrance on the double wooden doors, and they also appear on the bronze gates which exit from either side. Inside the Court, the only written inscription of the numerous architectural depictions is the Decalogue in Hebrew text. The Ten Commandments are featured in the central position on this Court's East Pediment."

Staver also pointed out to the court that Richmond County, Georgia, has used the symbol of the Ten Commandments on its seal since at least 1872, "so that even the illiterate could recognize legal documents stamped with this imprint." Moreover, he said the 9th U.S. Circuit Court of Appeals, which struck down the Pledge of Allegiance, has had the Ten Commandments in its official court seal for at least 100 years.

During opening arguments, the justices seemed to favor displays. Even Justice Anthony Kennedy, normally a swing vote in close, 5-4 rulings, repeatedly said he thought that "singling out the Ten Commandments for elimination would show hostility towards religion in violation of the Establishment Clause."

"That is a very positive comment for us," Lorence said, "and a very negative comment for the ACLU's position."

Kennedy even suggested that "if an atheist walks by (a public display), he can avert his eyes." Moments later, Justice Antonin Scalia reiterated the idea: "Turn your eyes away, if it's such a big deal to you."

Scalia also noted that legislatures and public bodies frequently invoke God's name in prayers.

"I don't see why the one is good and the other is bad," he said.

Jay Sekulow, chief counsel for the American Center for Law and Justice, who filed a brief in connection with both cases, said the justices' questions and comments clearly indicated that the pro-Commandments message was heard.

"This is not about endorsing a specific religion, but recognizing the fact that the Ten Commandments have played a vital role," Sekulow said. "No one denies the religious significance the Commandments hold for many. But that does not render them unconstitutional."

"And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6:9).

KANSAS ATTORNEY GENERAL REQUESTS LATE-TERM ABORTION RECORDS; ABORTION CLINICS APPEAL TO SUPREME COURT

(EP) – The Kansas attorney general has demanded the medical records of nearly

90 women and girls who had late-term abortions, angering pro-abortion activists who say the move is a violation of privacy. Two abortion clinics involved in the case are fighting the request to the Kansas Supreme Court.

Attorney General Phill Kline says he needs the records to investigate and prosecute cases of child rape and other crimes.

Sex involving someone under 16 is illegal in Kansas, and it is illegal in the state for doctors to perform an abortion after 22 weeks unless there is reason to believe it is needed to protect the mother's health.

According to the Associated Press, the records sought include the patient's name, medical history, details of her sex life, birth control practices and psychological profile.

The clinics are offering to provide records with some key information, including names, edited out.

Last October, a state district judge ruled that Kline could have the files. The clinics are now appealing the ruling to the state Supreme Court.

Kline would not discuss the scope of the investigation. Recently, Kline's office helped Texas authorities gather information from George Tiller – a notorious late-term abortionist in Kansas – regarding a pregnant teenager who sought his care and died in Kansas.

".. behold, ye have sinned against the LORD: and be sure your sin will find you out" (Num. 32:23).

PRESTIGIOUS PRESBYTERIAN SCHOOL DROPS CHRISTIAN FAITH REQUIREMENT FOR TRUSTEES

(EP) – When Davidson College in Davidson, N.C., announced in February that it would no longer require all trustees at the historically Christian school to hold a Christian profession of faith, trustee Tim Ross explained the decision this way: "There are times in the history of an institution when you make a decision because it's the right thing to do. We felt this was the right thing for Davidson."

More than 80 percent of Davidson trustees agreed with Ross, voting to remove a requirement in the bylaws that said all trustees must be "active members of a Christian church." Instead, the new bylaws state that at least 80 percent of the 45 voting trustees for the Presbyterian school must be Christian.

Davidson is a prestigious and highly-selective 1700-student, private, liberal arts college located near Charlotte, N.C. Since its establishment in 1837, the college has graduated 23 Rhodes Scholars and is consistently ranked among the top liberal arts colleges in the country by "U.S. News and World Report" magazine.

Davidson College was founded in 1837 as a Reformed, Presbyterian school. The college's first catalog described the institution's mission as providing a place where "the youthful mind might be trained

◊ (Continued on page 73)

Bible & Newspaper

(Continued from page 72) ◊

under the restraints of Christianity and in which the Bible should be recognized as the infallible rule of life.”

More than 160 years later, current trustees describe their recent decision as an effort to “preserve the religious heritage of Davidson College...in openness to and respect for the world’s various religious traditions.”

But conservative Christian graduates of Davidson are balking at both the change in trustee requirements and the school’s claim that the change reflects the college’s religious heritage. They say the move instead reflects a radical secularization and departure from the school’s biblically-rooted origins.

In practice, Davidson College today bears little-to-no resemblance to most evangelical Christian colleges in the U.S. The school no longer requires students to attend chapel; it no longer requires faculty to be Christian; and it openly embraces religious universalism.

Miller said that in abandoning its heritage, Davidson has gone the way of many other once-Christian colleges. “Like Israel of old who coveted the gods of surrounding nations, Davidson loves its other gods (relativism, naturalism, theological liberalism) as well,” Miller said.

“I do pray for Davidson and hope that God raises up another Daniel, Ezra, and Nehemiah among her, but to me Davidson College is simply another tragic Babylonian captivity story that has overtaken so many other historic Christian schools in our land.”

COURT: ‘NO’ TO ROE CHALLENGE

In Washington, D.C., justices on the Supreme Court on Feb. 22 rejected a request to reconsider their ruling in the landmark 1973 Roe v. Wade case that legalized abortion in America.

The request for reconsideration was filed by Norma McCorvey, “Jane Roe” of Roe v. Wade. McCorvey’s attorney, Allan Parker, president of a Texas-based legal group called The Justice Foundation, said it was “tragic and disappointing” that the court was not willing to consider “the aftermath of 32 years of abortion and its devastating affect to women, their families, and our culture.”

“We have a thousand more witnesses than did the original Roe case in 1973,” Parker said. “We submitted over 5,000 pages of evidence, including expert testimony — of which the Court had none in 1973. We find it sad and tragic that their voices have been rejected.”

Parker said it is also disturbing that the high court was not willing to consider “the compelling and significant scientific and medical evidence” in re-evaluating its more than 30-year-old decision.

While the Supreme Court’s denial does not reflect on the merits of the case, Carrie Gordon Earll, bioethics analyst at Focus on

the Family, said it’s not surprising that the court would reject this challenge.

“This is the same U.S. Supreme Court that in 1992 heard the Casey/Planned Parenthood case, and in 2000 issued the Nebraska partial-birth abortion decision,” Earll said. “In both of those rulings they came down upholding Roe v. Wade. So we need a new court to hear Norma’s complaint—which is that abortion hurts women.”

Parker agreed the denial was not a reaffirmation of Roe v. Wade, but added that a separate case challenging Doe v. Bolton—the second major Supreme Court decision legalizing abortion on demand in the U.S.—is still pending in a federal appeals court in Atlanta.

“No one with a heart can hear the evidence in this case and at least not be concerned about the devastation of abortion to women, families and the culture,” Parker said.

SOUTHERN EVANGELICAL SEMINARY LAUNCHES CENTER FOR SCIENCE AND THEOLOGY

(EP) – Southern Baptist Theological Seminary will launch a Center for Science and Theology at the school’s Louisville, Ky, campus this summer. William Dembski, one of the leading scholars in the intelligent design movement, will lead the new center.

Dembski earned a doctorate in mathematics in 1988, and began using statistical methods to argue that Charles Darwin’s evolutionary theory is wrong. He and other scholars have argued the theory of intelligent design – the idea that holds that the universe is so complex, it must have been created by a guiding force.

“If we are right – if the design is real – then there are huge consequences for the way we can conceive of scientific inquiry,” Dembski told “The Courier-Journal.”

Dembski has been demoted from a post at the Baptist Baylor University amid controversy over his work, but he has won support from conservative Christians who see intelligent design as supportive of the biblical idea of a Creator God.

“**In the beginning God created the heaven and the earth**” (Gen. 1:1).

RELIGIOUS FREEDOM AMENDMENT KILLED IN VIRGINIA SENATE COMMITTEE

(EP) – A proposed amendment to Virginia’s constitution that would have expanded the right to preach or pray in public property, including classrooms, died before a Senate committee in February.

Delegate Charles W. Carrico Sr., the sponsor of the bill, said he brought the resolution to reverse what he called a “zero-tolerance policy” against Christians exercising their beliefs in schools.

“To profess your faith, it’s a part of your belief. Recently, it’s been to a point where the secular world has said you can only profess your faith within the four walls of your church ... or you can only pray within

a closet,” said Carrico, R-Grayson County.

“Our country was built on the Christian principles of the Bible,” he said. “Today, our Constitution, in my opinion, has to be strengthened to protect those rights of all Christians around this country.”

Opponents argued that the amendment would only cement into the Constitution existing court decisions upholding the right of students to independently pray in school – legal precedents unknown to many school administrators, according to AP.

He defended the amendment, however, as one that would protect the religious free speech, not the prerogative of schools to orchestrate prayer, AP reported.

“The essence of this amendment is that religious speech is not second-class speech, and it’s not written for Christianity, it’s written for all religions,” said Farris. “I think we need a constitutional provision that’s for the people – all the people – including local government officials who frankly need a civics lesson.”

CHICAGO SEMINARY USES SCRIPTURE TO PUSH ABORTION

(EP) – A distinctly pro-abortion course on reproductive issues soon debuts at the Chicago Theological Seminary, but many pro-life groups think it’s neither scriptural nor theological.

The curriculum, called “Theology and Reproductive Choice,” will focus on feminist theological perspectives, pastoral care, and philosophy and ethics. It’s part of an effort, according to the Religious Coalition for Reproductive Choice (RCRC), to prepare the next generation of pro-abortion clergy.

Parker Williamson of the Presbyterian Lay Committee called it nothing more than “an apologetic for abortion.”

“Calling it a theology is really a misnomer,” Williamson said. “There’s no ‘theos’ or God in it. God, for the Religious Coalition for Reproductive Choice, is nothing more than the imperial self. It’s all about me. It’s all about my choice.”

Dr. Randall O’Bannon of the National Right to Life Committee said there is no truly objective material in the course.

“I don’t really see anything here that talks about the sanctity of life or of fetal development,” he noted. “I don’t see anything here that talks about our obligations to love our neighbor.”

Too often, he added, the phrase “reproductive choice” is merely a euphemism for people not being responsible for their choices.

“(It’s a code word for the fact) that one can simply create a human life and then, for whatever reason one feels is relevant, can decide to destroy that human life,” O’Bannon said.

TEN COMMANDMENTS LAWYER DISCUSSES UPCOMING SUPREME COURT CASE

(EP) – On Wednesday, March 2, Texas Attorney General Greg Abbott is scheduled to present before the U.S. Supreme Court

his defense of a Ten Commandments monument on the state capitol grounds. But this is of more than Texas interest: Mr. Abbott hopes the court, which refused to hear the appeal of former Alabama Chief Justice Roy Moore, will use the monument as an example of how the Ten Commandments may be displayed.

“My approach in defending the Ten Commandments display on the Texas Capitol grounds is driven by applicable U.S. Supreme Court precedent and the specific facts of our case, which differ significantly from the facts in Alabama.

In 1961, the Fraternal Order of Eagles donated the six-foot granite monument “to the Youth and People of Texas” as a way to combat juvenile delinquency and promote a personal code of conduct for youth. (The group gave similar monuments to other states during the 1950s and ‘60s.) The Ten Commandments monument is one of 17 monuments that adorn the grounds of the historic Texas Capitol, and they collectively celebrate various people, events, and ideals important to the culture and diversity of Texas.

The Ten Commandments are undeniably a sacred religious text, but—equally undeniably—they are also a foundational text for Western legal codes and culture. As such, they deserve a place on the Capitol grounds among the numerous other statues and memorials that acknowledge the various influences on Texas history. The Ten Commandments carry enormous cultural, historical, and legal significance. I agree with the 5th Circuit Court of Appeals, which ruled that the Ten Commandments, while a holy text to many, is “also a powerful teacher of ethics, of wise counsel urging a regimen of just governance among free people.”

More fundamentally, the First Amendment was never intended to remove all religious expression from the public square. As the 5th Circuit put it, “Such hostility toward religion is not only not required; it is proscribed.” But plaintiffs seeking to purge all such expression from public view are sadly never in short supply and often bully government officials into yielding under the threat of expensive litigation.

I fully believe, and will argue before the U.S. Supreme Court, that the Texas Ten Commandments monument is constitutional and that government may recognize religion’s undeniable role as a foundational aspect of our nation’s law and culture.

And as I present my argument, I will be mindful that looking down on me and the justices in that historic chamber will be a carving of Moses holding the very tablets that are at the center of this debate.”

“**When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws** (Ex. 18:16).

◊ (Continued on page 74)

Bible & Newspaper

(Continued from page 73) ◊

BUSH RE-NOMINATES CONSERVATIVE JUSTICES FOR FEDERAL POSTS; REPUBLICANS CALL FOR SWIFT SENATE VOTES

(EP) – President Bush made good on a prominent campaign promise in February by re-nominating 20 candidates for positions on federal courts. Many of the nominees had been stalled by Senate Democrats through filibusters during Bush's first term.

The nominations include Terry Boyle and William Haynes to the 4th Circuit Court of Appeals; Richard Griffin, David McKeague, Susan Neilson and Henry Saad to the 6th Circuit; Priscilla Owen to the 9th Circuit; Bill Pryor to the 11th Circuit; and Brett Kavanaugh and Janice Rogers Brown to the D.C. Court of Appeals, the second highest court in the land.

Mark Levin, president of the Landmark Legal Foundation and author of "Men in Black: How the Supreme Court is Destroying America," said he is pleased with the president's actions.

Bruce Hausknecht, judicial analyst for Focus on the Family Action, said the president is committed to getting fair hearings for the nominees who got stymied in his first term. He also stated, "As a general rule, these nominees have proven themselves to be respectful of the Constitution, and the left sees that as a threat to the special interests and to the special rights that liberal courts have granted them in the past. These judges are more intent in following the original intent of the constitution, rather than creating a new one with each decision."

AFRICAN-AMERICAN PRO-LIFE GROUP FIGHTS ABORTION INDUSTRY'S TARGETING OF BLACK COMMUNITY

By Anthony Bradley

(EP) – American history books frequently mention the lynching of African-Americans; one count from 1882 to the 1960s records 3,445 blacks dying that way. Other facts, though, go generally unrecorded: Since 1973 the number of aborted African-American babies totals 12 million, and every day in the United States some 1,500 die through abortion.

Clenard Childress Jr., a pastor in Montclair, N.J., and president of the northeast region of the Life Education and Research Network (LEARN), the nation's largest African-American evangelical pro-life group, hopes to reduce that last number. His goal is to "proclaim the message of life and to expose the vices of the abortion industry" to the African-American community.

He has a lot of work to do. According to the Alan Guttmacher Institute, more than 43 percent of African-American pregnancies end in abortion. Although African-Americans represent only 12

percent of the American population, they account for almost 35 percent of all abortions. In Mississippi, for example, while African-Americans represent only 37 percent of the population, they account for 73 percent of the state's abortions. More than 78 percent of Planned Parenthood's abortion centers are in or near minority communities.

Childress said many are not aware of the abortion industry's focus on African-Americans that began in 1939 with Margaret Sanger's involvement with the Negro Project. Sanger, the founder of Planned Parenthood, supported the project's mission of promoting sterilization and birth control among African-Americans because she believed that "the procreation of this group should be stopped."

She enlisted African-American leaders to promote her beliefs, urging them to embrace eugenics, the science or pseudo-science that seeks to improve races through the control of hereditary factors by eliminating bad genes from reproductive populations. Sanger wanted to help the African-American community by ridding society of "increasing numbers of defectives, delinquents, and dependents."

Childress said the African-American church has been mute on the topic of abortion because of "a political tie where the Democratic Party became bigger than our God." Blacks embraced the Democrats' agenda, Childress said, because Democrats were seen as facilitators of the civil-rights movement while Republicans were seen as those "nasty white bigots who are out to oppress us." In embracing the Democratic agenda, however, African-Americans have also accepted values that are contrary to their heritage.

Although Childress, a registered Democrat, has been called a "sell out" for promoting a Republican platform, he insists that his concern "for the life of my people" stems from his convictions as a pastor rather than political motives.

EPISCOPAL CHURCH USA REPORTS 12 PERCENT DECLINE IN GIVING; DENOMINATION'S PRO- GAY POSITION MAY BE TO BLAME

By Steve Jordhal

(EP) – Financial giving to the Episcopal Church USA dropped 12 percent in 2004, the first full year since the ordination of openly gay Bishop Gene Robinson.

Some dioceses reported that all members withheld their giving, and others reported that individual parishes have taken a stand against the national church.

The Episcopal Church says that calculations for the year are not completed and they hope some of the remaining liberal parishes will make up the 12 percent difference.

David Anderson, of the conservative American Anglican Council, said the church is showing signs of fatigue. To make up the \$4 million shortfall, the Episcopal Church has seized the property of some

dissenting churches.

Anderson anticipates as many as 100 parishes leaving the Episcopal Church next year in response to the issue of homosexuality in the church.

"... and thou shalt not prosper in thy ways ..." (Deut. 28:29).

NEW YORK COURT RULES MARRIAGE PROTECTION LAW UNCONSTITUTIONAL

(EP) – The New York State Supreme Court ruled on Feb. 4 that the state's marriage-protection law is unconstitutional because it discriminates against same-sex couples. The law defines marriage as a union between one man and one woman.

Justice Doris Ling-Cohan ruled in favor of five homosexual couples who filed a lawsuit last year after being denied marriage licenses by New York officials.

"Similar to opposite-sex couples, same-sex couples are entitled to the same fundamental right to follow their hearts and publicly commit to a lifetime partnership with the person of their choosing," Ling-Cohan said in her ruling.

The justice stayed the ruling for 30 days to allow time for appeals. New York City lawyers, who are fighting the ruling, will ask the Court of Appeals to take a direct appeal of the decision. If the court accepts, the case will skip the midlevel Appellate Division of state Supreme Court, speeding a final ruling by several months. Chief Court of Appeals' Judge Judith Kay declined to immediately say of the court would take the case right away.

Mat Staver, president of the conservative Liberty Counsel, told CitizenLink that Ling-Cohan's decision is a blatant example of judicial activism.

"All it takes is one judge to throw the state's marriage laws into upheaval," he said. "Judges should not be able to pull same-sex marriage out of a hat and force it on the American people. Marriage is a fundamental basis of our society and we must do all it takes to stabilize and preserve it. The people must have a voice in this most important social issue."

Attorneys appealing the ruling may face an uphill battle in a court that has ruled favorably in several homosexual cases in the past. In 1980 the court threw out the state's sodomy laws. In 1995 the court ruled that the "domestic partner" of a parent – even if a homosexual – could legally become an adoptive parent of their partner's child.

And in 1998 the court said the "life partner" of the occupant of a rent-controlled apartment in New York City could continue to hold that dwelling because they had a long-term relationship.

PARENTAL CONSENT LAW INTRODUCED IN CONGRESS

By Keith Peters

(EP) – A group of doctors is backing legislation that would prohibit the use of federal funds for any universal or mandatory mental health screening of children.

The bill—the Parental Consent Act of 2005—would forbid any mental health screening of children under age 18 without the consent of parents. Kathryn Serkes, a spokeswoman for the Association of American Physicians and Surgeons, said there is already a lot of pressure on parents to medicate their children at school.

"There's pressure for (children to be given) Ritalin, and for some of the other psychotropic drugs, and we believe that . . . any kind of universal mental health screening is going to heap even more coercive pressure on parents to medicate their children," Serkes said.

Dr. Michael Hogan of the Ohio Department of Mental Health said he knows of no credible proposal to do universal screening of children without parental consent.

"Of course, parents should be asked—and probably would be well advised to give consent—to find out if their children have what can be potentially lethal conditions," Hogan said.

But Jeff Deist, a spokesman for the bill's author, Rep. Ron Paul, R-Texas, said the congressman is worried about the politics of undermining parental authority and inserting government as a wedge between parents and their children.

"There's an insatiable appetite for bureaucrats to increase control over us and our families and our kids," Deist said. "And there is an intense desire by pharmaceutical companies to increase the number of customers for their psychotropic drugs."

Parents need to be protected, he added, from the lobbying interests that are behind the mental health screening process.

PROSECUTOR APPEALS ACQUITTAL OF SWEDISH WHO HOMOSEXUALS "CANCER"

(EP) – When a Swedish pastor denounced homosexuals as "a deep cancer," he was prosecuted and convicted under Sweden's hate crimes law.

In February, an appeals court threw out the conviction against Aake Green, a Pentecostal pastor. Now, however, the case is going to the Swedish Supreme Court.

In his appeal to the Supreme Court, Chief Public Prosecutor Fredrik Wersaell said Green, 63, should be tried for "agitation against an ethnic group."

Green was originally given a 30-day suspended prison sentence in June 2004. It was the first time a clergyman had been convicted under Sweden's hate crimes legislation, which was amended in 2003 to include attacks against homosexuals.

The case has been followed closely by both news organizations and Christian organizations who say that similar actions could happen in the United States if so-called "hate crime" legislation is not limited. Christian activist Gary Bauer, for example, said that "all crimes are hate crimes" and that crimes against homosexuals should not be put in a special class.

◊ (Continued on page 75)

Bible & Newspaper

(Continued from page 74) ◊

The Swedish case began when Green told his congregation homosexuals were “a deep cancer tumor on all of society,” and warned that Sweden risked God’s judgment if it continued to be lenient toward homosexuals.

“Homosexuality is something sick,” Green said, comparing it to pedophilia and bestiality. Christian groups both in America and in Europe have defended the comments, saying that they are based on a reasonable interpretation of Scripture and that if such comments are prohibited, preachers might be seriously limited in their ability to preach sermons based on the Bible.

UNIVERSITY OF COLORADO PROFESSOR TESTS LIMITS OF FREE SPEECH

(EP) – An embattled University of Colorado professor who likened Sept. 11 victims to Nazis recently told a cheering campus audience of more than 1,000: “I’m not backing up an inch.” Ward Churchill has been mired in controversy since penning an essay in which he said workers in the World Trade Center were the equivalent of “little Eichmanns,” a reference to Adolf Eichmann, who essentially ran the Nazi system. Churchill also spoke of the “gallant sacrifices” of the 9/11 terrorists, calling them “combat teams” who were fighting repressive American policies around the world. Gov. Bill Owens has called for Churchill to be fired, and the university’s Board of Regents is investigating whether the tenured professor can be removed. The ACLU says the governor and the regents should stop threatening Churchill, and the conservative David Horowitz has said firing Churchill would violate his First Amendment rights and set a bad precedent.

GLEANINGS FROM HERE AND THERE

(EP) – Suicides outnumber homicides in the United States, according to Charles Curie, head of the Substance Abuse and Mental Health Services Administration in the U.S. Department of Health and Human Services. Suicides in the U.S. number about 80 a day, or three for every two homicides, Curie told a recent gathering of mental health and social workers. Some 90 percent of people who kill themselves suffer from a diagnosable and preventable problem such as depression, he added. Ironically, the three-day suicide prevention conference that drew health workers from eight states took place in Oregon, the only state in which doctor-assisted suicide is legal.

(EP) – The voices of thousands of activists has caused a major cable television company to drop triple-X pornography from its offerings after just a few weeks of making it available to subscribers. According to “The Denver Post,” Adelphia

Communications, which is the fifth-largest cable provider in the U.S., is pulling from all its systems the hardcore porn supplied by Playboy Enterprises. The report quotes Adelphia spokesman Paul Jacobson as saying “some concern has been expressed over this type of adult programming.” This comes after pro-family groups had launched an aggressive e-mail campaign directed at President Bush and Attorney General Alberto Gonzales, suggesting they instruct the Department of Justice to “begin obscenity prosecution.”

(EP) – A Philadelphia judge has dismissed charges against four Christians accused of inciting a riot and violating hate crime laws while protesting at a gay pride festival on a public street last year. Judge Pamela Dembe ruled that the four members of Repent America were exercising their right to free speech, but added this: “Many of these messages may be repulsive and offensive but people are allowed to make them.” Drawing comparisons, Dembe also told the packed courtroom that free speech extends to neo-Nazis marching in towns where Holocaust survivors live and to the Ku Klux Klan.

(EP) – A Virginia school board has decided to allow Bible classes to continue for the 2004-2005 school year, despite staunch objections from a board member who is also a pastor. The board in Staunton, Va., voted 5-1 to conduct a yearlong review of the program to determine if the needs of both the students going to the classes and those who opt out are being met, according to AP. Several hundred people attended the February meeting, and much of the crowd gave the board a standing ovation after the vote. The Rev. Edward Scott had argued that the Bible classes were inappropriate in the schools. Supporters of the weekly classes, which are held away from the school campus and are voluntary, said they teach the children moral values. “My conscience tells me this community needs this program, and we need to keep it,” board member Angie Whitesell said. The Bible classes began in Virginia in 1929 after a majority of students failed a simple Bible test.

(EP) – Wal-Mart is a company often praised by family advocates as being “family friendly.” But the company has now expanded its definition of “family” to include same-sex spouses or “partners.” According to the retailer’s new policy, “immediate family members” now includes those in “domestic partnership or civil union, if recognized by [an employee’s] state or other local law.” The new policy was made public in filings the company made before the Securities and Exchange Commission this month. The pro-homosexual lobbying group Human Rights Campaign (HRC) said it “hope[s] that with equal responsibility come equal benefits.” So far, however, Wal-Mart does not yet offer health or other benefits to

same-sex partners of employees, though that could follow logically from this recent change. According to HRC, almost half of the Fortune 500 companies pay for medical benefits for the same-sex “domestic partners” or “spouses” of their employees.

(EP) – The Royal Navy of Britain has announced a drive to recruit homosexuals into its force, and will soon begin advertising in gay publications. Britain lifted its ban on homosexuals serving in the military in 2000. A Ministry of Defense spokesman said the other main branches of the armed forces would also reach out to homosexuals. The nation’s air force last year participated in a gay pride festival in a recruiting effort. The navy’s announcement came on the same day the British government announced same-sex civil unions would be legal in the country beginning in December.

(EP) – Malaysian religious and human rights groups are urging the government to set up a national commission to investigate religious grievances and improve policies on sensitive matters of faith, according to the Associated Press. Representatives of dozens of private groups will hold a Feb. 24-25 conference to prepare a proposal for a National Interfaith Commission that they say would encourage the predominantly Muslim country’s government to safeguard other religions. Religion is a sensitive issue in Malaysia. Nearly 60 percent of the country’s 25 million people are ethnic Malay Muslims, but freedom of worship is guaranteed in the constitution for the large Buddhist, Christian and Hindu minorities. Malays, however, have faced governmental pressures based on religious preferences, including a short-lived government ban on Bibles published in an indigenous language.

(EP) – A Chinese Christian who posted articles online supporting China’s unofficial Christian church has been released from a Shanghai prison after serving a one-year jail term, according to the Associated Press. Computer technician Zhang Shengqi was detained in November 2003 and sentenced to one year in prison last summer after being convicted of leaking state secrets. Zhang and two fellow activists were accused of helping spread information on the Internet about a 2003 crackdown in the eastern city of Hangzhou on independent churches whose followers worship outside the Communist Party-controlled official Protestant church.

(EP) – Sunni Muslim extremists are carrying out violence against an unlikely contingency in Baghdad: barbers. In the city’s Dora neighborhood, residents say Sunnis have hunted and killed at least a handful of barbers, accusing them of violating a strict reading of Islamic teachings that say men should keep their beards long. Some extremists also consider Western-style haircuts an offensive symbol of the hated, secularized culture of Europe and the United States, according to the Associated

Press. To them, sporting a clipped beard or a modern haircut is an infraction worthy of death. In one month alone, five barbers were shot dead, residents said. Iraqi Christians have also been targeted here by insurgents who consider them close to American and other foreign occupiers because they share the same religion. Four churches have been attacked in Dora in deadly car bombings.

(EP) – Lawmakers in West Virginia say the focus of laws should be on the crime, not the motive, and they’re trying to amend West Virginia’s hate crime law to reflect that notion. West Virginia’s hate crime law adds punishments for criminals who target victims for their race, religion, nationality, political affiliation or gender. “If you commit a crime, it’s the actual act of committing the crime, not the motive behind the act,” the bill’s lead sponsor, John Overington, told the Charleston Register-Herald. “We should treat each crime equally rather than looking at motives behind it and making somebody more guilty because their motive was a little different.” The West Virginia activities are part of a national move to revisit hate crimes legislation passed in many states in the 1990s. Past efforts to expand the West Virginia law to add protections for homosexuals have been unsuccessful.

(EP) – David Stevens, M.D., executive director of the 17,000-member Christian Medical Association in Washington, D.C., condemned the Dutch practice of euthanizing children. He made the statement in response to an article in the New England Journal of Medicine documenting the practice. “The tragic irony is that Dutch doctors once risked their lives to oppose the Nazi euthanasia program,” Stevens said. “Dutch euthanasia doctors today indignantly contrast their motives with the Nazis, yet there is little difference in the final result between the involuntary euthanasia of Dutch infants and non-consenting adults and the Nazi euthanasia program, he said. In a statement released on March 10, Stevens claimed that Dutch doctors “kill 1,000 patients a year without their consent.” The article, “Infant Euthanasia in the Netherlands” by Eduard Verhagen and Pieter Sauer, also appeared in the March 10 issue of the well-known medical journal.

(EP) – Thousands of Christians rallied at a church in Wellington, New Zealand to protest against proposed legal changes that would give unwed couples many of the same rights as married ones. The new law, which is expected to go into force in May, affects both gay and heterosexual couples. The protesters, many of them members of the Destiny Church, one of the country’s largest churches, marched through the streets of Auckland, New Zealand’s largest city. Their demonstration was briefly interrupted by about 100 noisy supporters of the proposed bill, who blocked their way before police

◊ (Continued on page 76)

Bible & Newspaper

(Continued from page 75) ◊

moved them aside. The new law would change current standards related to child custody, property rights, and tax, welfare and retirement benefits.

GLEANINGS



Sovereignty Of God

It behooves us to consider the tsunami catastrophe. First of all, the God of Abraham, Isaac and Jacob, the God of the Bible, has absolute sovereignty in heaven and earth; everything is subject to His voice. From beginning to end the Bible is replete with examples of God foretelling what lies ahead for nations and peoples, including "natural" catastrophes. Therefore we would do well to remember that the One Who can foretell history with such accuracy necessarily implies that He controls history. Also, the One Who not only foretells floods, hurricanes, earthquakes and other catastrophes, but also calls them into being, again implies that He has absolute control over "nature." Albert Barnes wrote in his famed notes on the Bible: What God allows He may be said to do. The truth of this is borne out in Scripture. For example:

"I form the light, and create darkness; I make peace, and create evil; I the LORD, do all these things" (Isaiah 45:7). "Shall there be evil in a city, and the LORD hath not done it?" (Amos 3:6). God challenges us to understand with our hearts that it is He, the Holy One of Israel, Who holds complete sway over the "natural" forces of heaven and earth, especially the sea:

"Thus says the LORD, which giveth the sun for a light by day, and the ordinances of the moon and the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is His name" (Jeremiah 31:35).

And did not the Master of the universe forewarn us of what will take place as we approach the end of this age? --:

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring" (Luke 21:25).

In the book, *SAGA: Israel and the Demise of the Nations*, it offers proof that many of the judgments that will come upon individual nations will be "natural" catastrophes. And the last decade has borne this out by bringing the most devastating floods in recorded history

(apart from the great flood recorded in Genesis), the worst and most hurricanes, the worst and most earthquakes, the worst and most tornadoes, etc. All this chaos is now put down to what has become universally known as "El Niño," which in Spanish means "the boy child," but most specifically "the Christ child." The King of the universe is giving clear warning, especially to Christians, that His Son is on His way, and that the current spate of "natural" catastrophes are but warnings of the coming greater judgments described in the Book of Revelation.

The Tsunami's Victims

Look at the timing of the tsunami and the nations that suffered under it: The tsunami hit at the peak of the tourist season, at a time when foreign tourists flock to eastern Asia to frolic in the sun on the beautiful beaches. Multitudes drink themselves into a stupor and thousands more stumble around stoned on drugs.

The worst hit nation was Indonesia, the Islamic world's most populous country.

After Indonesia, Sri-Lanka suffered the most death and destruction. Sri-Lanka is primarily Buddhist, but eight percent of the population is Muslim and those largely live in the south where the tsunami struck.

The southern east coast of India suffered the loss of around 18,000 people. India has some 100,000 Muslims and again, most of them live in the southern areas.

Thailand's tourist meccas of Phuket and nearby Thai island paradises were destroyed and around 8,000 lives were lost, many of them tourists. Extraordinary as it may seem, the south of Thailand is also a Muslim stronghold. Phuket itself has been described as "sin city" due to the around the clock alcohol, sex and drugs. Days after the tsunami a ferryboat, licensed to carry 150 passengers but with more than 325 foreign and Thai tourists on board, capsized with a high loss of life in southern Thailand. The ferryboat's destination was an island where there was to be, according to SKY News, a 24-hour nonstop party of alcohol and drugs.

Another tourist mecca, the Maldives was badly hit. The population of the Maldives is almost 100 percent Sunni Muslim.

Somalia suffered less damage and also had a significantly lower death toll. The great majority of Somalis are Muslim and the state religion is Islam.

The tsunami caused catastrophic loss of life, vast destruction and unimaginable human suffering. Could it happen by chance that over 99 percent of the lives and property lost was Islamic? Was it chance that brought the tsunami in the peak season when

the areas were brim full with foreign tourists satiating themselves in the sun with alcohol, sex and drugs? Could it be that, while Islamic terror is bludgeoning the world with its bombs and bullets, there came a warning that real power belongs to the Creator of the universe?

If so, then the worlds of Islam and that of godless sinners should urgently consider the consequences if they allow that warning to pass unheeded.

(*Arm of Salvation*, March 2005, Vol. 15, No. 2)

What Is The Mission of Landmark Baptists?

By John R. Graves

(1820 - 1893)

1. As Baptists, we are to stand for the supreme authority of the New Testament as our only and sufficient rule of faith and practice. The New Testament, and that alone, as opposed to all human tradition in matters, both of faith and practice, we must claim as containing *the* distinguishing doctrine of our denomination - a doctrine for which we are called earnestly to contend.

2. As Baptists, we are to stand for the ordinances of Christ as He enjoined them upon His followers, the same in *number*, in *mode*, in *order*, and in *symbolic meaning*, unchanged and unchangeable till He come.

3. As Baptists, we are to stand for a spiritual and regenerated church, and that none shall be received into Christ's church, or be welcomed to its ordinances without confessing a personal faith in Christ, and giving credible evidence of piety.

The motto on our banner is: Christ before the church, blood before water.

4. To protest, and to use all our influence against the recognition, on the part of Baptists, of human societies as scriptural churches by affiliation, ministerial or ecclesiastical, or any alliance or co-operation that is susceptible of being apparently or logically construed by our members, or theirs, or the world, into a recognition of their ecclesiastical or ministerial equality with Baptist churches.

5. To preserve and perpetuate the doctrine of the divine origin and sanctity of the churches of Christ, and the unbroken continuity of Christ's kingdom, "from the days of John the Baptist until now," according to the express words of Christ.

6. To preserve and perpetuate the *divine*, *inalienable*, and *sole* prerogatives of a Christian church---1, To preach the gospel of the Son of God; 2, To select and ordain her own officers; 3, To control absolutely her own ordinances.

7. To preserve and perpetuate the scriptural design of baptism, and its validity and recognition only when scripturally administered by a gospel church.

8. To preserve and perpetuate the true design and symbolism of the Lord's Supper, as a local church ordinance, and for but *one* purpose---the

commemoration of the sacrificial death of Christ---and not as a denominational ordinance, or as an act expressive of our Christian or personal fellowship, and much less of *courtesy* toward others.

9. To preserve and perpetuate the doctrine of a divinely called and scripturally qualified and ordained ministry, to proclaim the gospel, and to administer the ordinances, not upon their own responsibility, but for, and under the direction of, local churches alone.

10. To preserve and perpetuate that primitive fealty and faithfulness to the truth, that shunned not to declare the whole counsel of God, and to teach men to observe all things whatsoever Christ commanded to be believed and obeyed.

Not the belief and advocacy of one or two of these principles, as the marks of the divinely patterned church, but the cordial reception and advocacy of all of them, constitute a full "Old Landmark Baptist."

What Can You Do To Help?

While we of the Berea Baptist Church bear much of the burden of work, we can not bear it alone and would ask for your help.

You can help by sending in new subscriptions and by passing your copy of the Banner on to some individual that doesn't receive one.

If you are a pastor, teacher, or layman we would ask that you write an article on any Bible subject and submit it for publication. There is nothing wrong with using old articles of the past because the Bible is still the same book, but having new material from new writers will make more interesting reading.

Also, if you have pertinent church news about revivals, conferences, special meetings, etc. send them to us for inclusion in the announcements. When sending in announcements remember to put the necessary information (What, When, Where, Who and Why).

And most of all you can pray for us daily as we undertake this task for our Lord and Saviour under His leadership and guiding hand.

Faithfulness

(Continued from page 69) ◊

of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more."

Luke 11:32, **"The men of Nineve shall rise up in the judgment with this generation, and shall condemn it."**

Matt. 11:21-22, **"Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you."**

This should be a scary thought to anyone. The late J. Vernon McGee once said that there was a sense in which he became your *enemy* by proclaiming the truth, because "now, you know and no longer have an excuse."

Observe that there are two condemning qualities of this sin.

First, it is willful! **"If we sin willfully."** This excludes ignorance, lack of spiritual strength, lack of opportunity, sickness, or any other *valid* reason. Those who have forsaken the assembling of themselves together haven't been *prevented* from assembling together; they have *chosen* not to assemble together. By their actions they have denied the faith and commitment to God that they have articulated. They have put that 'other activity' ahead of God. They have, therefore, violated the first two commandments, **"Thou shalt love the Lord thy God with all thine heart..."** and **"Thou shalt have no other gods before me."**

When our Lord was asked, **"which is the great commandment in the law?"** He answered, **"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it, Thou shalt love thy neighbour as thyself."**

By the inconsideration shown to their fellow worshipers, those that had been **"forsaking the assembling of ourselves together"** had violated this commandment also.

"He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

You who place the Bible study hour, the worship hour, and prayer meeting on the lower level of your priorities - aren't you glad you are under grace? We will come back to grace later.

Secondly, from v. 26, they have done this sin with full knowledge that it is sin, **"after they have received the knowledge of the truth."**

Adam sinned in the garden having full knowledge of the truth, and received the greater punishment. James writes, **"Therefore to him that knoweth to do good, and doeth it not, to him it is sin"** (Jas 4:17).

The construction of this passage would imply that the 'willful sinner' has seen but never fully realized the benefits of our Lord's great sacrifice. He has *abused* grace! He has *presumed* on grace! Grace has become merely a way out of keeping the law - to avoid living a separated, righteous life. Do we realize that assembly for public worship was a part of the Old Testament law? Worship was never optional - and neither was the *method* of worship.

The blessing and confidence of forgiven sin, through the sacrifices (which all were a *type* of the, then future, sacrifice of Christ) were never to allow or excuse avoiding the worship the rest of the year. Neither were those who, to the best of their knowledge and ability, *kept* the law exempted from the public worship and sacrifice. Paul said of himself, Phil. 3:5-6, **"As touching the law, a Pharisee; . . . touching the righteousness which is in the law, blameless,"** yet he needed salvation and claimed no excuse to skip that which was expected of a true, dedicated Christian.

Notice how the inspired writer closed this section. **"And hath done despite (despised, insulted) unto the Spirit of Grace."** If we have spurned the grace that brought us out of bondage and into light; if we have utilized the freedom of grace to 'go our own way'; if we have squandered the riches of grace on the things of this world, like the Prodigal son; what can we look forward to?

The 'Exodus experience' was recorded as a type of our 'spiritual Exodus experience', as an example to us, **"upon whom the ends of the world are come."**

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11).

And what do we learn from that 'Exodus experience'? **"But with many of them God was not well pleased: for they were overthrown in the wilderness."**

No sooner had Israel been freed from bondage to Egypt that they were given a *new* law to obey—a law that not only restricted their civil and social behavior, but designated a *worship* behavior as well. Again I ask you that feel so free to skip the Bible study hour, the worship hour, and prayer meeting, "aren't you glad that you are under grace instead of

law?" But I suggest that if you were *really* thankful for God's grace, you would be there to worship Him in accordance to the *biblical* pattern – as opposed to a catechismal pattern, drawn from the daughters of Rome.

Some will say, "I have circumstances that prevent me from being there." That is true - *sometimes*. But how many others have *scheduled* their time so they can't be at the worship services?

Some will say, "But I am doing something that is a good thing - some sort of Christian service." Jesus said to Martha, **"Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her"** (Luke 10:41-42).

We are not placing Billy Graham on a spiritual pedestal, but we offer you a quote from him, made many years ago. "If your ox falls in the ditch on Sunday you get him out. But if your ox falls in the ditch *every* Sunday you ought to sell the ox or fill the ditch." I suggest, that's a good analogy.

I fear, today, that many have had that 'good part' taken from them because so many others have played the part of 'Martha' There are many throughout the North East today that yearn for good, proper Christian fellowship in worship, but they have to drive miles to get it if they can get it at all. This is because the churches have exchanged good, solid Bible preaching and worship for 'feel good' preaching and entertainment. .

By now many will be saying, "Preacher, we are *not* under law. We have *freedom* in Christ. You are making our worship a matter of discipline and liturgy instead of free worship." This is an all too frequent excuse for presuming on the grace of God and therefore feeling free to remain in the old worldly habits and practices that we had *before* salvation. It springs from too many evangelistic messages from Eph. 2:8-9 but neglecting verse 10, **"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."**

We refer you to the words of our Lord. **"Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin."** The Old Testament 'bond slave' was bound to his master - *after being set free* - by his love of the master. The person who remains or returns to his old worldly habits is just as much a slave - *bond slave* - to sin as the dedicated Christian servant is a 'bond slave' of the Lord. We no longer *have* to sin; we no longer *have* to skip the assembly; we just *want* to. What does that say about your love for the Lord and your love of the brethren?

Paul is perhaps the biggest advocate

of Christian liberty - freedom from the bondage of the law - of any of the Bible writers. Notice what *he* says on the subject. (Rom. 6:14-18)

"For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."

Do we have freedom - liberty - in our Christian 'dispensation'? Certainly! Do we, if truly saved, need to fear 'the wrath of God' because we have neglected the worship service, Bible study hour or prayer meeting? God forbid! So how does all this fit into our Christian life? I suggest three areas.

One, our testimony. 1Cor. 8:9, **"But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak."** Gal. 5:13, **"Ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."**

Two, our 'approval rating' with our Lord. 1 Cor. 6:12, **"All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any."**

1 Cor. 9:27, **"But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway"**

Three, the expression of our love and respect for the Lord. **"Mary hath chosen that good part, which shall not be taken away from her"** (Luke 10:41-42).

John 14:15, **"If ye love me, keep my commandments."**

Some years ago I used the expression, "As a Christian, I can do anything I want to do." This expression upset a few of my colleagues at first. When that expression was used in one class, and I asked, "do you believe that?", an older gentleman in the class answered, "Yes." I asked him why he believed that. He replied, "As a Christian, you don't *want* to sin." He had gotten the point! Have you?

Planning a move?
Please! Let us know
your new address.

Eminent Personal Religion Essential to Success in the Ministry

The Christian ministry, as ordained of God, is the principal agency in the hand of the Holy Spirit by which souls are to be converted and saved, and this whole world reclaimed to Christ, its rightful sovereign. It follows that the office of a Christian minister is most important, honorable, and awfully responsible. Well might the apostle, when speaking of the work of the ministry and its results, exclaim, **“Who is sufficient for these things?”**

In entering on this high and holy office, and at every stage of the discharge of its duties, it is wise for us to inquire, in the language of the same apostle, **“Lord, what wilt thou have me to do?”** Nor is it enough that we should know what to do as ministers of Christ; it is equally important to know how to do it. If the right thing is done, but done with a wrong spirit, or in a wrong way, it may be worse than useless. Good things may be said, but said in a manner so wrong as to be productive of little or no good.

What is essential to success in the ministry, is a question of vital importance. It is certain that some have been, and some now are, more successful in the ministry than others. The reason of this difference may, in part, be correctly accounted for by attributing it to the sovereignty of God. Nothing is more true than that all success is from God. “Paul may plant, and Apollos water, but God giveth the increase.” But still are there not certain conditions under which success may be expected, and without which it may not be expected? Is it not ordained of God that certain things must be true of a minister, both in regard to his character and his work, in order that he may properly expect success?

It is not to be doubted that God sometimes gives men success in the ministry, whose character and preaching alike fail to indicate in them any proper fitness for the sacred office. He is able to bring good out of evil, and to cause “the wrath of man to praise him.” But, ordinarily, success in the ministry may not be anticipated, unless there be some degree of conformity to the requirements of God, in regard both to the ministerial character and work. It will be our object in this discussion to exhibit our view of the high place held by eminent personal religion, among the elements of a minister’s usefulness and success.

We hold it to be beyond controversy that deep-toned personal religion, ---an experience of the power of Bible truth, ---a realization of the gospel in the soul, is most of all essential to success in the

ministry. It lies at the foundation of all others. A heart deeply imbued with gospel truth is to all the other qualities which a minister may possess, what fire is to combustible materials; without it, there will be neither light nor heat. It is what steam or water power is to machinery; without it there is no motion---nothing is done.

It is this more than any thing else which distinguished the preaching of the apostles, and secured to them their wonderful success. They were not only pious men, but preeminently pious. They were deeply imbued with the spirit of the gospel. They felt the power of divine truth. Love to Christ and love for souls were the master passions in their hearts. The love of Christ constrained them in every department of their high and holy work; and love so souls impelled them to incessant toil and prayer. Their faith was of a high order. It took such strong hold of Christ, with His purposes and promises, and brought Him so near, with all His glory, that it was as if He had been with them in person. Heaven and hell, and the awful scenes of the final judgment and of the future world, stood out before them as living realities. To them the religion of Christ was every thing, and every thing else, in comparison, was nothing. They had vivid conceptions of divine truth, and its influence thrilled their souls. They were charged with the message of God to lost men, which they were to deliver as from Him; and, thus qualified, they went forth as **“ambassadors for Christ.”**

They **“went every where, preaching the word.”** They **“ceased not to warn every one night and day with tears;”** and when their work was finished they could say, in truth, “I take you to record that I am free from the blood of all men; for I have not shunned to declare unto you all the counsel of God.” Animated by such feelings, they could not do otherwise. With the whole system of gospel truth, like “a fire shut up in their bones,” with the love of Christ burning in their hearts, the worth of souls, and their final destiny in heaven or in hell, vividly before them, and conscious that they themselves must soon stand with an assembled universe **“before the judgment seat of Christ,”** to **“give account”** of their ministry, how could they fail to preach most effectively? How could they do otherwise than discharge their trust in the best possible manner?

There is an intimate connection between eminent personal religion and success in the ministerial work.

The essence of religion is love to Christ and love to the souls of men. A man is religious in proportion as he loves the Saviour and the souls of men. He may have every other passion and principle, but if he have not this, his **“heart is not right in the sight of God,”** his **“religion is vain.”**

But love to Christ and love to souls is promoted by the conjoint influence on the heart of the Word and the Spirit of God. Religious truth is the proper aliment of the human soul; and when that truth is made clear to the mind and applied to the heart, in all its richness, purity and efficiency, by the Holy Spirit, it produces the most salutary influence. Then the soul “grows in grace,” it becomes **“strong in the Lord, and in the power of his might.”** And this is what we mean by eminent personal religion. It is that state of a human being in which the whole soul is permeated, pervaded and filled by the Word and Spirit of God; in which the soul realizes the glorious system of gospel truth in all its power, and enjoys a sacred nearness to God, and free and frequent intercourse with Him.

Such a state of mind will have a most happy influence upon a minister in every department of his work. It will manifest itself in his countenance, his deportment, his gestures, in the tones of his voice, in “thoughts which breathe, in words that burn.” Such a man cannot fail to commend himself to his hearers. God will be with him and crown his efforts with success. “It is not great talents which God blesses, so much as great likeness to Christ. A holy minister is an awful weapon in the hand of God. A heated iron, though blunt, will pierce its way even where a much sharper instrument, if it be cold, cannot penetrate. So if ministers be filled with the Spirit, Who is like fire, they will pierce into the hardest hearts, where the sharpest wits cannot find their way.”

Eminent personal religion in a minister is intimately connected with his success,

1. Because it makes him preeminently prayerful. A minister’s success depends on the divine blessing. With “Christ strengthening him, he can do all things;” without Him, **“he can do nothing.”** **“Except the LORD build the house, they labour in vain that build it.”** And a divine blessing comes in answer to prayer. “Prayer ardent opens heaven.” Ministers are and will be, usually, if not invariably, successful, in proportion as they are men of prayer. If they pray much, and pray in faith, they will prosper; if they restrain prayer, they will not prosper. Of this the devout minister is deeply sensible. He feels the necessity of prayer, and of the spirit of prayer. He feels bound to pray, and he loves to pray. He will pray frequently, fervently, and

with great importunity. He will enter, as it were, into **“the most holy place,”** ---he will get near the **“mercy seat”** and, firmly relying upon the purposes and promises of God, he will wrestle hard, ---he will plead earnestly and long for the blessing. Like Elijah, he will not give up, though he has prayed for the same thing six times. He will feel the spirit of Jacob, if he does not use his words:---**“I will not let thee go, except thou bless me.”** Such a man will not enter upon any part of his sacred work, without first seeking the guidance of heaven. All his studies will be mingled with prayer. From his closet and his knees he will go to his pulpit, and from his pulpit he will return to pray.

2. Eminent personal religion will aid the minister in the selection of his texts and topics of discourse. An important part of a minister’s work is to **“preach the word.”** The successful preaching of the Word depends in a high degree upon a proper selection of texts and topics of discourse. The preacher of the gospel is furnished from heaven with his text book; he is shut up to the sacred volume, as the source of all his subjects. Nor need he wish for a wider range---a more extensive field from which to cull---a deeper fountain from which to draw.

In the Bible there is an almost endless variety. It is a deep and inexhaustible mine of the richest treasures. There is truth suited to every case, and appropriate to every occasion. From such a variety it is no easy task to select, at all times, what is best adapted, and what will produce the best effect upon those who hear; ---a task, in fact, which no man, unaided, can fulfill. Of this, the eminently religious man is sensible, and seeks direction from heaven.

Still, he will not expect to receive miraculous aid, or to be guided without the exercise of his own judgment. On the contrary, having sought from God that “wisdom which is profitable to direct,” he will bring to the study of the Bible all the powers of which he is possessed, and all the aid, from every source, of which he can avail himself. In the selection of his text and topic, he will not consult his own fancy, ease, interest, or personal pleasure, nor the fastidious taste of his hearers. He will not bow to their flatteries or their frowns; nor will the political, literary, or civil aspect of the times, in ordinary cases, have any thing to do in directing him. He has vastly more important interests to consult. He has to do, on the one hand, with souls, ---with deathless spirits, which are speeding their way through probation to the final judgment, to spend an eternity in all the bliss of heaven, or in all the woes of hell; and, on the other hand, he has to do with his final Judge, who has charged

◊ (Continued on page 79)

Eminent Personal

(Continued from page 78) ◊

him to be faithful, and "watch for souls as they that must give account." He feels the awful responsibility of his station, and is anxious, above all things else, to please God and win souls to Christ. His object is definite, and he will select his text with reference to that object. Other texts and themes may be better adapted to please in a given case; they may be more easy to be discussed; to use them would save much time and mental labor it may be; but that is not the question with him who feels the worth of souls and the weight of truth. His object is to enlighten the mind and to affect the heart; and the text and the topic best adapted to that end, is the one he selects.

In the preaching of such a man there will always be a striking harmony between the text and the subject deduced from it. There will be no want of originality, no want of variety. He will bring out of the treasury of God "things new and old."

3. Eminent personal religion will have the most happy influence upon the minister in his exhibition of the truth. He whose heart is deeply imbued with the gospel, whose "bowels yearn" over his fellow men, who "travails in birth," for them until Christ is formed in them the hope of glory, and who feels the "love of Christ constraining" him, is prepared to preach the gospel, and he will preach it in the "demonstration of the Spirit and with power." He contemplated his hearers to reference to the judgment, and their eternal destiny; in reference to the brevity of life, and the great work to be done in them and by them, in order to the salvation of their souls. He knows that whatever is done in relation to the soul's salvation must be done "quickly."

In introducing his subject, he will follow the example of our Lord in His discourse with Nicodemus, and in His sermon on the mount. He will come as directly as possible to the work in hand. His exposition will be simple, clear and impressive. Making no attempt at display, he will aim to give his hearers the true meaning of the text, the precise sense which the Holy Ghost intended to convey. His language will be simple, but forcible; his illustrations striking and impressive; his figures, like those of the Saviour, borrowed from scenes and circumstances with which all are familiar. He will not lower the standard of truth, nor the claims of religion, to the wishes of depraved men. He will not preach "smooth things" to please those who are crying, "peace, peace, when God has not spoken peace;" and, when duty requires, he will speak out in tones of thunder the dreadful threatenings of the Book of God. He will not seek for milder terms than those of our

Lord. He will speak of things as they are, and as they will appear in the light of eternity. He will think more of commending himself to the consciences of his hearers, than of pleasing their ears with well-turned periods. He will deem it better to affect the heart, than to please the fancy; ---to cause sinners to weep for their sins, than to cause them to wonder at the learning, wit or ingenuity of the preacher. His preaching will be distinguished by sobriety and earnestness. Others may be trifling and vain, and "Count a smile when they should win a soul."

Not so with him. He will be sober, but not melancholy; grave, but cheerful. In his presence and under his ministry it will not be easy to be light and thoughtless. He will present in a vivid manner scenes the most solemn and awful, the most grand and glorious; and all with a spirit and air so befitting his subjects, his character and his station, that the most careless will often be compelled to listen

He will be in earnest too. Others may, as some, alas! do, manifest so much indifference in their preaching, as to make the most dreadful realities seem like mere fiction. But he is in earnest. He "speaks that which he knows, and testifies of that which he has seen." He enters into his work with all his heart. He throws his whole soul into his subject. So vivid are his conceptions of truth, so deeply does he feel its power, that it were impossible for him not to be in earnest. He knows that sinners must be awakened and converted, or spend their eternity in hell; ---that Christians must "fight the good fight of faith," or they will not "lay hold on eternal life." He feels that he has a great work to do, and but little time to do it in; he must therefore be diligent and in earnest.

The devout minister loves his work. It is no task for him to preach. He will not be over-anxious to secure others to preach for him. He often longs to "speak that he may be relieved." Richly freighted with truth, he is anxious to unload his burden. It is a pleasure for him to "vindicate the ways of God to man," to "hold forth the word of life," to "pray sinners, in Christ's stead, to be reconciled to God."

In short, such a man will be appropriate, simple, pungent, and, of course, effective in his preaching. And all this because, in the existing state of his mind, he cannot be otherwise. To aim at a display of talent, learning or wit, to be dull in his manner, or to indulge in lightness, would be a violation of the best feelings of his heart.

4. Eminent personal religion will produce a happy influence upon a minister in regard to pastoral visitation. It will make him not only willing, but anxious, to visit his hearers, and will prepare him to do it in a profitable

manner. With a heart beating high for the salvation of the people of his charge, he will love to converse with them personally upon the great interests of the soul, the claims of religion, and the things of eternity; ---to read to them the Word of God, and pray with and for them. And eminent personal religion will secure for him a ready access to them. Howard, the philanthropist, says, that he never found human beings, however degraded and fiendish, to whom he could not gain access, could he but convince them that he was their friend. So devoted was he to his work of mercy, so deep were his feelings of compassion, so tender his sympathy for the wretched, and so incessant and earnest his efforts to do them good, that they could not resist him. So it is with the minister who shows from his whole deportment, his every word and action, that he feels for souls, and is willing to spend and be spent to do them good; who makes it evident that he is sincere and in earnest, that he believes the truth, and cannot forbear to pour it forth from a full heart, in the name and by the authority of his divine Master. It is not in the worst of men to

turn away from such a man. They will be overawed, at least for the time, and listen to plain dealing from him, which would offend them, if it came from a different man. From him, too, the erring Christian will receive reproof with meekness and listen kindly to the voice of admonition.

Such a minister was Whitefield. His eminent religion, beyond a doubt, was, to a very great extent, the secret of his success. He was original, simple, pungent, eloquent, because his soul was on fire with love to Christ and the souls of men. He felt the power of truth so deeply on his own heart that he could not forbear to pour it forth in torrents whenever the occasion required, or an opportunity could be found. Let others feel as he did, and if their preaching is not equal to his, it will very nearly resemble it in the elements most essential to success; and their influence may not be so extensive, but it will be great and good, and their reward glorious.

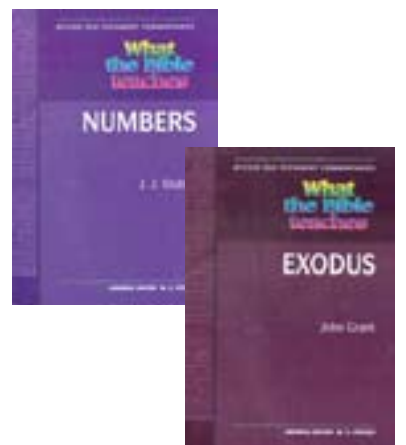
(J. G., *The Christian Review*, Vol. 13, No. XLIX, March, 1848, pp. 1-9)

What the Bible Teaches Bible Commentaries

This is a series of commentaries for serious Bible students. The style is expository and practical without the cryptic jargon that encumbers so many otherwise fine commentaries. All the books in each volume have an introduction, an outline, a bibliography, and a careful verse-by-verse exposition. The writers are different, and therefore some books are better than others. They are premillennial but off on the church question. Although not infallible, they are some of the best to come out in many years. Volumes are sold separately. These are hardcover books of 300 to 500 pages.

NEW! Volumes

- Volume 1 (Gal., Eph., Phil., Col., and Phile.)\$24.99
- Volume 2 (Matt., Mark)\$24.99
- Volume 3 (1, 2 Thess., 1, 2 Tim., Titus).....\$24.99
- Volume 4 (1, 2 Cor.).....\$24.99
- Volume 5 (1, 2 Peter, 1, 2, 3 John, Jude).....\$24.99
- Volume 6 (John).....\$24.99
- Volume 7 (Luke).....\$24.99
- Volume 8 (Hebrews).....\$24.99
- Volume 9 (Acts, James).....\$24.99
- Volume 10 (Revelation).....\$29.99
- Volume 11 (Romans).....\$29.99
- Volume 12 (Genesis).....\$29.99
- Volume 13 (Psalms).....\$32.95
- Volume 14 (Numbers).....\$29.99
- Volume 15 (Exodus).....\$29.99



Other New Commentaries

- Romans by John Gill \$28.00
- John by John Gill \$29.00
- Hebrews by James A. Haldane \$26.00
- Galatians by James A. Haldane \$27.00
- Exposition of 1 John by Samuel Pierce \$32.00

Other New Books

- Memoirs of Edmund Botsford \$25.00
- The Life and Works of Joseph Kinghorn Volume 1 \$24.50
- British Particular Baptist Volume 3 \$24.50

Order from the	Shipping Chart	
Berea Baptist Church Bookstore	Order Value	Add
PO Box 39, Mantachie, MS 38855	Minimum	\$4.00
Books are listed at retail price. On orders of \$20 or more you may take a 20% discount.	\$25.00-49.99.....	\$5.00
	\$50.00-74.99.....	\$6.00
	\$75.00-99.99.....	\$7.00
	\$100.00 and Up.....	FREE



WORLD SCENE

By G. Russell Evans - Norfolk, Virginia

America Needs to Know More about Muslims



Recently I saw a news conference on C-Span by the Officials of the American Muslims Association. They were complaining that the official reports of the 9-11 Commission didn't consult them.

They had favorable comments about their religion. They wanted to emphasize the favorable aspects about the Muslim religion. There were four officials and all spoke of favorable aspects of their religion.

The purpose of my article is to tell you something you probably don't know about the Muslim religion.

NEED TO KNOW

Americans, it is safe to say, want no part of replacing Christianity with Islam--But the Muslims do. Their doctrine says so, and that is a central purpose of their presence in America.

There are two kinds of Muslims: the violent and the non-violent. Both quote the Koran. Both worship Allah and the Prophet Mohammed and both are out to "Conquer America." They are cunning.

THE PROPHET MOHAMMED

It is time to look at the founder of Islam, the Prophet Mohammed (A.D. 570-632), called "The praised One," who converted many through wars and other violence.

Indeed, history shows he set the example for both violent and non-violent Muslims, all the while preaching love and bread for the poor--a paradoxical concept, if not hypocritical.

Mohammed was looking for the perfect religion and began his "reformation of the world" at forty with revelations of Allah (Islam's supreme god) through the angel Gabriel. These revelations were promulgated in the Koran.

FIRST MECCA THEN MEDINA

Mohammed is reported to have suffered epileptic fits and at times had periods of depression and ecstasy. His goal was to reform the world with the perfect religion. He founded Islam, first in Mecca, and then developed it in Medina. Mohammed craved power; he wrote in the Koran:

Gurah 2, verse 193 - Allah tells Mohammed to kill whoever rejects Islam: "Kill them until there is no persecution and the religion is Allah." But in verse 256, Allah tells Mohammed not to impose Islam by force, saying, "There is no compulsion in religion."

Islam spread through the Middle East through Mohammed's successes in preaching, warfare and conquest. He

was described as deceitful and cunning, superstitious and cowardly; but as a political leader and reformer, he ranks with the greatest. His religion survived thirteen centuries and converts are hundreds of millions.

MUSLIM STRATEGY

Is it wrong to teach that Muslims love America just as we do? They want America to be an Islamic state and, at this time, are softening up Islamic critics at the quest. Now, they claim to believe in Moses and Jesus and no longer call us "Infidels" in their literature.

They say, "God bless America" and display the flag, the same flag that they burn in daily rituals in Islam, while calling us "The Great Satan." They use Christian terms like "Love" and "Salvation" and change the Koran's translations from Arabic to hide Islam's hate for all non-believers. They are hypocritical.

Muslims want to be accepted in religious, social and political activities so they can gain power and gradually change things to Islamic beliefs. They are sly.

TRUST BUT VERIFY*

Meanwhile, as for the Muslims in America--the good ones and the militants--it is nice to be cordial and Christian; but the wisdom of Ronald Reagan in dealing with Mikhail Gorbachev and other communists, fits so well in dealing with the "Ambassadors of Islam"---"Trust but verify"!

While all this Muslim ambition may seem unreal, these people are, in many cases, dedicated fanatics, ready to die for Allah in fighting the "Infidels." Violence is part of their plan. That's why we need to watch out for the Muslims in America. They can be very dangerous in their cunning and disarming ways.

Daniel Pipes of the *Jerusalem Post* warns that many Muslims in America share with the suicide hijackers in hatred of this country and desire to transform it into an Islamic state---

That Heavenly Shore

My life on earth soon will be no more,
My new life will begin on that heavenly shore.
Oh that heavenly shore,
Where life's sins are remembered no more,
Cause my Saviour forgave me on Calvary's tree.
There'll be no sin on that heavenly shore,
For I'll be like my Saviour forever more.

By-Roger D. Reed

designs that warrant urgent and serious attention.

America needs to monitor Muslim organizations, give them no special privileges and to reform immigration to exclude applicants with the Islamic ideology. Wherever Muslims have gained a beachhead, they have brought havoc, sometimes utter ruin, warns Mr. Pipes, adding, "The preservation of our existing order cannot be taken for granted; it must be fought for."

"Let us jealously guard our right to proclaim Christianity from coast to coast. Christians unite or our chances

of keeping this a Christian nation could be in jeopardy," says Violet Tomm - McDonald, PA.

(Excerpts are from previous articles. Captain Evans lives with his wife Anne in Virginia.)

*Ronald Reagan

ARTICLE INDEX	
Bible and the Newspaper	p. 72
Bits of Wisdom for the Young and Old.....	p. 67
Divine Helps and Its Encouragements by Timothy Hille.....	p. 61
Eminent Personal Religion Essential to Success in the Ministry	p. 78
Forum	pp. 70 - 71
Gleanings	p. 76
Judging One Another by Frank James	p. 61
Real Grace Only in Christ by Rosco Brong.....	p. 61
The Importance of Faithfulness by Raymond Bennett.....	p. 68
The Waves of Time by Milburn Cockrell	p. 61
World Scene: America Needs to Know More about Muslims	p. 80
You and Your Bible by George Sherman.....	p. 61

Send the BBB FREE! TO A YOUNG PREACHER

We are greatly interested in reaching young preachers with the "strong meat" of the word which we know they are not getting in most seminaries, colleges and institutes. In order to reach them we are willing to send the BBB to them for one year free of charge.

Naturally, we don't know every young man whom God has called to preach, but our readers can help furnish us with names and addresses of many. Therefore, we ask you to send us the names and addresses of young men whom you know in the ministry.