

The Berea Baptist Banner

Displaying Biblical truth for twenty-five years in the printed page.

The Fruit of the Spirit is Love

By John Massie
of Wayne, West Virginia

In Galatians 5:22-23 we read, **"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance. . ."** We want to consider the first of the nine-fold fruit of the Spirit, love. Enough can never be said about love, for it is the very nature of God. In I John 4:8, 16 we are told that God is love; and in the 19th verse of this same chapter that we love Him, because He first loved us. God is the great Author of love, because He stated in Jeremiah 31:3, **"The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."** The term lovingkindness belongs only to God; when used in reference to what comes from man, it should simply be kindness. No one loves as does God, for His love is eternal, perfect, pure, and unfailing. He set His electing love on a particular people before earth had its first inhabitant. In His own good time-table every



◊ (Continued on page 306)

Notable Notes on 1 Corinthians 11:1-34

By Lyle Thomas
of Stonington, Illinois

Firstly: I Corinthians 11:1-16: The doctrinal teaching in these verses set the order concerning the subject being taught for congregational worship and are written preceding the doctrinal statements the Apostle Paul gave by the leadership of the Holy Spirit in relationship of a New Testament Church observing "the Lord's Supper," which is a solemn, yet a joyful ordinance where each member is a participant in the remembrance of the Lord's death **"til he come."** It is not a Christian ordinance, but a church ordinance where joy is shared of each believer participating in the event with the joy our Lord shared to us when He gave Himself and endured the cross for us. Hebrews 12:2, **"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set**



◊ (Continued on page 302)

EASTER

By Medford Caudill
of Goshen, Indiana

Ezekiel 8:13-18; **"He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the LORD'S house**



which was towards the north; and, behold, there sat women weeping for Tammuz. Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the LORD'S house, and, behold, at

◊ (Continued on page 302)

Biography of Enoch

By Milburn Cockrell
(1941 - 2002)

"And Enoch lived sixty and five years, and begat Methuselah: And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him" (Gen. 5:21-24).

Enoch is the name of two men in the Bible. The first one mentioned was the eldest son of Cain, who builded a city and called it by his name. He is referred to in Genesis 4:17-18. The second was the son of Jared and the father of Methuselah. He is mentioned in both Testaments. The first reference to him is in my text. He is distinguished from the other by being called **"the seventh from Adam,"** meaning he was the seventh in the series from Adam (Gen. 5:1-18).

Enoch was born 622 years after the creation of Adam and was his contemporary for 308 years. God removed him from



◊ (Continued on page 308)

Antioch Was Not Self-Constituted

By Doug Newell IV
of Argillite, Kentucky

Praise be to God we have a revealed Word from the Great I AM. Could you imagine living life not knowing what pleases God or what displeases Him? Could you think of a life in which we had to guess what God wanted from us in our service to Him? What a mess if we were supposed to make it up as we go and try to please our Father. Thankfully we serve a wise and all-knowing God and He has given us



◊ (Continued on page 304)

Wages of Sin---Death

By Rosco Brong
(1908 - 1985)

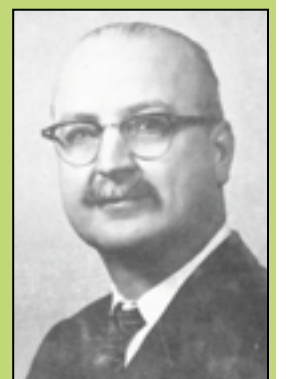
DIVINE JUSTICE INSURES THAT SINNERS WILL GET EXACTLY WHAT THEY DESERVE

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

Human notions about God are so corrupted by sin, so influenced by the deceptions of Satan, that men's minds naturally rebel against God's own revealed truth as to His holy character, His hatred of sin and sinners, His perfect justice that demands the punishment of sinners---if not in their own persons, then in the person of His son as their Substitute.

WAGES ARE EARNED

Our text teaches the simple truth that sin pays wages: that is, *lost sinners will get just what they earn.* The context describes the saints at Rome as having been **"servants of sin,"** for **"to whom ye yield yourselves servants to obey, his servants ye**



◊ (Continued on page 315)

When Richard Baxter lay dying, his friends, pitying his pain, liked to comfort him speaking of the good that he had achieved by means of his writings. Baxter shook his head and replied, "No, I was but a pen in God's hand, and what praise is due to a pen?"

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The purpose of the *Berea Baptist Banner* is as follows:

1. To honor God and to exalt the Lord Jesus Christ.
2. To preach the gospel to lost sinners.
3. To spread the whole counsel of God's Word.
4. To encourage God's preachers and to strengthen His churches in the most holy faith.
5. To motivate God's children to a closer fellowship around His Word.
6. To inform people of world events in light of Bible prophecy.
7. To condemn and expose error wherever it may rear its ugly head.
8. To stimulate Christian growth in grace.
9. To make the Devil and his demons as mad as possible.

Easter

(Continued from page 301) ♦

the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshiped the sun toward the east. Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: mine eyes shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them."

I have always hesitated to preach an annual anti-Easter or anti-Christmas sermon near the day of those celebrations. I have always thought that you ought to teach about those things before the day comes so that people will be informed enough not to get caught up in them when they do come around. It is hard enough to get people to quit Christmas, but it is especially difficult to do so after they have the lights on the house, the tree up, and the presents stacked under the tree.

Tearing down Christmas, Easter and Halloween is a difficult thing to do in our commercially driven, tolerant society that looks for something everyone can have fun with and make money on. Thus, Christmas in our day has more to do with Santa Claus and toys than with any religious significance. Easter is driven more by candy than anything else. Halloween is a boon for the makers of horror films. Christmas, Easter, and Halloween all have their beginnings in religious rites but not the Christian religion. All are the products of the Babylonian Mystery Religion. All three seek to perpetuate practices which have nothing to do with the birth or resurrection of Christ but have everything to do with the worship of Baal, Tammuz, or the Sun-God. We observe an Easter sun rise service here in Ezekiel.

Notice firstly, that this was done in the Temple. **"And he brought me into the inner court of the LORD'S house, and, behold at the door of the temple of the LORD, between the porch and the altar."** (vs. 16)

God's people should know better. It is one thing for people who have no claim on the Bible to do these things, another for those who say they have studied the Scriptures. **"And we know that the son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little**

children, keep yourselves from idols. Amen" (I John 5:20,21).

Satan delights in defying God in God's place. We are surprised and amazed that these Jews would worship false gods in the temple. We should be just as surprised and amazed at those who carry on these same practices in the Lord's churches today.

Notice, secondly, that these men in this heathen act of worship turned, **"their backs toward the temple of the LORD."** John Gill says; "for the sanctuary was built to the west, that in their worship the Jews might not look to the east, as the Gentiles did; wherefore these men that they might imitate the Gentiles in their idolatry, turned their backs to the most holy place; which is an aggravation of their impiety; casting the utmost contempt on God, His worship, and the place of it."

In doing this they turned their backs upon God. They turned their back upon the One Who had protected them, provided for them and delivered them. They turned their backs upon the One for whom the temple had been built.

Thirdly, we notice that this was a light thing to the Jews. (Vs.17) **"Is it a light thing to the house of Judah that they commit the abominations which they commit here?"**

The biggest argument in favor of keeping these yearly festivals is simply put, "what difference does it make?" What difference does it make if I dye some eggs and pass out some candy? What difference does it make if we have a solemn good-Friday service or a sunrise service on Easter morning?

If you say it makes no difference, then why abstain from anything? If there is no proper way to worship God then anything is acceptable. You wind up in the end with the "seeker friendly" churches that we have today. You replace hymns with rock and roll music. You replace preaching with lectures, movies and plays. You replace Sunday-go-to-meeting clothes with tee shirts and shorts. After all, what difference does it make?

It does not matter what pleases us but rather what provokes God. **"Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me and keep my commandments"** (Ex. 20:3-6).

When He says **"before me"** in that first commandment it does not mean just above me. After all, some might

worship God as the supreme God but have other littler gods that they worship also. **"Before me"** means "in my sight."

God sees all things. He sees every act of idolatry even those that have a Christian label put on them.

If you want to please God then keep away from Easter, Christmas, and Halloween. Instead worship Him in His way, in His church.



Notable Notes on

(Continued from page 301) ♦

down at the right hand of the throne of God."

Secondly: Knowing these things, we that are the saved, and scripturally added to one of our Lord's true New Testament churches should have a great desire to be in a continual favor of Him Who has blessed us with such a great position by being obedient to the scriptural guidelines He has given to us to follow without altering.

Thirdly: I Corinthians 11:1-2, 16: The Apostle Paul instructed, **"Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you."**

A. We should only follow Paul as he followed Christ, and we, too, in turn are to be examples and teachers ourselves to show forth Christ in us as others observe and learn from our testimonies, practice and actions.

B. Paul said to remember him in all things. In my studies, nowhere in all of Paul's writings and teachings did he ever make statements on various subjects and then the reader be allowed to simply disregard what he taught. Or if the student disagreed, he could just adopt his own invention of thought and simply dismiss himself freely to his own thinking and disregard Paul's statement. In this writer's experiences on this topic, so many have expressed to me, that if any man be contentious about this matter, just drop the subject and the teaching to thusly be disregarded. I personally do not believe Paul expounded upon these 16 verses and meant in any way they would or should be dropped or disregarded if someone be contentious about them. Verse 16, **"But if any man seem to be contentious, we have no such custom, neither the churches of God."** In simplicity, Paul is saying, if any man be contentious about the man being uncovered (not having an outward cover), and/or the woman being covered (having on an outward manufactured covering), there is no other custom to be offered to the contentious man by the apostles, nor the churches of God. In other words, the contentious man should align himself to the truth of the apostles and our

♦ (Continued on page 303)

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Notable Notes On

(Continued from page 302) ♦

Lord's churches or possibly be in view of chastisement or correction by which church he may be a member. Paul said in this same epistle in 15:58, **"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."** With such words as these echoing to us, it is unthinkable that Paul by the Holy Spirit would enter fifteen verses, then say as some, if a man seem to be contentious he can simply dismiss himself to freely understand something that Paul did not teach.

Fourthly: In verse 3, Paul gave the chain of command and order.

- 1.) The head of every man is Christ
- 2.) The head of the woman is the man
- 3.) The head of Christ is God

In verse 4, **"Every man praying or prophesying, having his head covered, dishonoreth his head."** If the man has a manufactured covering on his head in the worship service of a congregation, he dishonors his head, which is Christ. Apparently, in this era of Apostolic times, and transitional period from law to grace (John 1:17), **"For the law was given by Moses, but grace and truth came by Jesus Christ."** This was most likely the present problem at that time and Apostle Paul was addressing that men were not to be covered. In the Old Testament, certain men did wear coverings, Aaron and following high priests wore a mitre (turban) and Aaron's sons, bonnets (Exodus 28:39-40). Most assuredly these were outward coverings (visibly so) on the heads of these men when they exercised their assigned office work. Is Paul contradictory of Old Testament teachings? No! In the New Testament, Christ is the head of the church (Col. 1:18), Christ now to us is our high priest. As we also do not wear the ephod, nor the robe, neither is the man to wear the outward head covering because the Scriptures say that in so doing is to dishonor his head (Christ). I am old enough to remember when men out of respect would remove their hats before entering dwelling places, public or private, and certainly removed their hats before dining, and in the presence of ladies.

Fifthly: Verse 5, **"But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head (the man): for that is even all one as if she were shaven."** As here the Scriptures provide proper reasoning that the woman does already have long hair, and if she does not put on over it a manufactured outward covering, God and His angels see her as shaven [appearance of shame to her head {the man}], even as an harlot, Numbers 5:18]. Some of the contentious

insert that this teaching is incorrect, because we have here a praying and prophesying {preaching} woman in the worship service of the congregation and overthrowing Paul's teaching of women to be silent in the church (I Cor. 14:33-35; I Tim. 2:12-14). In being consistent instead of inconsistent, the woman's presence, faithful attendance, monetary support, properly covered, by example supports the praying and preaching of the men and thusly made at least by her godly obedience equal in receiving blessings from the praying and prophesying though hers is silent, yet extremely powerful by her conviction to glorify God and His church with her actions of obedience to the Scriptures, which obedience herein spoken of is hated and discarded by many.

Sixthly: Herein in verse 6, this writer would hope and pray for those that may have been contentious about this teaching of Paul, or simply weak in understanding nor ever been seriously challenged about the truth of this matter. As many say, just a *"minor doctrine"*; is it? Matthew 5:19, **"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."** If some have been referring to our subject Scriptures with lightness (Jer. 23:32), this writer hopes and prays you will reconsider, repent, correct from the erring way and practice this truth that has been shunned by so many by stating, *"if anyone is contentious, we'll just avoid or devoid it."* Here in verse 6, as with reasonable scriptural

understanding, already stated, assuming that the woman already has long hair, it is stated, if she be not covered, let her be shorn. I pray you tell me, if her hair is the covering, why such language, **"let her be shorn"**? For her to move to the position of being shorn, from what position did she move from? This verse says **"if it be a shame for a woman to be shorn or shaven, let her be covered."** Please dwell on this verse. Listen! If the woman has to move from *her existing position* to shorn or shaven, from what position of disobedience did she move from to either being shorn or shaven? If she has long hair, and this is what many teach that Paul authorizes as the covering and she has it, and must have it to be able to move from that position to shorn or shaven. The apostle's teaching here is, yes the woman is to have long hair, and in the congregational worship put on a manufactured covering, preferably a veil (Gen. 24:65) on over her hair. If she'll not do that, let her hair which she does not cover be cut off either to the shorn or shaven position. This action is not being carried out or practiced in our true New Testament churches today, and I have no historical record of practice ever exercised by any church, but nonetheless, that is what Paul teaches here.

Seventhly: Verse 7 explains why now the man under grace in the New Testament church age does not put an outward covering on his head, **"forasmuch as he is the image and glory of God: but the woman is the glory of the man."** You see, in humility, the woman, made of the man for the man, also was the first in transgression (I Tim. 2:14) should have long hair, and it being her glory publicly,

should cover her glory in congregational worship services showing or giving glory to the man by the outward cover covering her glory. This writer does not believe the woman is inferior, or secondary to the man, but positional, symbolically is so as directed by God in the worship service to God in His churches. The Scriptures so verify thusly. Oh man, who art thou that replies against God? It is he who has established it as so. And the woman that takes her place in humility, obeys God, Christ and the Scriptures may have as great an award or awards on judgment as any man. She may have equal to or excel above men on rewarding day by obedience in life of service to God. She may have equal rewards with her Pastor by supporting her Pastor and exampling her life to the tune of sober Christian living. But nonetheless, her positions in the ministry are definitely spelled out to be differently to that of the masculine gender.

Eighthly and Ninthly: Verses 8 & 9: Man was created from the dust of the earth. Eve was created from Adam's rib. The man was not created for the woman, but the woman for the man. See verse 9 and Genesis 2:18, **"And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him."** It is commonly said among couples today, *"that they were made for each other"*, and is received as an acceptable statement but is not a scriptural one. More correctly put, they may have been meant for one another in marriage, but even here the woman scripturally is the help meet. Yet today such will not be given ear to by many.

♦ (Continued on page 304)

CALVINISM---ARMINIANISM

These two terms are simply the "nick-names" of two differing beliefs relative to the sovereignty of God. Neither John Calvin nor James Arminius originated either system. The system designated "Calvinism" was held by the Protestant reformers during the 16th century. Eventually, some of the Protestants began to oppose the system and branded it by the term, "Calvinism." Of course, this belief was not Calvinism, but it was New Testament truth.

Arminius was the leader among those who came upon the scene to oppose the Calvinism, and to present another system. "Calvinists" called the system set forth by Arminius, "Arminianism." But both beliefs were being preached long before Calvin and Arminius were even born. Satan has always counterfeited the Truth, and he had counterfeited the truths of Sovereign Grace long before Arminius was used of him to spread the heresies of what is now termed "Arminianism." The truths which Calvin contended for had been preached by Christ, the Apostles, and Baptists from the days of the Saviour's personal ministry, as the confessions of faith clearly testify. Here are the basic five points of the two systems:

Calvinism

Election of Grace
Total Spiritual Inability of Man (the Will in Bondage)
Particular and Fully Effectual Atonement
Unconquerable Grace
Eternal Security

Arminianism

Conditional Election
Partial Depravity (Free-Will)
General and Partially Effectual Atonement
Conquerable Grace
Possibility of Apostasy

There is logically no middle ground between Calvinism and Arminianism, though some have tried to straddle the fence, or to make the two coincide.

Basically, Calvinism is the belief that salvation is *wholly* of the Lord (Jonah 2:9).

On the other hand, Arminianism is the belief that man *in some way* has something to do in his salvation.

Under these two heads all who profess the Christian faith may be basically classified.

Please understand that we do not care so much for the term, "Calvinism." We wish that the term had never been applied to the truths of Grace. But it is often necessary to use the term to give the proper distinction between Arminianism and Grace.

Notable Notes on

(Continued from page 303) ♦

And often the weakling of a husband is agreeably chauffeured about in his life by an out of place domineering wife, but often enjoys his assigned turf not ever exercising his scriptural position or place as the head of the woman.

Tenthly: Verse 10, **“For this cause ought the woman to have power on her head because of the angels.”** Angels attend our Lord’s true New Testament church services (I Pet. 1:10-12). They know the Scriptures here in our examining, see women uncovered (no outward manufactured covering worn) and upon such observation see the church and its women out of order. The man out of order because as the head of the woman, the men are to teach them to cover. Of course it should be practiced because of a spiritual conviction to do so, but when God’s truths are taught in love, they are received of the same and God makes the difference (I John 4:6-8).

Summation: Verses 11-16. Men are not to be haughty. What, are we without the woman, or how did we gain existence? God formed us in the womb of our mothers, and our children are the fruit of our wives wombs. Man and wife become one flesh in marriage (Gen. 2:24; Heb. 13:4). Proper order in verse 12, the woman is of the man, so is the man by the woman, but all things of God (even these orderly advised Scriptures). Verse 13, here not varying from congregational worship, but in its consistency maintaining that in public worship of the New Testament church (I Cor. 1:2) the woman be not uncovered but covered. Verse 14 teaches it is a shame for a man to have long hair. Verse 15 teaches us that it is a glory to the woman to have long hair: for (because) her hair is given for a covering. Notice, her long hair is a covering. *The* covering, specifically (the manufactured cover) is the item outwardly, symbolically, with humility worn and displayed covering her hair: covering her glory. Otherwise, she is a shame on display. This pastor does not teach his church to make this a test of fellowship of other Christians or churches, but to hold up the truth. It appears the ones not conforming to the truths most often make division in fellowship. Some say Paul was a woman hater, but falsely accused. In Ephesians 5:25-33 Paul writes, **“Husbands, love your wives, even as Christ loved the church, and gave himself for it. . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself....Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.”** Please read I Peter 3:1-7. Our Lord, when He made the woman, did not take a bone out of man’s foot, nor from his head, neither

from his backside, but he took a rib with the flesh of it and made a woman. Genesis 2:23, **“And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.”** How can a man say he loves his wife if he does not carefully see to it that she is nourished physically, emotionally and spiritually even as he desires for himself. And typically, the rib from man’s side is a place close to his heart, and under his arm, a place of comforting, caressing, protection, provision, and safety. All of God’s teaching can quickly be repented of and quickly corrected. Even the shorn and shaven woman, upon repenting, can quickly remedy by covering outwardly. If as some say, the covering in our study is the hair, she may repent but it would take a lengthy period of time to be visibly corrected. However, if she dons the manufactured head covering in the congregational services as the proper covering she quickly can visibly show her repentance. May God be glorified. Amen.



Antioch Was Not

(Continued from page 301) ♦

His Word. Thankfully we have the Word of God to light our path in a world of darkness. The problem is, however, men will not always follow the pattern left to us by God. Whether be in ignorance of the Word of Truth or open rebellion due to pride, some refuse to bow a knee to inspiration and even lead others in their parade of error. Proof of this is no more plainly seen than in the teachings of the Lord’s New Testament church. So many refuse to take the Bible for what it says, and would rather hang on to their own beliefs rather than follow our Lord. Let’s get to the question now before us, was Antioch self-constituted or was Antioch organized by the authority of the church at Jerusalem? We have to know, in order to please God and follow Him for, unto Him be glory in the church. We need to find and join with one of His assemblies. It is a matter of great importance to know whether we are serving God in a true church or whether we are trying to serve our Lord in a man initiated organization. Either churches are established from the authority of an existing church, to the exclusion of all other assemblies, or only a self-constituted church can be a church, and thus making churches that have been organized by another New Testament Church, a false church. It can’t be both ways. Let us go to the Word of God to see the pattern given to us of church organization.

“Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the

Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord” (Acts 11:19-21). At this point in time, we have members of the Jerusalem church, due to the persecution spread all about the region. Full of zeal for the Lord they fled house and home, glorying in their sufferings for Christ sake. The affairs of this life now seemed as nothing as the persecuted of the Lord, these faithful servants told all who would listen, the glorious gospel of the Lord Jesus. See how God blessed their faithfulness, and used them for His glory, in that many souls were saved in Antioch: **“Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch”** (Acts 11:22). In this passage, we learn much of the current situation. The church in existence at this time was the church at Jerusalem that the Lord started. God scattered the church via persecution, but those who went abroad were still members of the church at Jerusalem. Then a report was sent back to their church of how God was working in Antioch. These faithful members, full of the Holy Spirit, following God’s pattern, for **“the hand of the Lord was with them,”** sent word back to the church. These men were correct in reporting to Jerusalem. They were, after all, doing the work of the church of Jerusalem and at this point Antioch was not yet a church, thus making it still a mission work of Jerusalem. Then they sent Barnabas, but advised him that he should only go as far as Antioch. There are couple of things to notice here. We see that the work in Antioch was under the authority of the church at Jerusalem in a few different ways. First, by the reporting back and secondly, that Jerusalem sent Barnabas. Let’s say for a moment that the church in Antioch was self-constituted or now a church. Why would a report be sent to Jerusalem? It would not have been needful nor would it have been necessary. If self-constitution is the rule of the day, there was no need whatsoever to report back. You had faithful men, who the Lord was using in a great way, why not start a church in Antioch, why take the time to contact them? Why would they have sent Barnabas? If God intended for churches to be constituted simply by the gathering of two or three in His name, what was Barnabas’ duty there, and what business did he have going to Antioch? Did they send Barnabas to tell Antioch that there was no need for them to contact Jerusalem, that it wasn’t needful for him to be there, and that they were wrong in taking the time to have him come? Of course not. Antioch, at this point is still not a church because there was

something lacking at this point in time. You had baptized believers gathering together in the name of the Lord, but you didn’t have a church. **“Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul”** (Acts 11:23-25). Barnabas was a great man of God. Notice first His reaction to the work of the Lord in Antioch. How it filled him with joy to see souls saved. Oh how we could learn from him and desire to have his concern for souls. Are we glad when we see the Lord working in the lives of those around us? Barnabas was glad because he was full of the Holy Spirit and faith. A true minister of God must be full of faith and the Holy Spirit. That is why they sent Barnabas, he was the right man for this job. Here is a mission work in Antioch, it was reported that many were turning to the Lord. Not any man could be sent to oversee the work, but one who was full of faith, and the Holy Spirit; such an important task needed a good man of God. A representative, sent from Jerusalem, was to come, by their authority to inspect the work first. Barnabas wasn’t sent to the church at Antioch, but sent to see the work that was being done in Antioch, and to exhort them, teach them, encourage these brothers and sisters in Christ to cleave unto the Lord. He was to oversee the mission, and with the authority of the church at Jerusalem, organize them into a church. **“And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch”** (Acts 11:26). With the passages before us, like it or not, we are given the pattern of an organization of a New Testament church. Do you think I reach too far here? Not at all. At this point in history, no other church had been organized. We see clearly that Antioch DID NOT organize herself. Barnabas was not sent to Rome or Egypt, or where ever he fancied, but as far as Antioch. Jerusalem sent him to this particular place. He was not sent to start works wherever he saw fit, but was sent to Antioch. Do we believe that during this time of great persecution, they sent the beloved Barnabas on a mission of personal peril and directed him only to Antioch without instruction, and without a plan of organization? Are we to believe that he traveled that distance, in those circumstances with such specific directions, only to preach and nothing else? Not to downplay evangelism, the great task of all Christian

♦ (Continued on page 305)

Antioch Was Not

(Continued from page 304) ♦

soldiers, but there was already some great preaching going on in Antioch, the sending of Barnabas was with the churches authority, not to overlook, but to perpetuate. Are we to believe that he was instructed where he should go, but not instructed what should happen when he got there? He first saw the grace of God and was glad of that. The reports were true! His first duty was now complete. Then he exhorted them, taught them that they would cleave to the Lord. His next task now complete. Next we see Barnabas and Saul gathering together with the newly formed church at Antioch. They were not a church until the man sent from Jerusalem organized them. The authority for this organization came from the original church that was established by Jesus.

Let's for a moment go back to Jesus' earthly ministry and see the church He established to notice a few distinguishing marks. First and foremost we must understand that the church Jesus established is a divine institution. God the Son instituted His church while here upon the Earth.

Luke 6:12-13; I Cor. 12:28. These verses show that God instituted His church during His earthly ministry. God's church, with His patterns and rules, for His mission and purpose. Men can change the rules and patterns of man-made institutions. We can amend our constitution in the United States because our founders were men and this government is a man-made institution. But we do not have the ability to change in any shape or form that divine institution. I can't even imagine that sinful men would ascend into the glory of Heaven and advise Christ of a "more excellent way". At this point there should be few that would disagree. Who would disagree that the church was founded by Christ? The first church, the church of Jerusalem was not self-constituted. The first Church was Christ-constituted. So the first church wasn't self-constituted, and the next church at Antioch was not self constituted. How far through the pages of history must we go to find the first self-constituted church? Where do we first see this preacher-constituted organization come on to the scene?

Another mark of a New Testament church, this local independent body, is that Christ gave her the authority to self discipline. **"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to**

hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them. Then came Peter to him, and said, Lord, how oft shall my brother sin against me" (Matt. 18:15-21). This passage today is so often twisted and turned out of context. You can hear many say if you agree with me that we will be blessed financially, or that let's agree on this or that and God has to do whatever we say because we agree, which is nonsense. I once had a man tell me, as we were discussing the Bible, that we were having church. When I asked him to clarify, he said that when two or three gather together, you have church in your heart. The rules of language should not be left at the door when interpreting Scripture. What does the passage speak of? It speaks of a brother doing wrong, sinning against God, wandering in paths of unrighteousness, and then tells of the discipline methods of an errant member. God has given the church the authority to discipline. **Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, talking of the same subject, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.** There is nothing in these passages speaking of church organization. The church has been given the duty to discipline, and to keep and protect the ordinances (I Cor 5:1-7). If the church votes to discipline then it is bound, and they have that authority from God to do so. If a church can be established, simply by two or three baptized believers saying they are a church, why did God instruct to discipline? What good did it do to have it bound in Heaven, if the same offenders can just unbind it on their own? Could not those who were to be treated as publicans and sinners gather together and constitute their own church and be just as much a church as the one that disciplined them?

Next, since Jesus established His church, the only way for another church to start, and still have Jesus as the Head, is for that church to come from the Church He started. You cannot self start an existing organization and continue to have the original founder as the Head. A country could not take the constitution

of the United States and adopt it as their own, copy the government from top to bottom and claim, because it is now identical in form and precept, it has now become a part of it. Why do some think the same could be true with the church? It is not a mystical, invisible body, but a local independent body, that has continued since its founding and "had the same doctrines, administer the same ordinances for the same purpose, to the same subjects" (J.R Grave). A local independent body can organize another local independent body. This takes the power away from individuals, and gives it to the local body, as Christ intended. If there is no church authority in organization, why or where would there be church authority in anything at all?

One last time, let's go back to Antioch. After Barnabas and Paul had been with the newly organized church at Antioch, something very interesting happened. **"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away"** (Acts 13:1). You see, God sent Paul and Barnabas out through the church. The Holy Spirit said unto the church, separate Paul and Barnabas. Was this needful that they be sent by the church? Did the Holy Spirit need a mediator to speak to the Apostle Paul, who penned most of the New Testament? It was done so because that is the proper way the church is operated according to the pattern of the founder. These missionaries would go, and in the regions they would travel would organize many churches. According to the model, the teaching of Christ to them, and the direction of the Holy Spirit, they couldn't have been free lancing, but had to have gone through the authority of the church. Why else would they have been sent? The church at Jerusalem sent Barnabas, but why? Did they simply send him to preach the gospel? No, because that is the duty of all of those who serve

in the Lord's church, to witness of Him. Notice that those faithful souls, who first preached at Antioch, were not sent by Jerusalem, but were there due to persecution. Barnabas was sent, with the authority of the Church, that after seeing the work, another independent body was to be organized. Stephen preached, Phillip preached, the faithful of Cyprus and Cyrene preached and the Lord used them, but they did not start churches. Barnabas was sent by Jerusalem, Antioch organized. Paul and Barnabas were sent, and churches were organized. Why did the church send them? Were they there just to do deputation work? Is that the only reason churches send missionaries out so they can raise money? If there is nothing to organizing a body, than just gathering together, and we are all commissioned to witness to the lost about the Saviour, and if a baptized believer can baptize another believer and start a church, why send missionaries? You may say to preach, but we have established that is the duty of all to tell others of what Jesus did for us. But there is a clear and distinct difference between the missionaries that organized churches and those who were faithful witnesses. Being sent. Why have reports of the work? Is it all about money and to see who spent what and where they spent it? Some people have an idea of mission work that doesn't so much include the spreading of the gospel, organizing churches, baptizing believers, as much as a perpetual work of raising funds, making plans, and not having to get a "secular" job. Some people fish, some people sit in the bait shop and talk about going fishing. Is this the role of Barnabas, of course not. It is clear that the church in Antioch was organized from Jerusalem. Jerusalem was Christ-constituted. Antioch, organized out of Jerusalem. In like manner, Paul and Barnabas were sent out on their missionary journey, with the authority of that church to organize independent bodies. They did, and they reported back to them of all that was done (Acts 14:26;27).

Our purpose in this article was to examine the pattern of New Testament church organization. God did not leave us on our own, but has given a clear model for us to follow. The truth will never contradict itself. The truth is a solid rock, and will not budge or will not sway. There is consistency and true God given authority in this truth, comparable and easily seen as in the case of baptism. When deviating from this truth, it starts a long slippery slope of compromise and weakening of all church truths, such as we see today. The author writes this article in Christian charity, with the prayer that God would show this truth clearly. An honest study shows, without shadow of doubt that Antioch was not self-constituted, neither is any other true New Testament church.

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Fruit of the Spirit - Love

(Continued from page 301) ♦

one of these who are especially loved and predestinated to salvation will be brought to a place of true repentance and will put their faith in Jesus Christ Who died for them. All will come to Him whose names were written in the Lamb's Book of Life before the foundation of the world, for they will all, each one in his day, be drawn of the Father to Christ, trusting in His atoning blood shed on Calvary---for His people. In Leviticus 17:11, we read, **“ . . . It is the blood that maketh an atonement for the soul.”** And it is declared also in Hebrews 9:22, **“ . . . and without shedding of blood is no remission.”** Trust in the efficacy and power of His blood bought redemption to our souls, the forgiveness of sins, and a glorious new nature. When God caused us to know that Jesus Christ died for our unworthy souls, it was joy unspeakable and full of glory. May we thank Him every day of our life for saving us!

Scripture defines love by setting forth its attributes, as given in I Corinthians 13:4-7, which says, **“Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.”** It is the very heart of Christianity, and will bring the good favor of God to all who will practice it. Charity is love in action, a very wonderful gift of God to us. Praise His Name! Christ in Matthew 22:37 commands our love, **“Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind.”** When believers take hold of this, lives will be enriched and Jesus Christ will be glorified---and this is what we are here for on earth, to glorify His excellent name. God help us to do this!

With God's help we will attempt to set forth three aspects of Love: I. God's love to man. II. Man's love to God. III. Man's love to man.

I. GOD'S LOVE TO MAN

Jesus Christ loved us enough to give His life for us on Calvary's Cross. This is love far beyond man's comprehension of it, the perfectly sinless One dying for

sinner, shedding His precious blood for every soul that would believe in Him. It took a perfect God, with a perfect love for sinners, to send His only begotten Son, the perfect anointed One, full of love for His own, to take our place on Calvary in order that our sins could be forgiven and receive the priceless gift of eternal life. May God help us to have a deep sense of appreciation of His dying for us, that we may live for Him, and daily long for His appearing.

God's love for His people is eternal and unchanging; it neither increases nor decreases. His love for us is the same now as it was the day we experienced the new birth. And Jesus Christ confirms this in saying that He is the same yesterday, today, and forever. Neither does this love ever terminate, nor can anything ever separate us from it. Hear what the Lord says in Romans 8:35, **“Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?”** Romans 8:38-39 continues, **“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”** Our preservation is sure, because His love is pure, and eternal. Everything our God does for us is for our good, and for His glory. Praise His holy name! And everything He does is forever, as given to us in Ecclesiastes 3:14, **“I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before Him.”**

In Matthew 22:40 God tells us that on the first two commandments (love for the Lord and love for thy neighbor) hang all the law and the prophets. How very important it is that we absorb much love; it is wholesome food for both body and soul. It is the gateway to a great landscape of blessings from our Savior, filled with divine gifts that provide much-needed knowledge and understanding of the Word of God. How very great is our God in making known His love to us! As previously stated, love is the very nature and essence of God; it is the center and core of Christianity, and all of His attributes spring forth from this center and are perfectly harmonized with it. As

believers experience the gracious effects of these attributes of God in their lives, they see the love of God filtering through each one, and bringing them into a closer relationship with our loving Master, the Lord Jesus Christ.

Jesus Christ came into the world to represent the great God of the universe, in all of His love, power, and glory; and this He did in a glorious display of grace and compassion as He preached and taught the words and ways of our Heavenly Father. He went about doing good day by day for the entire stay here on earth, ministering salvation to sinners and healing multitudes of various sicknesses and disease. As He stated in John 17:6, **“I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.”** Our Lord instructs those He saves. How we should praise Him for the wonderful gift of His Word, the Holy Bible! To know the Book is to know His ways and will. How marvelous His words, when He rebuked Satan in His wilderness temptation, **“It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God”** (Matt. 4:4). Our life is one continuous string of the gifts of God's grace, love, and mercy. His gifts prove His love to us. We can even see His love for the unsaved in providing for them, for He says in Matthew 5:45, **“ . . . He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust.”** These latter, however, know not Him that sent Christ into the world; some may know about Him, but they don't know Him. God has bestowed a very special love on His believing children in giving them a heart to know Him and the ability to understand His precious Word. He provides protection for believers through life's dangers and the many and varied trials and temptations of everyday life. This is His love to us, to keep us safe and sound, so that we may finish our course with joy. He says, **“Fear not, for I am with thee to deliver thee.”** What a Savior!

God is the source of all love, and this love---divine in its transforming power---is fully realized only in the light of Calvary. We read in I John 4:9-10, **“In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.”** God's love to us was a wonderful gift of the Holy Spirit. The Word declares plainly in Romans 5:5, **“And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.”** How we ought to praise Him for this eternal, electing love!

Finally, the capstone of the Lord's love

for His believing children is His promise to see us again, found in John 16:22, **“ . . . but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.”** The disciples were highly privileged in seeing Him shortly after His resurrection, and we will most certainly see Him when He returns in the air for us; and our redemption will be complete as He endows us with a new body, immortal, perfect, and made ready to dwell with our God of Love, Jesus Christ forever. The wonders of His love for His blood-washed people are far beyond man's ability to pen it! His infinite love is also expressed in John 11:25-26, **“I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?”** These words were spoken to Martha just before Christ raised Lazarus from the grave. Our best thoughts for an eternity with our Savior and Creator, and the God of all grace, and the Holy Spirit our great Teacher---are all lost in a maze of wonders as we rejoice in the expectation of the place that God has prepared for them that love Him. It is completely beyond our fondest imaginations. Heaven is our eternal home, most assuredly. Listen and rejoice in the words of Christ, as He prayed, **“Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world”** (John 17:24). We will soon be in the land of our citizenship, a land where we will never grow old---where the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost will be ours forever and forever. What a time it will be when we shall see our Lord as He is---in all of His majestic glory!

II. MAN'S LOVE TO GOD

The dictionary defines love as, “The benevolence attributed to God as being like a father's affection for his children; also, men's adoration of God.” Love is the crowning virtue of the Christian. The extent of man's love for Christ will determine his extent of service for Christ. How does the believer show his love for the One Who bought him with His precious blood, Jesus Christ our Lord? Jesus Christ could have come into the world as a governing King, but He did not come as such; rather He came as a ministering King. And as one of His children, each of us was saved to serve Him, to minister to the needs of others, especially to those who are of the household of faith. Our love to Christ will be known by a ministering attitude to those who need our help. God help us to observe and provide for these wherever and whenever we are able to do so.

In II John, verse 6, we read, **“And**

♦ (Continued on page 307)

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Outlines for Country Preachers by a Country Preacher

Sermon Outlines by Milburn Cockrell

TIME CONSIDERED AND IMPROVED

I Corinthians 7:29-31

The preciousness of time is universally admitted, but few act as if it were precious. It is so rare and valuable that we only possess a single moment of it at once. Our possession of another moment of time is a matter of great uncertainty. Let us weigh heavy the truth of our text.

I. A SOLEMN TRUTH EXPRESSED---“THE TIME IS SHORT”

1. Time from creation to its consummation is short when viewed in contrast with the unmeasured and boundless eternity---or the immutable God with whom a thousand years is as one day.
2. This text concerns the time of human life---our period of existence on earth---the seed-time in which we sow for a golden harvest of immortal blessedness. We have but a short time in this world---a short season for possessing and enjoying worldly things. It will soon be swallowed up in eternity.
3. Our time is short when compared with antediluvians. No account of death in childhood or youth. Adam 930; Seth 912; Methuselah 969.
4. Our time is short when viewed through the medium of scriptural representation. “A day” (Job 14:6). The flight of an eagle (Job 9:26). The weaver’s shuttle (Job 7:6). Fading leaf, withered grass, perishing flower (Ps. 90:4-6). A vapor (Jas. 4:14). “Nothing before God” (Ps. 39:5).
5. Time is short considered abstractly (Ps. 90:4-6, 9-10). Childhood and youth take 10 years---sleep 20 years---work 20 years---pleasure and relaxation 5 years, etc. How many years misspent???
6. Don’t set your heart on worldly things, nor be overwhelmed with worldly cares and troubles.
7. No plan adopted with this thought in mind---no engagements made---no connection entered into. “**The time is short**” may become an unwelcome intruder. There must be moderations in our attachment to and use of things in our present fleeting state.

II. THE CHAIN OF PRACTICAL INFERENCES DEDUCED FROM THIS TRUTH.

1. The social ties of life---“**they that have wives.**” The same may be said of parents children, friends, etc. Don’t be unduly attached to them, but don’t neglect them, nor let them hinder your service to God. We hold them by a very brittle and tender string. Make the best of your time with them.
2. The sorrow of life---“**they that weep.**” This world is a valley of tears. Restrain and moderate your grief by the hope of the life to come. Keep up a holy joy in God in the midst of your trouble---joy in sorrow and gladness in grief. “We Are Marching To Zion.”
3. The joy of time---“**they that rejoice.**” Those who have prosperity---beloved families around them---good health, etc. But always have moderation in mirth and rejoice with trembling. We must not place our solace and satisfaction in them. Don’t be too much elated on this side of Canaan.
4. The business of life---“**they that buy.**” It is right to buy and sell property, but business should not keep us from the things of God. Don’t be too deeply immersed in worldly concerns---too anxious about the riches of time---idolize creature comforts (Prov. 23:5; Luke 14:18-19). Death breaks the title to our lands, houses, stocks and bonds.
5. The use of the world---“**those that use this world.**” To use it for food, shelter, rest, clothing, medicine, protection, etc. It is to be used for God’s glory and man’s good. As stewards we must give a solemn account. Use it like a traveler a motel, a passenger a ship, a pilgrim his staff. Never let it become your master or idol.

III. THE IMPRESSIVE AND FORCIBLE APPLICATIONS OF THIS TRUTH---“FASHION OF THIS WORLD PASSETH AWAY.”

1. Compare with I John 2:17.
2. This world is perpetually changing. Its riches, honors, powers, all pass away. Its cities, towns, country-sides, and empires pass away. The same may be said of beauty, health, strength, and life itself. The world itself groans with age and hastens to its bath in fire!
3. Today it is gay, splendid, gorgeous, and lovely; tomorrow it is gone, succeeded by new actors and new scenes. We make our entrance and then our exit (Ps. 39:6). How anxious we should be for the real and unchanging scenes of another world.
4. Highly value time and wisely use it. Live for Christ and eternity.

Fruit of the Spirit - Love

(Continued from page 306) ♦

this is love, that we walk after His commandments...” We should give special attention to this, for this will promote our spiritual health and happiness. After love, the fruit of the Spirit is joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. Do we have the kind of joy in our lives as we should? We have peace with God, as believers; but do we have the peace of God? How are we in the matter of longsuffering? This means long and patient suffering of offense. Can we claim this as one of our characteristics? How about gentleness, can we lay claim as to having this? It means refined manners; not harsh, as a gentle nature; also, moderate, as gentle warmth. Consider goodness, do we show this to others? It means excellence; virtue. What does faith mean? The Scripture definition is, the substance of things hoped for, the evidence of things not seen. A careful reading of Hebrews 11 will reveal what faith really is, how these heroes of faith were mightily blessed by the Lord. An active faith will bring abundance of blessings.

God knows those who love Him. Observe John 14:15, in which Christ says, “**If ye love me, keep my commandments.**” The Lord knows also that many of His born-again people have a love for Him, but it is a dormant love with far more than a few. The Lord Jesus continually calls us to action, reminding us that His commandments are not grievous, but profitable and rewarding. He tells us who it is that love Him in John 14:21, as we hear Him say, “**He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.**” No blessing could ever excel that of the manifestation of Christ to us. It should be our daily prayer to be moved by the Holy Spirit to do greater things for our Savior. Christ’s love to us demands a response of love to Him. What does He say? “**I love them that love me...**” (Prov. 8:17).

Next is meekness. Let us look to the Scripture to get a good picture of what this means. In Ephesians 4:2, we read, “**With all lowliness and meekness, with longsuffering, forbearing one another in love.**” Again, in Colossians 3:12, “**Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering.**” Meekness does not mean weakness. Let’s get it straight from the Lord Himself, when He declared His meekness in Matthew 11:29, “**Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.**” What have we done to

help our lack of meekness? And last is temperance. The dictionary definition of this word is, “Habitual moderation in the indulgence of the appetites and passions.” In its spiritual context it is the ability to discipline oneself to refrain from inordinate desires of the flesh and of the mind. It is the exercise of the God-given ability to say no to the many temptations to evil, that the will of God may be done by us in our daily lives. How uplifting is the knowledge of His will, for the Lord says, “**For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God**” (Col. 1:9-10). The more we know of His will, the more we will learn of His love to us, and how very urgent it is for us to serve Him everyday. We were saved to serve Him!

We turn now to the matter of how we show our love to Christ. We show our love to Christ by keeping His commandments. Listen to the Word of God as to who it is that loves Him, “**He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him**” (John 14:21). There is nothing so desirable to the Christian than a personal manifestation of our Lord. This manifestation of Christ is not in bodily form; rather it is a spiritual revelation of Himself to our soul. His nearness, His favor and love such a joyous reality, that we feel as though He is at our side. This is the power of the Holy Spirit illuminating His Word, bringing great joy to our hearts. So we see that it is through the written Word that Jesus Christ manifests Himself to the heart. His Word is with power! He tells us, “Draw near to Me, and I will draw near to you.”

His order to keep His commandments is not new. This same Jesus, Who died on Calvary’s cross to save His people, is the very same God of all grace that penned the commandments on the tables of stone at Sinai. He said in Exodus 20:6, “**And shewing mercy unto thousands of them that love me, and keep my commandments.**” Also, heed the wonderfully good instruction in Deuteronomy 13:4, “**Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto Him.**” No wonder Moses, David, and Isaiah said, “**He is my strength and song, and is become my salvation.**”

Keeping the commandments of God is proof of our love to Him. The Lord Jesus Christ clearly declares this grand truth in John 14:23, “**If a man love me, he will keep my words...**” Also in John 14:21,

♦ (Continued on page 308)

Fruit of the Spirit - Love

(Continued from page 307) ♦

“He that hath my commandments, and keepeth them, he it is that loveth me. . .” The first commandment is, **“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind”** (Matt. 22:37). He tells us, **“We love him, because he first loved us.”**

So, we need only set forth a few words to show how we are to love Him: (1) Read His Word (2) Study His Word (3) Pray for understanding of His Word and (4) Do His commandments. It is well put by His mother, **“Whatsoever he saith unto you, do it”** (John 2:5). If we are to walk in a manner pleasing to the Lord, we must build our life on **“Thus saith the Lord.”** If we obey and serve Him, we will spend our days in prosperity, and our years in pleasures (See Job 36:11). We also should give special attention to Proverbs 3:5-7, **“Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the LORD, and depart from evil.”**

Obedience to the Word of God is sure evidence of our love to Him, and it will establish our goings as we strive to please Him while here in our earthly sojourn. May we attain to the kind of love that Job had, for he said, **“But he knoweth the way that I take: when he hath tried me, I shall come forth as gold. My foot hath held His steps, His way have I kept, and not declined. Neither have I done back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food”** (Job 23:10-12). May God help us to keep His commandments that we may abide in the love of Christ.

III. MAN'S LOVE TO MAN

True love is proven by deeds, not words. What does God say about this? The answer is in I John 3:18, **“My little children, let us not love in word, neither in tongue; but in deed and in truth.”** The commandment that comes from James is, **“But be ye doers of the word, and not hearers only, deceiving your own selves”** (James 1:22). James also tells us, **“Even so faith, if it hath not works, is dead, being alone. For as the body without the spirit is dead, so faith without works is dead also”** (James 2:17, 26). Faith works by love, and love is motivated to action by the commandments of God. Love is a splendid and powerful force with believers, and it must not remain still. The joy of the Lord is our strength to hear and to do His Word.

True love is seen in ministering to the needs of others. This voice of love is declared in Galatians 5:13, **“For,**

brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.” We serve the Lord by doing for others, providing for them what we are able to do. Jesus Christ was the best servant the world has ever seen, and He expected us to be good servants. He points us to the poor, the fatherless, the stranger, and the widow---the ones He calls us to special attention of. As we remember them, and minister to them, we help ourselves at the same time. Our character is in constant need of improvement, and we will be blessed greatly in this way as we minister both physical and spiritual needs to those who are in need. Our love will be broadened and our faith increased.

We are to abide in Christ, and His words are to abide in us. It is impossible to abide in Christ without keeping His commandments. Hear His words, **“Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.”** (These are the words of Christ, spoken to His disciples, as found in John 15:4-5, 7, 10). There is nothing more important to occupy the thoughts of the heart than keeping His commandments. Our lives will be well established if we are obedient to His words. Listen to the inspired words of Jehoshaphat in II Chronicles 20:20, **“. . . Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe His prophets, so shall ye prosper.”** This word to us is the same. Love moves us to lay hold of His Word, and faith moves us to show it in obedience. We need nothing more than His commands to do as He says. No doubts, no excuses, just do them! Blessed is the man who hears the Word of God, and does it. The Psalmist says, **“There is great reward in the keeping of God's commandments.”** Love gets and commands obedience to the Word of God.

In conclusion, we turn to Matthew's Gospel, chapter 24, verse 12, in speaking to His disciples of things to come in the latter days before His return for His people, **“And because iniquity shall abound, the love of many shall wax cold.”** Brethren, we are now seeing some of those things spoken of--nations against other nations, kingdoms against kingdoms, famines, pestilences, and earthquakes, in divers places. Drugs and alcohol are rampant on a worldwide scale, murders, robberies, thefts, and all

manner of crimes have turned this world into a hotbed of violence. And this is how it was before the Lord destroyed the world with the Great Flood. We read in Genesis 6:11, **“The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.”** Our world appears to the writer to once again be filled with violence and with wickedness, and on the very brink of destruction. The day of God's wrath is fast approaching, and will be poured out on unbelievers in devastating power and fury. The world is in its present state of all manner of evil and wickedness, all of which is a display of total ignorance and hatred of God, Christ, the Holy Spirit, and His people. May God help us to warn the unsaved of the coming wrath of God to be poured out on all unbelievers from every walk of life. The love of God, which far excels our ability to understand its scope, sent Jesus Christ to the cross for sinners. May many today experience the love of the Holy Spirit as He brings them to a knowledge that they are lost, guilty, and undone in the eyes of a thrice holy God. These will be given repentance and faith, and will be a recipient of God's amazing grace by believing and trusting in the precious, redeeming blood of Jesus Christ shed at Calvary. His love---and only His love---opens up a new world for believers. Upon receiving Jesus Christ as Savior, old things pass away, and all things become new. They now have a new nature, a spiritual nature, one that believes the love of God, and with a yearning to know more of our loving Savior Who delivers from the bondage of sin all who trust Him for salvation.

When we receive the gift of God's love with an humble spirit, we are made aware of the love that we should show to others. Conscious of the needs of others, and doing what we can to satisfy those needs, will bring us to a greater appreciation of God's love to us; and it will cause us to move with charitable acts. As love grows and abounds, there will be also an increase of our faith. We read in Philippians 1:9, **“And this I pray, that your love may abound yet more and more in knowledge and in all judgment.”** In I Thessalonians 3:12 we read again, **“And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you.”** And Romans 12:10 declares, **“Be kindly affectioned one to another with brotherly love; in honour preferring one another.”** Love has so many branches loaded with the fruits of love that only the Holy Spirit can direct our hearts and mind to lay hold of them with a firm grip to do His bidding.

Let us keep in mind the all-important subject of love, and the joy and soul-strength we receive in sharing it with

others. Our Savior commands us to love one another, to keep His commandments, and to abide in His love. If the meaning of true love is to be realized and rejoiced in, we must endeavor to heed and do these things. We here repeat for emphasis what is told us in I Corinthians 13:13, **“And now abideth faith, hope, charity, these three; but the greatest of these is charity.”**

May our prayer be that God will increase our love to Him and to our neighbor in our daily lives, always esteeming others better than ourselves; and strive to do His will, asking for His strength to be realized in our own weakness. **“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.”** (II Cor. 13:14).

Biography of Enoch

(Continued from page 301) ♦

this world 69 years before the birth of Noah at the age of 365 years. He died at middle age when compared to the other patriarchs. His span on earth was a year of life (365 years, the same number of years as there are days in our year).

STAR OF THE PATRIARCHAL AGE

The name “Enoch” means “dedicated.” He was the seventh from Adam. If the number seven is the number of divine completeness, then Enoch's case would exemplify what divine grace can accomplish by way of complete consecration. Enoch was the brightest star of the patriarchal age.

Much of the early chapters of Genesis is a dreary monotony. It runs so-and-so lived and begat an heir, and died at so many years. This monotony is broken when Moses comes to the case of Enoch. The paragraph about him begins as usual: **“And Enoch lived. . .”** But instead of the common account of his death, it is written: **“He was not.”** This means he slipped out of sight and suddenly disappeared.

Very little is recorded by Moses about Enoch. This proves the Bible is a divine product, not a human fancy. Had the Bible been written by fallible men, much space would have been given to explain the mystery of his godliness in the evil antediluvian world. While little is told of his life, yet a careful examination of what is recorded suggests a wonderfully complete biography.

HIS GODLY WALK

Observe very carefully the language of Genesis 5:22: **“And Enoch walked with God, after he begat Methuselah, three hundred years.”** It is possible that Enoch walked with God before his son was born, and merely continued to do so all the days of his life. But I think the language may imply that before Methuselah was born,

♦ (Continued on page 309)

Mini-Edition

by Joseph Harris

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www.miniedition.net**Are You PC
(Politically Correct)?**

Over the past few years, the scourge of political correctness has caused people to choose their words carefully to “fit in” with an understanding and tolerant society. The real goal of PC is to redefine established definitions and effect a change in thinking, attitudes and philosophies. Replacing well established words and phrases with less offensive, “more descriptive” words almost always changes the original understanding. Consider the following list of words, some are PC, others are “dressed up” to sound better.

Animal trainer.....interspecies communicator
Animals.....non-humans
Bald.....hair challenged
(*this one gives me a higher self esteem*)
Bisexual.....sexually non-preferential
Paper.....processed tree carcass
Bum.....displaced homeowner
Cattle ranch.....cattle concentration camp
False teeth.....alternative dentation
Prostitute.....sex care provider
Sex change.....gender reassignment

Communication through speech is powerful. Speech is communication and occurs when one expresses thoughts of the mind with words from the mouth. Words are important and do have meaning. The word *alcoholic* is not harsh sounding and not as offensive as calling someone a *drunk*. *Unfaithful spouse* certainly sounds better than *adulterer* and *promiscuity* is more pleasing to the ear than *fornication*.

Jails are no longer known as institutions which *incarcerate prisoners*. They are *adult detention centers* where *detainees* are *housed*. Why? It just sounds better. After all, we wouldn't want the *detainees* to bear an extra burden of guilt by reminding them of what they really are (criminals) and what they have really done (broken the law). Notice also, the *prisoners of war* in the recent war on terror are called *detainees*. Call me crazy, but I like *prisoner of war*.

When I hear news reports of some Palestinian *militant* who has blown himself up along with innocent civilians and bystanders, I have to remind myself that he is a *militant* not a *terrorist*. It just sounds better. You've got to admit, *militant* and *gunman* both sound better than *terrorist* or *bomber*.

How about those high school drop outs? The battle is on to rename them so they will not be plagued with lower self esteem caused by a lifelong negative label. Though I haven't heard the new title yet, I think *diploma challenged* is

nice. In the future I will no longer refer to myself as a *professor* or *teacher*, but a *classroom facilitator*, one who *inculcates* (teaches) *recipients of knowledge* (students).

And *Black people* are no longer *Black people*, but *African Americans*, yet not a single Black American I know was born in Africa, and neither were their parents, grandparents or great-grand parents. (Here's a question: if a white person born and reared in South Africa becomes an American citizen, is that person an *African American*?) This would also apply to Chinese, Italian, Arab, Korean and other ethnic groups. The correct classification should be *Americans* of African descent, *Americans* of Chinese descent, *Americans* of Arab descent, etc., with emphasis on *American*.

I think we should return to reality in plain speech. The truth is becoming harder to find, yet it is the truth which will set us free.

**Biography of Enoch**

(Continued from page 308) ♦

Enoch walked like the other men of his day. It may have been that the birth of his son was the means of leading Enoch to a life of closer fellowship with God.

The name of Enoch's son is suggestive. As has been pointed out by Bochart and others, “Methuselah” signifies “when he dies, it shall be sent.” This probably meant that Enoch was given a revelation of the flood after the birth of his son. God told him, “When this child dies, I will send a great flood to destroy humanity.” From the time of this revelation Enoch commenced to walk daily with God until his translation.

Many have wondered why Methuselah was the oldest man in the world. The reason can be seen in his name. He lived to be 969 years to demonstrate the long suffering of God toward the antediluvians.

Enoch's communion with God went hand in hand with raising a family. He “**begat sons and daughters.**” Neither his wife nor children turned His heart from the Lord. Celibacy is not essential to a holy life. The marriage state is not inconsistent with godly living.

What is meant by “**he walked with God**”? Did he do it in the literal sense as Adam did in Eden before the fall? I do not believe a physical walk is meant by this expression, for the fall had already occurred, which separated man from God. I understand the expression in a figurative sense, meaning he lived in uninterrupted consciousness of the nearness of Almighty God. This is what walking with God means in Deuteronomy 13:4: “**Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto**

him.” The Targum has it: “He walked in the fear of Yahweh.”

The life of Enoch was regulated by God's will and devoted to His purpose. He not only walked after God; he walked with God in constant communion. God was always in his thoughts while he lived on earth. He conducted himself as under the eye of God. In this respect he was unlike others of his day who walked contrary to God.

A WALK OF FAITH

Enoch's walking with God presupposes reconciliation. Two cannot walk together except they be agreed (Amos 3:3). Two walking together indicates agreement, sympathy, and harmony. The man who walks with God is the man who has been at enmity with God and been reconciled. A walk with God supposes the judicial putting away of sin and justification by faith.

How did Enoch get reconciled to God? Hebrews 11:5 supplies the answer. Enoch “**had this testimony, that he pleased God.**” How did he please God? The next verse informs us: “**Without faith it is impossible to please him.**” Faith was the instrumental cause of his reconciliation. The grace of God brought him into agreement with the Most High and fitted him for a seat in the glory world.

Like Enoch, if we would know God we must walk with Him. We must have personal dealings with Him. After a 300-year walk, Enoch must have had a deeper appreciation of God's excellency. He must have well understood God's glorious perfections. It was “**by faith**” in this great God that Enoch departed this world to Paradise.

Enoch's walk with God must have brought him much joy and peace, as is always the case of a life of faith on earth. How could he have been unhappy with such a wonderful Companion? He that dwells in the secret place of the Most High shall abide under the shadow of the Almighty. Nothing can harm the man who has God at his right hand. Such a man has pleasures for ever more.

A WALK OF SEPARATION

It would be difficult to imagine a man walking with God and at the same time being in step with the world. Enoch was not conformed to the evil world of his day; he took no part in its sinful pleasures. God is light, and those who love light do not walk in darkness. Enoch cared not for the wicked world. His constant occupation was walking with God. Nothing else really mattered. Every thing of a worldly nature was made subservient to the task of living in intimacy and fellowship with God.

How the example of Enoch shames Christians of today! Often times our jobs hinder our service to God. Our social activities too often are put before church affairs. We find ourselves entangled with the affairs of this evil world. Amidst the

hustle and bustle of today it is hard to keep our consciousness of God's presence. It is not a small task to walk with Christ in the rush of worldly business. While it is not easy for the believer to do so, it is his solemn obligation to God as much as it was in the case of Enoch.

**A WALK OF UNFAILING
PRESERVANCE**

Enoch did not walk with God a day or two. His walk was not something which lasted until the revival meeting ended, or until a new pastor was called to his church. Enoch walked with God for 300 years. Not once a week, not only in the morning or the evening a few minutes, but continually. It was not a leap, or a run, but a steady walk which lasted 300 years! What plain proof of the perseverance of the saints. No wonder God was pleased with such a walk.

Like Enoch, we should serve God as long as we live in this world. There is no time for a Christian to backslide or to be lazy in service to Christ. There is to be no rest from the yoke of service. We must serve Christ in holiness and righteousness “**all the days of our life**” (Luke 1:75). We are to rest from our spiritual labors only when overtaken by mortal death.

A WALK OF PROPHECYING

Enoch was the first prophet who ever lived in the world as can be seen by reading Jude 14-15. But it is nowhere said in the Old Testament that Enoch wrote a book of prophecy, although the Jews cite it in some cases. Tradition contends Noah had a copy of this prophetic book on board the ark. In 1773 an Ethiopic translation of Henoch was discovered. The translation was probably made in the fourth century. It was probably first written in Hebrew about 144-120 B.C. The 1773 discovery was published with a translation by Dr. Laurence of Oxford in 1821 and republished in 1832. A few translations of this Book of Enoch can be found today.

The question would naturally arise: Where did this book of Enoch come from? It is most probably that a Jew in pre-Christian times wrote down the common tradition of Enoch's prophecy. While the book contains much interesting material, it is not inspired of God and does not deserve a place in the canon of Scripture. It should be studied like other apocryphal books for its historical value.

The Book of Enoch revealed that Enoch said: “And lo! He comes with ten thousands of (His) holy ones to execute judgment upon them, and He will destroy the ungodly, and will convict all flesh of all that the sinners and ungodly have wrought and ungodly committed against Him” (R. H. Charles translation from Professor Dillmann's Ethiopic text, Ch. 1, v. 9, p. 59, 1893 edition).

Our Authorized Version of 1611 gives it in this fashion: “**And Enoch also, the seventh from Adam, prophesied of**

♦ (Continued on page 312)

The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

What happened to the church at Troas? – Mississippi

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Troas was a seaport on the extreme western tip of Asia Minor (Turkey) that seems to be a connecting point between Paul's Asian ministries and European ministries. It only appears in our English Bible the 6 times listed below.

As far as a church at Troas, we can only read between the lines. There is nothing mentioned either in Luke's account of Paul's letters that tells of any ministry there. Its first mention is in Acts 16:6, 8 & 11, as Paul was **"forbidden of the Holy Ghost to preach the word in Asia."**

Acts 16:8, **"And they passing by Mysia came down to Troas."** Acts, 16:11, **"Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis."** It was there that Paul received the 'Macedonian Vision.'

Returning from his last missionary journey, recorded in Acts 20, it appears that Paul had sent some of the team on ahead, perhaps to make arrangements, perhaps for security reasons. This was often Paul's Modus Operandi, cf. Paul's ministry in Athens. It was obviously a prearranged meeting place for the team and others who were involved in bringing the offering to the church at Jerusalem.

Acts 20:5-6, **"These going before tarried for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days."**

Verse 6 gives us the only hint that there may have been a church at Troas, **"came unto them to Troas"** but the context certainly implies more than the 'them' of v. 6 is the same as the 'these' of v. 5. Certainly Timothy was with Paul as he traveled through or by Troas and, given the rush and pressure of the trip, it was most likely that it was on that trip that Paul had left his cloak there. II Tim. 4:13, **"The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments."**

The remaining mention of Troas, II Cor. 2:12, **"Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord,"** may also be a hint that Paul had preached there, or at least planned on

preaching there, but this also, when seen in context (v. 13, **"I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia."**) seems rather to imply that Paul was only passing through. Verse 13 is the only real place where we can see scriptural evidence of a church in Troas, **"taking my leave of them"**).

Paul may have planted a church there, or Peter, or it may have been a missionary work of one of the other churches in the general area (cf. I Thess. 1:8). *We are not saying that Troas was the missionary work of the Thessalonians.*

As to whatever happened to a church at Troas we can only say it was whatever happened to the churches at Ephesus or Laodicea, or any of the other once thriving churches of that era. It could have been apostasy or apathy of the 2nd and 3rd generations, as is even in our day, it could have been destroyed in the Muslim invasion of the 7th century, or in the ensuing wars of the Crusades during the 11th to 13th centuries.

What we need to be more concerned with is the continuation of our own, twentieth and twenty-first century churches; keeping ourselves pure in practice and doctrine, and evangelistic in spirit and work.

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It is interesting that the phrase "church at Troas" is never found in Scripture. I am not convinced that a church was ever established by Paul in the city of Troas. I realize that Paul and some brethren shared a meal together on the first day of the week at Troas (which some suppose was the Lord's Supper) in Acts 20:4-12. He also preached to the brethren that were gathered together on this occasion, not unlike the practice of many who gather for a men's fellowship or a prayer breakfast or luncheon in our day. We certainly would not say that sharing a meal at a men's fellowship and listening to a preacher afterwards would constitute a church meeting.

There are proponents on both sides of the issue, some who believe that there was a church established at Troas (the learned John Gill believed this,

Gill's Expositor Vol. 8 p. 333-334). Dr. Gill obviously believed that there was a church at Troas until about the eighth century as evidenced by his comments upon Acts 20:6-11.

However, after studying all the passages dealing with Troas (Acts 16:8-11; 20:4-12; II Cor. 2:12; and II Tim. 4:13) I am not thoroughly convinced that a church was ever established by Paul and his missionary companions.

I am inclined to agree with J.R. Graves who wrote:

"...but a critical examination convinces me THERE WAS NO CHURCH AT TROAS IN THE FIRST CENTURY..."

1. Paul did not even preach in Troas, at his first visit, when all say this church was planted, for the Holy Ghost strictly forbade him to do so in any part of Asia Minor at this visit. (See Acts 16:6-7).

2. No door was opened at that time to preach in Troas or Asia, but a door was opened for Paul to preach in Greece, and he immediately entered the door.

It is not supposable that the Holy Spirit forbade him to preach in Asia, and yet opened a door in Troas for him to disobey, and then blessed his disobedience! Or, that when the door was opened, Paul refused to enter, but went to Asia, where no door was opened!

3. There is not the slightest evidence that there was a church at Troas at Paul's last visit, according to Luke's record; but contrariwise, for none is mentioned-no meeting, no address to it, and no parting, as at Ephesus (v. 17 to the end)- and no allusion to it in the New Testament... (Reasons 4 thru 7 skipped).

8. John was banished to Patmos A.D. 64-68, ten years after this, and his address to 'the seven churches of Asia,' and not to seven of the churches of Asia, implies there were only these seven in existence when John wrote.

9. History corroborates the position that there was no church at Troas in the first century, and that there were seven, and only the seven mention by John, A.D. 68.

10. If brethren, to sustain an unscriptural practice, will dogmatically infer that the Lord's Supper was observed at Troas by Paul and these eight brethren with a church, they must maintain that it was in direct contravention of Paul's own instructions given to the church at Corinth (Ch. 11).

If they will hold and affirm that the Supper was observed without a church, then, to be consistent, they should maintain that it is a social and not a church ordinance. Which horn will they take?" (Old Landmarkism pp. 74-75).

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This is a very intriguing question. All that is known about this city can be found in Acts 16:8-11 and Acts 20:5-12. In the first passage, Paul and Silas arrive in Troas only to be immediately redirected by a vision to Macedonia. Therefore, it is of no help in finding the answer to this question. The second passage tells of when Paul preached until after midnight and Eutychus fell from the third loft when he fell asleep. After he is revived, the apostle moves on. On this occasion, Paul visited the believers in Troas for seven days.

Throughout both of these passages, nothing is said of a church being in Troas. Is it possible that there was a church there? Absolutely. However, there is no concrete proof that there was. Some would say that since Acts 15:41 said that Paul and Silas went through **"Syria and Cilicia, confirming the churches,"** that we can know there was a church in Troas. However, this is speculation. As you will recall, Paul and Silas didn't "confirm" anyone in Troas because they didn't stay there in Acts 16. Also, it could be that Troas was merely a town that they passed through or where there were but a few believers. There is no way to be dogmatic, from this verse, that there was a church in Troas.

Some say we can know that there was a church there because they observed the Lord's Supper in Acts 20:7. However, this verse merely says that they **"broke bread."** This phrase is sometimes used in the Scripture to mean a common meal (Acts 27:33-35). Also, it seems to infer that Paul took part in this meal. Since Paul was not a member of this "church" and since Paul taught against open communion (I Cor. 10:17; I Cor. 5:11), we must conclude that the Lord's Supper is not what Luke had in mind when he penned this verse.

Troas was located in Asian continent, as I understand it. Rev. 1:11 mentions seven churches that absolutely were located in Asia and Troas is not mentioned. I don't mean to imply that these were the only seven churches in Asia. God chose them for a specific reason. However, it would do much for the argument that there was a church in Troas if it was mentioned here. Since it is not, we must continue to consider the question, "Was there a church at Troas" before we can reflect on what happened to it.

Was there a church at Troas? Perhaps.

◊ (Continued on page 311)

The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

How many people spoke in tongues on the day of Pentecost? - Louisiana

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Forgive my rather blunt answer but I question what difference does it make and why should we concern ourselves over things that the Bible neither tells nor that minister unto godly edifying? There are some interesting questions concerning various biblical accounts that we may delve into, beyond the surface and clear instructional reading of Scripture.

Romans 14:1, **"Him that is weak in the faith receive ye, [but] not to doubtful disputations."**

1 Timothy 1:4, **"Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith."**

But we will give direct answer to the question drawn from the inspired biblical account of Pentecost and the immediately preceding days.

Acts 1:15, **"And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty)."** Acts 2:4, **"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."** Somewhere between 11 and 120!

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"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded,

because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born?" (Acts 2:1-8)

It seems plain, from this passage, that all of the apostles spoke in languages that they hadn't learned. This is what Bible tongues were. It says that these **"cloven tongues"** came and **"sat upon each of them."** Afterward, it says that they were **"all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."** Then it informs us that those gathered heard **"them"** speak in his native language. All of this tells us that each of the apostles had the ability to speak in languages which they had not learned and did so on the day of Pentecost. Interestingly, when these men spoke, all of these people out of these various nations heard them in their native language. The miracle seems to be as much in the hearing as it is in the speaking.

As these people began to question how this was occurring, Peter stands up alone and explains to them why this has happened and preaches the Gospel to them. It seems that the same miracle occurred as the crowd had no problem understanding him. This preaching of Peter alone, however, only followed the preaching of the group.

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A careful reading of Acts chapter two does not reveal the actual or exact number of those who spoke in tongues on the day of Pentecost. It is commonly accepted that the 12 apostles (including Mathias who was appointed to take the place of Judas cf. 1:25-26) were the ones who actually spoke in different languages on this Jewish feast day. Acts 2:7 reveals that the folks who heard them speak in tongues were astonished because they recognized that they were unlearned Galilaens, which is where the apostles were from (Matt. 4:18-23; Mark 1:14-20; cf. Mark 14:69-70).

We do know that there were several different languages that were represented from various places on this occasion

according to Acts 2:8-12.

Simon Kistemaker, in his commentary on Acts, observed:

"Luke lists fifteen nations of the civilized world in his day. He begins with the nations in the east (Parthia, Media, Elam, Mesopotamia), then moves via Judea to Asia Minor (Cappadocia, Pontus, Asia, Phrygia, Pamphylia), from there to Africa (Egypt, Cyrene), and then to Rome, Crete, and Arabia... Luke seems to group the nations in linguistic categories, for his objective in this Pentecost account is to emphasize that the Good News transcends linguistic barriers."

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It's hard to say for sure how many people spoke in tongues on the day of Pentecost, but it looks as though it was mainly the twelve apostles. Acts 2:1-4 says, **"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."** From this we know they all spoke in tongues, and the question is, who are the "all" in this passage? It could either be the hundred and twenty saints mentioned in Acts 1:15 or the twelve apostles mentioned in the immediate context of Acts 1:26, **"And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."**

Based on what follows in Acts 2, I tend to think it was only the twelve speaking in tongues but I would not be dogmatic on this. In verse 6 we see that **"when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language."** The multitude that came to listen did not speak in tongues, but they heard the preaching in their own language. Verses 14 says it was Peter with the other eleven apostles who were standing and presumably speaking when

some in the multitude accused them of being drunk with new wine, **"But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words";** I think it's safe to conclude that the twelve apostles were the main ones speaking in tongues on the day of Pentecost. If there were others, such as the hundred and twenty saints, it is not clear to me.

MATTHEW JAMES



Forum #1

(Continued from page 310) ♦

If so, what happened to it? As far as the Scripture is concerned, this question cannot be answered. I do not feel comfortable answering these questions from man-made history books because they can be wrong. Many things could have happened to this "church." As far as I can tell, however, we need to find out whether there actually was a church there before we consider what happened to it.

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Troas is mentioned six times in the New Testament that I am aware of. The first two are in Acts 16:8-11. It was in Troas that Paul received a vision of a man from Macedonia calling him for help. Paul left Troas immediately to make his way to Macedonia. In this passage, there is no mention of a church in Troas.

The next two occurrences are in Acts 20:5-6 in which Paul is traveling with his companions who went ahead and were waiting for him in Troas, **"These going before tarried for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days."** They were apparently waiting there for a ship because they left by ship in verse 13. It is possible there was a church in Troas at this point but it is not certain. Verse 7 tells us that Paul did preach in Troas: **"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."** There were others listening to Paul besides just his traveling companions (verses 9-12). These could have been

♦ (Continued on page 312)

Biography of Enoch

(Continued from page 309) ♦

these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14-15).

It may have been that Jude quoted from the version of Enoch which he possessed when he wrote this, or he may not have done so. If he did quote the Book of Enoch, it would merely mean that Divine inspiration incorporated this particular fragment of the book as being actually spoken by the Prophet Enoch. In such a case God used an inspired penman to make a selection of true prophecy from a mass of tradition.

ENOCH NEVER DIED

After Enoch lived on earth 365 years, God translated him. The Lord snatched him away from the clutches of death. God did not merely take Enoch so that he did not see death, but He took him away with the purpose that he should not see death. The expression found in Hebrews 11:5, "**God translated him**," is an old Latin word and it means "carried over or carried across." So God carried Enoch across death. Death is the river which divides mankind, and here was a man who never did go through that river. God picked him up and put him on the other shore. Josephus said: "Now he, when he had lived three hundred and sixty-five years, departed and went to God; whence it is that they have not written down his death" (*ANTIQUITIES OF THE JEWS*, Book I, Chap. II, Sec. 4).

The writer of Hebrews declares: "**By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God**" (Heb. 11:5). The expression in Genesis 5:24, "**he was not**," means he was translated. This meaning is confirmed by Hebrews 11:5. The same is said of Elijah (II Kings 2:3, 5). We must never say as some that Enoch died, for the Bible says he "**was translated THAT HE SHOULD NOT SEE DEATH**." As far as the world was concerned he disappeared---"**he was not**." But Moses tells the world why he disappeared---"**God took him**."

The translation of Enoch was the first definite indication of immortality offered in the Scripture. When he ceased to live on earth he went to be with God in Paradise. This is the natural end of the life of any person who walks with God. While dying believers do not leave this world like Enoch did, it may be said that God takes them. The psalmist made an allusion to this in Psalm 49:15: "**But**

God will redeem my soul from the power of the grave: for he shall take me" (improved translation). Again the psalmist declared: "**Thou shall guide me with thy counsel, and afterward take me to glory**" (Ps. 73:24 improved translation).

"Enoch was led, if I may say so, round the top of the valley, beyond the head waters of the dark river; and was kept on the high level until he got to the other side. You and I have to go down the hill, out of the sunshine, in among the dank weeds, to stumble over the black rocks, and wade through the deep water; but we shall get over to the same place where he stands, and He that took him round by the top will 'take' us through the river; and so shall we 'ever be with the Lord'" (Alexander Maclaren).

Was Enoch immediately glorified? Some say he was not. They believe this was impossible since Christ is the firstfruits of the resurrection (I Cor. 15:20). But they seem to forget Christ is the firstfruits of the resurrection saints only. He is not said to be the firstfruits of the translated saints. In Enoch's case there was no resurrection but only glorification. Having never died, Enoch could not be resurrected. I would not rule out the possibility of his immediate glorification, although I dare not be dogmatic on this point. I honestly must confess that I do not see how a man in a sinful body could be taken to God in Paradise.

LESSONS FROM HIS LIFE

First, Enoch was a type of the believers who will be alive at the Rapture and be translated to meet Christ in the air. In I Corinthians 15:51-52 Paul said: "**Behold, I shew you a mystery; We shall not all sleep, but we shall be all changed, in a moment, in the twinkling of an eye.**" As Enoch "**was translated that he should not see death**" (Heb. 11:5), even so some believers on earth at the time of the Rapture "**shall never die**" (John 11:26). Their mortality will "**be swallowed up of life**" (II Cor. 5:4), and they can sing, "**O death, where is thy sting? O grave, where is thy victory?**" (I Cor. 15:55). How wonderful it will be to be alive when Christ comes and to be raptured to glory without having to pass through the gate of death.

Second, it is the duty of every born-again, blood-washed, grace-saved, Spirit-regenerated person to walk with God as Enoch did. In Genesis 17:1 it is written: "**The Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.**" This was not merely the duty of Abram. In the New Testament in Colossians 2:6 we read: "**As ye have therefore received Christ Jesus the Lord, so walk ye in him.**" I John 2:6 informs us: "**He that saith he abideth in him ought himself also to walk, even as he walked.**"

The Lord's people are to "**walk**

worthy of the vocation wherewith we are called" (Eph. 4:1). It is our duty to "**walk worthy of God**" (I Thess. 2:12) and to "**walk after the Spirit**" (Rom. 8:1). This walk is especially to be seen by those outside the pale of the Christian church. I Thessalonians 4:12 says: "**That ye may walk honestly toward them that are without.**" Colossians 4:5 adds that we are to walk "**in wisdom toward them that are without, redeeming the time.**" Ephesians 5:15 reveals that we are to walk "**circumspectly, not as fools, but as wise.**" Oh, let true believers walk cautiously, prudently, and watchfully on all sides until our rapture by the Uptaker!

How glorious to walk with the Lord in the light of His Word! What a peace and happiness is to be enjoyed! One has written: "Once from my poor sin-sick soul. . . Christ did every burden roll. . . Now I walk redeemed and whole. . . Hand in hand with Jesus. . . Hand in hand we walk each day. . . Hand in hand along the way. . . Walking thus I cannot stray. . . Hand in hand with Jesus. . . When the stars are backward rolled. . . And my home in Heaven I behold. . . I will walk those streets of gold. . . Hand in hand with Jesus."

Third, Enoch walked with God before he witnessed for God. This is true of us who would witness for Christ today. This order cannot be reversed. Much of this so-called soul-winning for Christ in our day is not the product of such a walk with God. Such Christian service will prove to be "wood, hay, and stubble" at the Judgment Seat of Christ.

Fourth, unless one comes to know Christ savingly on earth and walks with Him, he can never spend an eternity with Christ. How wonderful to have an epitaph: "**He was not, for God took him.**" Consider the joy of walking with Christ on earth, and then going to "walk with him in white" (Rev. 3:4). In these gospel days Christ still takes men into His company on earth and enables them to walk with Him.

Forum #1

(Continued from page 311) ♦

members of a church in Troas.

The next mention is in II Corinthians 2:12. Here Paul is simply telling of his journey through Troas and how he ended up in Macedonia.

The last mention is in II Timothy 4:13, "**The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.**" This is good evidence that there was a church in Troas, but not definitive proof. It seems there was someone there who was friendly enough to Paul that he left his cloak for whatever reason.

Besides these passages, I have no knowledge of what happened to the church in Troas, if indeed a church existed there. There may be some historical evidence on this issue, but I am only familiar with what's mentioned in these Scriptures.

MATTHEW JAMES

THE

BIBLE AND THE NEWSPAPER

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

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

SUPREME COURT SET FOR MAJOR ABORTION RULING

(EP)--The Supreme Court said Feb. 21 that it would consider reinstating a federal ban on partial-birth abortion.

It is the first time the court has considered a federal restriction on abortion, and conservatives were jubilant at the news, coming on the first official day as a sitting Supreme Court justice. Alito could be the deciding vote when the court decides if doctors can be jailed for performing the abortion procedure.

Jay Sekulow is chief counsel for the conservative American Center for Law and Justice, who represents members of Congress in the case. In a prepared statement, he said, "This is the frontline abortion case in the country."

Justices split 5-4 in 2000 in striking down a state law barring the same procedure because it lacked an exception to protect the health of the mother. Justice Sandra Day O'Connor, who Alito replaces, was the tie-breaking vote then.

Christian and pro-life activists rushed to praise the court's decision to review the case. The president of the Christian Coalition of America, Roberta Combs said, "Today's decision by the Supreme Court to rule on the constitutionality of the ban on partial birth abortion gives evidence to the fact that elections have consequences." President Bush had promised his conservative base in both 2000 and 2004 that his Supreme Court nominees would be conservative and he delivered on that promise.

♦ (Continued on page 313)

Bible & The Newspaper

(Continued from page 312) ♦

MANY STATES MAY BAN ABORTION IF ROE IS OVERTURNED

(EP)--Pro-abortion groups have long said that there are dozens of states that would ban abortion, if Roe v. Wade is ever overturned. That assessment is one that those on both sides of this debate can agree on.

With the elevation of both John Roberts and Samuel Alito to the Supreme Court, state level activists have set the wheels in motion with pro-life legislation that will undoubtedly end up in the courts, and potentially in front of a more conservative Supreme Court. For example:

--South Dakota voted to ban abortions and sent the measure to Gov. Mike Rounds, who has indicated he will sign it into law. Under the legislation, doctors in South Dakota would face up to five years in prison for performing an abortion unless it is necessary to save the woman's life.

--The public-health committee of the Mississippi House of Representatives voted to ban most abortions in the state. The bill was similar to the one which passed in South Dakota.

--The Missouri Supreme Court ruled Feb. 28 the state's mandatory 24-hour waiting period for abortion withstands constitutional scrutiny. The law, passed in 2003, requires physicians to wait 24 hours after consulting with a woman seeking an abortion before performing the procedure. It also requires the doctor to provide information on the physical and psychological risk factors associated with abortion. Violators face possible revocation of their medical licenses, jail time and a \$1,000 fine.

The abortion group claims there are more than 30 states that are sure to ban abortion -- if the Supreme Court strikes down Roe v. Wade and Doe v. Bolton, the decisions that brought about abortion on demand.

Tony Perkins, president of the Family Research Council, doesn't doubt that 30 states or more would move to restrict or curtail abortion if Roe was overturned. But Perkins, a former state lawmaker in Louisiana, also doesn't think states are simply plotting -- and jockeying -- over what may or may not happen at the U.S. Supreme Court.

"Clearly, a majority of the states would seek to restrict abortion if they had the chance; to limit access to certain types of abortion, to be more reflective of the pro-life views of the American people," Perkins said.

"What has held up legislators from doing that is the fear of the courts. The courts, in many ways, have overstepped their bounds, have lost credibility with the American people -- and legislators are acting as legislators."

OHIO STATE BOARD VOTES TO ELIMINATE DISPUTED EVOLUTION LESSON PLAN.

(EP)--The Ohio Board of Education voted 11-4 on Feb. 14 to eliminate a science

lesson that encourages students to seek evidence for and against evolution. Critics had called the material an opening to teach intelligent design, which holds that life is so complex it must have been created by a higher authority. The lesson, originally adopted in 2002, said students should be able to "describe how scientists continue to investigate and critically analyze aspects of evolutionary theory." The standards included a disclaimer that they do not require the teaching of intelligent design. The board vote represents the latest setback for the intelligent design movement. In December, a federal judge barred the school system in Dover, Pa., from teaching intelligent design alongside evolution in high school biology classes. The judge said that intelligent design is religion masquerading as science, and that teaching it alongside evolution violates the separation of church and state.

COURT UPHOLDS FLORIDA'S RIGHT-TO-KNOW LAW.

(EP)--A federal court in Florida has ruled that the state's parental-notification law will stand, despite the abortion industry's claim it's unconstitutional. U.S. District Court Judge William Stafford found the claim by Planned Parenthood of Southwest and Central Florida, along with three other abortion clinics, to be unfounded. "Florida has carefully crafted a parental notification statute that serves a compelling state interest," he said.

CHURCHES SUPPORT EVOLUTION.

(EP)--Hundreds of churches nationwide celebrated the birth of Charles Darwin on Feb. 12 by discussing his contributions to science and their relationship to religion, The New York Times reported. In 2005, a group of academics and ministers in Wisconsin began the Clergy Letter Project as a way to influence public schools to shy away from offering science curriculum that challenged the theory of evolution. The organizers of last year's Clergy Letter Project are among those who have organized this year's Evolution Sunday.

SPANISH BIBLE FOR TROOPS INTRODUCED

(EP)--The International Bible Society (IBS) introduced its first-ever Bible designed specifically for Spanish-speaking members of the U.S. Armed Forces. The Bible was released on Feb. 20. The Bible features IBS' contemporary Spanish *Nueva Versión Internacional* (NVI) text along with Spanish-language study notes and a military camouflage cover. "About 25 percent of the men and women in the Army and Marine Corps speak Spanish as their first language," IBS Military Representative Chuck Adams said. "The percentages are somewhat lower in the other service branches, but the numbers are still very significant." Adams continued, "IBS knows from its broad experience translating Scripture into contemporary languages around the world how important it is for people to have God's Word in their mother tongue." IBS' military camouflage-

cover Bible includes a "self-contained" worship service to help units without available chaplains to worship in small groups. The worship service materials include opening and closing prayers, hymns, and suggested Scripture readings. Other "helps" include a mini-concordance, an overview of the Bible, notes on how to study the Scripture, a list of websites offering additional reference materials, and maps with overlays of ancient Mesopotamia and the modern-day Middle East. IBS first provided Scripture to American military troops during the War of 1812 and has provided Scriptures for the U.S. military and its allies in every major military conflict since, as well as during times of peace.

GAY-ADOPTION BAN SOUGHT IN 16 STATES

(EP)--Sixteen states have efforts under way that would keep homosexual couples from qualifying to adopt children, USA Today reported. Gay activists hope to gain a foothold in the fight to have same-sex relationships recognized by fighting for the right to adopt, but pro-family activists want to ensure kids get placed in traditional family settings. The 16 states are either seeking a ballot initiative that would allow voters to decide whether adoption should be limited to heterosexual couples or are working on legislative action. Greg Quinlan, president of the Pro-Family Network of Ohio, said efforts in his state are intended to protect children. "Now that we've defined what marriage is," he said, "we need to take that further and say children deserve to be in that relationship." The states considering some method of banning gay adoption are: Alabama; Alaska; Arizona; Georgia; Kansas; Kentucky; Missouri; Michigan; Indiana; Ohio; Oregon; Pennsylvania; Tennessee; Utah; Vermont and West Virginia.—*CitizenLink*

SUPREME COURT RULES FOR PRO-LIFE DEMONSTRATORS

(EP)--Abortion protesters got a long-awaited boost Feb. 28 when the Supreme Court ended a two-decade-old legal battle over demonstrations outside abortion clinics. The 8-0 decision marked the second time since 2003 that the high court ruled that federal extortion and racketeering laws cannot be used against abortion protesters.

The 7th U.S. Circuit Court of Appeals two years ago tried to keep alive a nationwide injunction against anti-abortion protesters by seeking to determine whether the restrictions could be supported by findings that demonstrators had made threats of violence.

Justice Stephen Breyer rejected the lower court's effort, writing that Congress did not create "a freestanding physical violence offense" in the federal extortion law known as the Hobbs Act.

WISCONSIN TO VOTE ON MARRIAGE AMENDMENT

(EP)--Lawmakers in Wisconsin voted Feb. 28 to place a constitutional amendment

on the November ballot that would define marriage as the union of one man and one woman. Rep. John Gard, a Republican, said the amendment would defend marriage from legal challenges by activists seeking to legalize gay marriage. "An issue of this importance will be decided by the people of this state," he said, "not an activist judge." Tony Perkins of the Family Research Council said that no state that has ever had the chance to vote on such an amendment has failed to pass it. Currently, more than 20 states have passed such amendments. Similar state amendments will appear this year on the ballot in Tennessee, South Carolina, South Dakota, Virginia, Alabama and Idaho.

DOBSON TAKES HITS FROM CONSERVATIVES IN COLORADO

(EP)--Some religious conservatives are criticizing Focus on the Family founder James Dobson for supporting proposed Colorado legislation to give same-sex couples limited legal protections. The proposal would smooth the way for any two people who cannot marry to register for rights to hospital visits, making medical decisions for each other and property transfers. These rights are already available to two persons but they need lawyers to prepare paperwork. The bill, filed by a Republican opponent of gay rights, competes with a Democratic domestic partnership measure that covers gay couples and, critics say, would treat gay couples essentially the same as married couples under the law. Dobson said he believes in equality under the law but doesn't want to redefine marriage. He told his daily radio audience, "I'm used to getting beaten from the left. I really find [it] very difficult to be attacked in such an unfair way from conservatives who claim to follow the cause of Christ." Dobson's most outspoken critic has been Paul Cameron of the Colorado Springs-based Family Research Institute. Cameron said Dobson has "come off the tracks" in backing the bill. A leading pro-homosexual group thanked Dobson for his support of the bill, but said it doesn't go far enough.

HENRY MORRIS, "CREATION SCIENCE" LEADER, DIES AT 87

(EP)--Dr. Henry M. Morris, considered by some to be the founder of the modern "Creation Science" movement, died in San Diego on Feb. 25 after a brief illness. He was 87. Morris founded the Institute for Creation Research (ICR) and co-founded, along with Dr. Tim LaHaye, San Diego Christian College (Christian Heritage College) in El Cajon, California. In a statement released by ICR, the group said that Morris is best known for his work "challenging the credibility of the naturalistic and evolutionary theories of origins." Beverly LaHaye, wife of Dr. LaHaye and founder of Concerned Women for America, says Morris left a legacy of faithfulness, intellect, diligence, and servanthood. "He used the many gifts God gave him to contribute greatly to the kingdom of God," she said. Morris wrote more than

♦ (Continued on page 314)

Bible & The Newspaper

(Continued from page 313) ♦

60 books in the fields of science and theology, including “The Genesis Flood” and “The Bible and Modern Science.” He appeared in several documentaries and on many national television programs -- and also wrote a graduate textbook, “Applied Hydraulics in Engineering,” that is still in use around the world today. Morris leaves behind his wife of 66 years, Mary Louise, five children, 17 grandchildren, and 9 great-grandchildren.

ONE OUT OF FIVE AMERICANS SAY THEY’RE HOLY

(EP)--A new survey by the Barna Research Group says 21 percent of Americans consider themselves holy. The survey also found that 73 percent of Americans believe that a person can become holy, regardless of his past, while half of those surveyed said they knew someone whom they considered holy. The study also asked Americans to define holy. The largest category of respondents (21 percent) said they didn’t know how to. The survey’s director, Christian researcher George Barna, said that “the results portray a body of Christians who attend church but do not understand the concept or significance of holiness. The challenge to the nation’s Christian ministries is to foster a genuine hunger for holiness among the masses who claim they love God but who are ignorant about biblical teachings regarding holiness.” The Barna report was based on a nationwide telephone survey of 1,003 adults during January.

NEW YORK ‘CHOOSE LIFE’ LICENSE PLATE SURVIVES COURT CHALLENGE

(EP)--In a March 7 decision, the Second Circuit Court of Appeals dismissed New York Attorney General Eliot Spitzer’s second attempt to ban the phrase “Choose Life” from a pro-adoption specialty plate in New York State. The case had been in the courts for more than three years. The defendant in the case, the Children First Foundation, was represented by the Alliance Defense Fund, a pro-Christian legal organization.

WAL-MART ANNOUNCES PLANS TO CARRY PLAN B

(EP)--Wal-Mart Stores Inc. will carry emergency contraception in all of its pharmacies beginning March 20, a decision that has pro-family advocates crying foul. Plan B -- also known as the morning-after pill -- introduces a hormone into a woman’s body that blocks ovulation and may prevent a fertilized egg from implantation in the uterine wall. Pro-life advocates point out that preventing an embryo from implanting is an early abortion. Currently, Wal-Mart is required to sell Plan B in just two states -- Illinois and Massachusetts. But Ron Chomiuk, vice president of pharmacy for the retail giant, said by expanding the sales

of the drug to all 50 states, the company is doing what is best for business. “We expect more states to require us to sell emergency contraceptives in the months ahead,” he said. “Because of this, and the fact that this is an FDA-approved product, we feel it is difficult to justify being the country’s only major pharmacy chain not selling it.” Douglas Scott, president of Life Decisions International, said the decision by Wal-Mart to sell the drug shows the company is willing to turn its back on the American family. “It is up to the pro-family movement to let Wal-Mart know that the decision is not in its best interest from either a moral or business perspective,” he said. “No company that chooses to sell such a controversial and deadly substance should be given a free ride.”

VIOLENCE ON BORDER AT RECORD HIGH; MEXICAN ILLEGALS DON’T BACK DOWN

Violence on the U.S.-Mexican border is at an all-time high because illegal aliens are more willing to attack U.S. authorities, and an increasing number also are convicted criminals, border sheriffs said on March 1.

Whereas 10 years ago they would flee back to Mexico if anyone challenged them, now aliens make it clear they will fight, the sheriffs told a Senate Judiciary Committee panel.

“They make it known to the deputies: ‘We’re going through, you’re not going to stop us,’” said Sheriff A. D’Wayne Jernigan of Val Verde County in Texas. And Sheriff Larry A. Dever of Cochise County in Arizona said when smugglers are involved, law enforcement now expects the worst.

“We anticipate that we will be in a fight, a very violent confrontation, in every interdiction effort, with running gunbattles down public roadways,” he said.

The sheriffs described a border in chaos and a federal government that hasn’t put the resources into its own efforts, nor been as receptive as possible to local law-enforcement efforts to help out.

They said the trend toward violent confrontations has happened in the past decade as the trade in drugs and people has become a big business for smugglers and with the increase in OTMs, or “other than Mexican” aliens, attempting to cross.

“It sounds like, if nothing else, there’s at least an attitude of entitlement,” said Sen. John Cornyn, Texas Republican.

Border violence has become a hot topic in recent months, with drug cartels brazenly killing police chiefs on the Mexican side, the discovery of a tunnel under the border ending in a warehouse in San Diego, attacks on U.S. authorities increasing, and a videotaped encounter with what Texas sheriffs said was Mexican military on the U.S. side of the border.

Senators said one reason for the rise in violence on the U.S. side is that many illegal aliens are convicted criminals or persons wanted for crimes. More than 42,000 illegal aliens caught at the U.S. border in the past

five months fell into that category, according to U.S. Customs and Border Protection.

“Because the goal of these criminals is to smuggle valuable drugs and humans across the border, the violence today has led to gunfire exchanges with our law-enforcement agents,” said Sen. Jon Kyl, Arizona Republican. “These criminals also have no prejudice in their violence, as they also assault the very people they’re smuggling illegally into our country.”

Mr. Kyl said the Department of Homeland Security reported that 139,000 of the 1.1 million people apprehended along the border in 2005 were criminal aliens seeking to illegally re-enter the United States.

In addition to the sheriffs, federal immigration authorities also testified on March 1.

Under questioning by Sen. Jeff Sessions, Marcy M. Forman, the director of the Office of Investigations for Immigration and Customs Enforcement, said her office doesn’t have the money or staff to respond to all calls from local law enforcement to come pick up illegal aliens.

“Basically the rule in Alabama was if it was 15 or more, we might come and pick them up. Otherwise basically don’t bother to call. Isn’t that the real fact?” said Mr. Sessions, Alabama Republican.

Miss Forman said not all calls about illegal aliens are a priority for ICE.

“With 5,500 special agents we have to prioritize. Our prioritization entails national security and public safety,” she said, which means dangerous felons and those thought to be security risks.

She said “funding is an issue” for why they don’t have the ability to respond. President Bush called for modest increases in ICE agents in this year’s budget. (By Stephen Dinan and Jerry Seper, *The Washington Times*, 3/16/06).

BUSH DEFINES AMNESTY AS ‘AUTOMATIC’ CITIZENSHIP

President Bush has repeatedly said that he is not for providing “amnesty” to illegal aliens in the United States, but he has not always made clear exactly what he means by the word “amnesty.” White House spokesman Scott McClellan defined it last week, however, when I put the question to him at a White House press briefing.

Webster’s Dictionary defines “amnesty” as “the act of an authority (as a government) by which pardon is granted to a large group of individuals.” McClellan, however, said that the President believes “amnesty” would be anything that “put someone on an automatic path to citizenship.”

In other words, legislation that grants pardon “to a large group of individuals” for entering and/or staying in the United States in violation of our immigration laws while converting all, or most, of them to legal guest workers without even making them first go home would not be an “amnesty” in the President’s view.

This is in sharp contrast to the view of Rep. Tom Tancredo (R.-Colo.), chairman of

the 90-member Congressional Immigration Reform Caucus, who gave *HUMANEVENTS* a definition of amnesty last week (see the interview of Page 7) that seems consistent with the dictionary definition. “If you let people stay here, who are presently here after having broken the law getting here, if you let them stay for six years or any other amount of time, that is amnesty, because you are not applying the penalty to the violation of the law that is on the books,” said Tancredo.

When McClellan was asked how an amnesty defined as the President defines it differs from the President’s own proposal that illegal aliens be converted into guest workers, McClellan explained that participants “in a temporary guest worker program get in line [for the process of achieving citizenship] like everyone else.” (He did not explain how being here already was not being ahead of others “in line” to become naturalized American citizens.) (By John Gizzi, *Human Events*, 3/13/06).

STUDY FINDS THAT CHURCHGOERS HAVE FEWER DIVORCES

Ann Arbor, Mich. (RNS)---Husbands and wives who attend religious services together are less likely to divorce, new research from the University of Michigan shows.

The study, conducted by researchers connected to the Institute for Social Research, examined how religion affected the risk of divorce for both black and white couples in the first seven years of marriage.

The data came from 373 couples initially interviewed in 1986, their first year of marriage, as part of the Early Years of Marriage project at the university.

“The findings suggest that the most effective intervention strategies for dealing with marital instability and divorce are those that consider gender and race,” said Edna Brown, the paper’s lead author.

Black couples are at higher risk of divorce than whites, the study found.

But it also found education a protective factor against divorce for wives, and income a protective factor for husbands. That is, wives with higher education and husbands with higher income were less likely to divorce.

Regardless of race, however, couples who attended religious services together were less likely to divorce.

Other aspects of faith, such as frequency of attendance or importance of faith, didn’t influence the risk of divorce. (via., *Western Recorder*, 2/14/06).

INTERNATIONAL BRIEFS

(EP)--A French government report says marriage between people of the same sex is “biologically neither real, nor plausible,” LifeSite News reported. An investigation by a government commission, requested by the president of the French National Assembly, concluded homosexual marriage, adoption by same-sex couples and medically assisted procreation for same-sex couples should remain illegal. The commission spent more

♦ (Continued on page 315)

Bible & The Newspaper

(Continued from page 314) ♦

than a year examining current law and administrative practices in order to make recommendations for needed changes. After listening to 14 round-table discussions and traveling to Spain, the United Kingdom, Belgium, the Netherlands and Canada to review the marriage and adoption laws of those countries, the commission concluded gay marriage would not be in the best interests of the children of France.

(EP)--A United Nations Population Division study revealed that the legalization of abortion does not lower the number of deaths associated with pregnancy - - contrary to the longstanding claims of abortion advocates. According to "The World Mortality Report: 2005," published in January, countries where abortion is legal have a higher rate of maternal mortality than countries that place restrictions on the procedure. In Russia, where abortion is legal, the maternal mortality rate is 67 deaths for every 100,000 births. In the U.S., where there are almost no restrictions on abortion, the rate is 17 deaths for every 100,000 births. Both Ireland and Poland, often criticized for strong restrictions on abortion, have better maternal mortality rates than Russia and the U.S. Ireland has the lowest rate of the four countries with only 5 deaths for every 100,000 births. In Poland, the rate is 13 deaths for every 100,000 births.-CitizenLink

(EP)--For the fourth straight year, North Korea remains atop the 2006 Open Doors "World Watch List" of 50 countries where Christians are persecuted the most. The annual list ranks countries according to the intensity of persecution Christians face for actively pursuing their faith. Tens of thousands of Christians are currently suffering in North Korean prison camps where they face cruel abuses, according to the 2006 World Watch List report. Open Doors' staff estimates that hundreds of Christians were killed by the regime in 2005. "North Korea is the most repressive nation in the world. It certainly deserves its No. 1 ranking on the 2006 World Watch List," says Open Doors USA President Dr. Carl Moeller. "It breaks my heart to hear some of the atrocities against the people there." Saudi Arabia holds the second spot on the list for the fourth year in a row. Rounding out the top 10 are Iran, Somalia, Maldives, Bhutan, Yemen, Vietnam, Laos and China.

Wages of Sin

(Continued from page 301) ♦

are to whom ye obey" (Rom. 6:16, 17).

The word "wages" necessarily suggests a relationship to services rendered. In the employment conditions of the world's economy, this relationship is generally imperfect: some employees are paid too

much and some are not paid enough. But it is not so with the wages of sin: **God "will render to every man according to his deeds"** (Rom. 2:6).

Even under the old covenant, we are told, **"every transgression and disobedience received a just recompence of reward"** (Heb. 2:2).

If the lost sinner in his ignorance thinks that he desires justice, let him be assured that *justice is exactly what he will get outside of Christ, Who "will judge the world in righteousness"* (Acts 17:31).

WAGES ARE FIXED

We need to remember that the wages of sin are *fixed wages*, and it is God Who fixed them. You may serve sin and Satan and collect your wages from them, but just as human or corporate employers are sometimes compelled to pay wages fixed by the government, so *God has fixed the wages of sin*, for **"His kingdom ruleth over all"** (Ps. 103:19).

Unlike human governors, God has never had any need of counselors or advisers to help Him make wise and just decisions (Isa. 40:13-14). No doubt sinners would like to dictate their own terms of employment but neither stockholders nor labor unions will ever be able to change the wages of sin.

Let it be understood clearly and for all time that no power, cunning, or influence of sinner or saint, or of any combination of sinners or saints, can ever pervert the justice of God. **"Though hand join in hand, the wicked shall not be unpunished"** (Prov. 11:21).

WHAT IS SIN?

"The wages of sin is death." What is sin?

Some people think only of the worst crimes or of gross immorality as being sin. Others think only of obeying the ten commandments to avoid sin. True, **"sin is the transgression of the law"** (1 John 3:4), but God's law includes much more than the ten commandments.

"All unrighteousness is sin" (1 John 5:17). Everything is either right or wrong. Every act, word, or thought that is not righteous is sin.

"To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). So doing nothing is a sin when you ought to be doing something good.

"Whatsoever is not of faith is sin" (Rom. 14:23). When someone asks, "Do you see any harm in. . . ?" or, "Do you think it is all right to. . . ?" the scriptural answer is that, of course, at least for that person, the thing asked about is a sin. The very question indicates doubt, a lack of faith, and therefore sin.

"The thought of foolishness is sin" (Prov. 24:9). Man may suppose that it is a light matter to harbor foolish thoughts, but God's judgment is different.

"The plowing of the wicked is sin" (Prov. 21:4). Or, if we take the marginal translation, **"The light of the wicked, is sin."**

"The sacrifice of the wicked is abomination" **"He that turneth away his ear from hearing the law, even his prayer shall be abomination"** (Prov. 21:27; 28:9).

So according to God's own Word, even outwardly good works, even religious acts, are sinful and abominable in His sight if the doer's heart and motives are not right. Truly, **"the scripture hath concluded all under sin"** (Gal. 3:22).

"The wages of sin is death." First of all, *spiritual death*. Adam and Eve were the only humans to die this death; their descendants have all been born dead, except the **"Prince of life"** (Acts 3:15).

Spiritual death means separation from God. On the day that Adam sinned, he died spiritually (Gen. 2:17), and **"death passed upon all men"** (Rom. 5:12). *This is not something that happens to us now: it was our condition by nature*, and remains the condition of all who do not receive new life in Christ. (See Eph. 2:1-5.)

NATURAL DEATH

After Adam sinned and died spiritually, God drove him out of the garden of Eden, away from the tree of life. Adam began to die a natural death, which he accomplished in 930 years, and men have been dying ever since---most of them in much less time. This death, too (separation of soul from body), is part of **"the wages of sin."**

Natural or physical death is the first death, that is, the first experience of dying, for most of the human race. The only exceptions so far (since Adam and Eve, who first died spiritually) have been Enoch and Elijah. Other exceptions will be the saints still living on earth when our Lord returns (1 Cor. 15:51-52; 1 Thess. 4:14-17).

SECOND DEATH

But **"the wages of sin"** go infinitely beyond spiritual death, or separation from God in this life, and infinitely beyond natural death, or separation of soul from body. **"It is appointed unto men once to die, but after this the judgment"** (Heb. 9:27).

Common sense and reason would teach us *the moral necessity of future punishment* of the wicked even if it were not plainly declared in God's Word. Surely it is obvious enough that justice is not done in this world. **"Shall not the Judge of all the earth do right?"** (Gen. 18:25).

Through the beloved apostle John, our Lord has given us a prophetic vision of the final payment of **"the wages of sin."**

"I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And

death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:12-15).

"SOUL AND BODY"

The expression **"death and hell"** (hades) in Revelation 20:14 means simply *"bodies and souls."* By a figure of speech, **"death"** represents the dead but resurrected *bodies* of the damned, and *"hades"* represents the *souls* confined there in torment until the last judgment.

Compare the words of Jesus: **"Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell"** (gehenna) (Matt. 10:28). *"Gehenna" here is the same as the lake of fire---the second death.*

THE GIFT OF GOD

Such are the fearful wages of sin, irrevocably fixed by the just and holy God. Yet God has "no pleasure in the death of the wicked; but that the wicked turn from his way and live" (Ezek. 33:11). And so, **"the gift of God is eternal life through Jesus Christ our Lord."**

This gift you do not and cannot earn. You can get it only from God, only through Jesus Christ, and only by receiving Him as Lord. This gift is eternal life and peace with God, instead of eternal death and torment with Satan.

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

A Second Admonition

By Steve Martin
of Collinwood, Tennessee

"Yea, they opened their mouth wide against me, and said, Aha, Aha, our eye hath seen it. This thou hast seen, O Lord: Keep not silence: O Lord, be not far from me. Stir up thyself, and



awake to my judgment, even unto my cause, my God and my Lord. Judge me, O Lord my God, according to thy righteousness; and let them not rejoice over me. Let them not say in their hearts, Ah, so would we have it: let them not say, we have swallowed him up. Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonor that magnify themselves against me. Let them shout for joy, and be glad, that favor my righteous cause:

♦ (Continued on page 316)

Second Admonition

(Continued from page 315) ♦

yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant, and my tongue shall speak of thy righteousness and of thy praise all the day long" (Ps. 35:21-28).

Here we have a psalm of David as inspired of God after being falsely charged and his enemies had opened their mouth wide against him.

In September 2005 the BBB published an article written by me entitled "Mennonitish Baptists" that "arose no small stir." Some were admonished, some were in strong disagreement, and others were offended. I personally only received one phone call. A dear brother I was not acquainted with telling me he felt something was not right but that he couldn't figure it out. But he said, "You nailed it. These boys are trying to live like Jews." Later I read some of the letters of complaint sent to the editor of the BBB.

From the letters I feel some of the brethren misunderstood the purpose of the article and some of the things I was trying to say. I will be the first to admit; I'm not that good of a writer or even that good of a preacher. I only preach because God called me to preach 23 years ago after saving my wretched soul 27 years ago this coming April 18th. If I could have gotten out of writing that article and this one, I would have and would.

I first preached much of that article about seven years ago at our church in Tennessee after being given literature of this movement. Then, three years ago I heard it preached at a Bible conference in one of our churches. I remember thinking, "Oh no, its already in our churches, compelling the Lord's church to be like Jews and telling them they were sinning if they did not."

The Spirit burdened me heavily for the next three months to preach out against this movement and doctrines. I searched the Scriptures, hoping to find I was wrong. I prayed that God would lead me in the way of truth. I meditated upon the Scriptures day after day while at work. I read, I prayed, but the burden wouldn't go away. Out of fear of God, love for His Word and His church, and in tears, I preached "Baptists Separating to Mennonite" at one of our annual fellowship meetings three years ago. I was later asked to submit that message to the Banner and told that everyone needed to hear that message.

The Spirit also burdened me to do so and within two or three months I sent it to the Banner but it was about two and a half years before it was ever published.

Unlike David, I do not desire they that have opened their mouths against me **"be ashamed and brought to**

confusion" but rather they rejoice in the truth, that they would be set free of those heresies. Neither do I desire them to **"be clothed with shame and dishonor"** but desire that their robes of righteousness would shine forth and they be honored as faithful servants before God.

And like David, for those **"that favor my righteous cause, let them shout for joy and be glad."** **"Let them say continually, let the Lord be magnified, which hath pleasure in the prosperity of his servant."** And may **"my tongue speak of His righteousness and praise Him all the day long."**

Brethren, I realize I could still be wrong; all I ask is that you love me enough to show me New Testament Scripture teaching otherwise that I might repent.

Unlike many, I do not study God's Word to prove what I believe. I study to know what to believe. I have been wrong so many times in the past that I do not trust what I believe. Neither do I trust what others tell me. The only thing I have found I can trust is the Word of God. If it is not in the Word of God, I cannot trust it to be the truth.

Now if you will bear with me I wish and feel led to respond to some of the statements and remarks written about me and my article that were in those letters to the editor.

Contrary to what some have thought, neither my previous article nor this article was or is intended to be a personal attack on anyone (Only against doctrine that has no place to be practiced in the Lord's Church).

Quote- *"the article in the September 5th issue titled "Mennonitish Baptist" has offended others and myself here at our church. Therefore we ask that you please discontinue sending any more Berea Baptist Banners at this time."*

My response: It truly hurts for people to be offended by me and what I preach. It hurts even deeper that some are offended at one of the Lord's churches and I had a part in it.

We must remember in times that we offend others that Christ said others would be offended, but many would also hate us and as Christ said in John 15: 25 **"...they hate me without a cause."**

Brethren, I am sorry I offended you but I am not sorry for preaching the Word of God and preaching against those that preach what is not in the Scriptures. (In all the letters of opposition I did not see one Scripture given for them feeling the way they did).

Quote- *"I also love Brother Steve but I strongly disagree with him."*

My response: I love you Brethren. That is one of the main reasons I preached and wrote that article and this one. What Scriptures, Bro., do you base this strong disagreement with me in?

Brethren, I realize all of you are better educated, have studied more and are better preachers than I but I need more

than just you "strongly disagree" with me.

I know I am far from being perfect, and it seems I have been wrong in the past far more than I have been right, so brethren show me in the Scriptures where I am wrong. I had much rather brethren, for you to show me here while I still have time to repent than to be told later before the Lord with no chance to repent and suffer loss at the judgment.

Quote - *"What I read was a rebuke to someone...thought Steve had it out for someone."* *"Everyone is entitled to their opinion but not a vendetta."*

My response: First, where did this teaching and feeling that we are not to rebuke one another come from? I know I Timothy 5:1 says, **"Rebuke not an elder, but entreat him as a father."** Also in v.19 it says **"Against an elder receive not an accusation, but before two or three witnesses."** But I Timothy 5:20 continues to say, **"Them that sin rebuke before all, that others also may fear."** II Timothy 4:2 states, **"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."** Titus 1:13, 14 says, **"This witness is true. Wherefore rebuke them sharply, that they may be sound in faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth."**

The Bible certainly teaches we are to rebuke, only the teachings of men teach otherwise. The Old Testament, as well as the New Testament, teaches rebuke. In Proverbs 9:8 we find **"...rebuke a wise man, and he will love thee."** But in Proverbs 13:1 we find **"...but a scorner heareth not rebuke."**

Titus 2:15 says **"These things speak, and exhort, and rebuke with all authority. Let no man despise thee."** The feeling of despising for those that rebuked did not come from the Word of God. Secondly, I did not have it out for someone and certainly not to the point of a vendetta. I did not wish to hurt anyone but was warning the Lord's churches of doctrines they need to stay away from.

This just goes to show we are also descendants of Eve. People are quick to believe Satan and a lie, even preachers and brethren in Christ.

Quote - *"I might be a little prejudice about beards but do you realize how many articles the Banner has had with pictures of preachers with long beards or beards of any size? Look at J.R. Graves, B.H. Carroll, J.A. Broadus, J.P. Boyce, C.H. Spurgeon and others. I believe these men would have laid Brother Steve out and took offense to what ever he was trying to say. He totally lost me whether or not he believes Christ had a beard."*

My response: I did not preach men with long beards need to be cautious if they desire to bring glory to Christ and not be in shame because I hated beards or was prejudiced against beards. Many

in my family wear beards. Many of my friends have beards and look neat and well groomed. Many Jews have beards or had beards in the Bible. An Amish would not be an Amish without their beards. In excluding a man in the Amish church, they would shave him and turn him out in the world. A Mennonite would not be a Mennonite without his beard.

Even a man in the Lord's church with a short beard is not in shame any more than a man with short hair in the Lord's church. The caution was for those that let the hair on their face grow long **"... if a man have long hairs, it is a shame unto him"** (I Cor. 11:14).

As for J.R. Graves, Charles Spurgeon and others, I am sure they would have taken offense and probably would have laid me out, but I do believe if these men had they would have at least tried to use Scriptures to do it. I am not trying to pattern my life or look like J.R. Graves or C.H. Spurgeon. I am trying to pattern my life after and look like what the Bible says. I desire to follow Christ, not Graves or Spurgeon.

As for Christ having a beard, I most assuredly, believe He had a beard before His crucifixion. Not only that, but I have no trouble in believing He also had long hair on the rest of his head.

Christ was a Jew and also considered a great prophet. In Luke 7 Jesus has compassion on a woman with her only son dead and brings him back to life. In v.16 it states **"and there came a fear on all and they glorified God, saying that a great prophet is risen up among us."** John 7:40 states of a truth **"this is the Prophet"** (spoken of Christ).

It was not a shame for a prophet to have long hair. Look at John the Baptist, a prophet, and **"John was dedicated by his parents to be a Nazarite before he was born."** (*John the Baptist* by Milburn Cockrell p.11) In the vow of a Nazarite **"no razor shall come on his head..."** (Judges 13:5). Many thought Jesus was John the Baptist raised from the grave, after John's death. Long hair on men was common with Jews. Sampson had long hair. To be shaven was considered a shame to many Jews. In II Samuel 10:4, 5 **"Hanun took David's servants and shaved off one half of their beards; the men were greatly ashamed; and the king said, tarry at Jericho until your beards be grown, and then return."** These men had to have their beards **"be grown"** before they were not greatly ashamed.

Long hair is not condemned in the Jews and in the Old Testament except for a priest and neither were they to shave their heads. In Ezekiel 44:18 we saw a priest was to **"have linen bonnets upon their heads and shall have linen breeches upon their loins"** and in v.20 it says of a priest **"neither shall they shave their heads, nor suffer their locks to**

♦ (Continued on page 317)

Second Admonition

(Continued from page 316) ♦

grow long. They shall only poll (shear) their heads.” We read of Aaron’s beard in Psalm 133:2 “.. **even Aaron’s beard: that went down to the skirts of his garments.”**

Long beards and long hair were not a shame for a Jew and not condemned before Christ’s crucifixion. In fact it was a shame to not have a beard. That is why they plucked the Lord’s beard or hair on His cheeks to shame Him before all the Jews and all present. But that is not the case with the Lord’s church. That is why “.. **if a man have long hair it is a shame unto him**” (I Corinthians 11:14). We shame our head (Christ) by wearing long hair (head or cheeks).

Quote – “*I feel that Bro. Martin lumped all homeschoolers together and thinks they are all Mennonitish.*”

My response: Brother, I do apologize that I have led you to this assumption (again I realize I am not that good of a writer). I most definitely do not lump all homeschoolers together and feel they are all Mennonitish. In many cases homeschooling is the only alternative. Many missionaries and families in general have had to homeschool for there was no other schooling available. Many children are homebound. Many children have been outcast at school because of race, religion and prejudices and are better if home schooled. Some schools may just be too bad for our children to be there. Each family must decide what is best for their children and in no way would I label these people as Mennonite.

But to stand in the pulpit and preach it is a sin to send or let your children go to public schools is Mennonitish. The Jews had Jewish schools. The Amish have Amish schools. Baptists have always sent their children to schools in the main.

The Mennonites are the only ones that I know that homeschool and condemn all that don’t. I for one would not be writing this article if I had been homeschooled. My father cannot read and can barely sign his name. He is good with figures but the rest is out of the question. I graduated from high school but I would have had some dumb children if I had homeschooled my daughters. By the fifth grade they could out read me easily. My little ability to read has come with reading, preaching and teaching God’s Word for the last 24 years. Brethren, even as dumb as I am, I can see these Mennonite doctrines are not scriptural and are not for the Lord’s church.

Brethren, do you want to know what hurts worst of all? It is not that brethren disagree with me. It is the fact that of all the brethren that disagree and know I am wrong, not one of them has loved me enough to show me that I am wrong and try to restore me to the truth as the Lord

told His church to do.

Instead they have avoided all contact with me as the Jews were to do and have encouraged others to disfellowship with me and were critical of the Banner for publishing my article. Is this what the Bible teaches for the Lord’s churches?

If I am a “heretic,” the Bible teaches: **“A man that is a heretic after the first and second admonition reject.”** (Titus 3:10) Have you not, brethren, rejected me unscripturally? Where has been the first and second admonition? Have you judged me to be ‘unruly,’ brethren? I Thessalonians 5:14 says, **“Now we exhort you brethren, warn them that are unruly, comfort the feeble minded; support the weak, be patient toward all men.”** Where has been the warning, brethren? Where is the comfort if you have judged me feeble minded? Where is the support if I am weak? Where is the patience toward me, brethren?

Have you judged me to be in a fault, brethren? Matthew 18:15 says, **“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.”** When have you tried to come to me and tell me my fault, brethren? You have been quick to tell others, but is that what God said to do? Galatians 6:1 says, **“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.”** Brethren, when have you tried to restore me in the spirit of meekness?

Brethren, have you not followed the Jews in separation? Have you not jumped the fence and went “awol” of your Christian duty?

Brethren, I realize I could be wrong. I hope that I am wrong. For I feel it would be much easier for me to repent than for you to. I greatly fear God and have been chastened for preaching the teachings of men. God’s Word has made many changes in my life.

All I need from you brethren is New Testament chapter and verse and I will repent. All I need is chapter and verse that says it is sinful for a woman to wear pants and that pants are for men only. All I need is chapter and verse that teaches a head covering should be worn by a woman or any female at all times. All I need, brethren, is chapter and verse that teaches sending our children to public schools is wrong and sinful. All I need, brethren, is chapter and verse that says it is not a shame for a man to have long hair on his cheeks or hanging down his neck. All I need, brethren, is chapter and verse that teaches the way you have separated from me with no love for me or the Lord in not trying to restore me to the truth.

Brethren, compel not the Gentiles to live, as do the Jews as I admonished you in the first article. May we have fellowship **“in one mind and in one accord”** as

the Lord’s church; bringing glory to His name, loving our Lord by keeping His commandments, Loving one another, as we as Baptists, trust in the Scriptures to settle all disagreements.

Brethren, I am a strong believer that the Lord has a group of people that **“the gates of hell”** have not prevailed against. That He will always be with that group that has taught whatsoever He has commanded. But this Mennonite movement, I fear, is going to split that group of people.

May the Lord receive glory in this message, for I certainly do not deserve any, I am just a dumb sinner saved by God’s grace. I am what I am by God’s grace. All love for the Lord, His Church, His truth, and His Word is owing to His grace.

Thank you, brethren, for bearing through this feeble attempt to serve my Lord and Savior. I had much rather be rebuked by brethren that love me here while I still have time to repent than to be rebuked of the Lord later with no chance to repent. What about you?



BEREA BAPTIST BANNER Financial Report 2-1-2006 to 2-28-2006

Beginning Balance\$7,870.41

RECEIPTS:

B. C. of Brimfield, Brimfield, IL	27.96
Berea B. C., Mantachie, MS	200.00
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
Briar Creek B. C., Williamsburg, KY.....	125.00
Cedar Grove B. C., Millport, AL.....	50.00
Citrus M. B. C., Inverness, FL.....	25.00
Faith M. 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. C., Marion, IL.....	25.00
Grace M. B. C., Tulsa, OK.....	35.00
Hillcrest B. C., Winston-Salem,NC.....	50.00
Joe Jurzec, Richmond, IL.....	25.00
Leroy Bullard, Albuquerque, NM.....	100.00
Leston Farrell, Des Allemands, LA.....	225.00
Lord’s C. Beverly Hills, Goose Creek, SC...	200.00
Mt. Plesant B. C., Chesapeake, OH.....	100.00
New Testament B. C., Bristol, TN.....	10.00
New Testamant 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	25.00
Southside B. C., Fulton, MS	25.00
Sovereign Grace B. C., Columbus, MS	50.00
Sovereign Grace B. C. , Northport, AL.....	100.00
Sovereign Grace B. C., Wake Forest, NC...	100.00
Victory B. C., Courtland, VA	25.00
Subscriptions.....	450.00
Dividing Checks	125.00
Anon.....	200.00
Sub Total	\$3,342.96
TOTAL.....	\$11,213.37

EXPENDITURES:

Printing	634.69
Postage	1,028.02
Wages	2,000.00
Supplies	114.71
Dividing checks.....	125.00
Total Expenditures.....	3,902.42
.....	7,310.95
Bank Charges.....	-11.08
ENDING BALANCE.....	\$7,299.87

BEREA BAPTIST BROADCAST Financial Report 2-1-2006 to 2-28-2006

Beginning Balance\$6,192.68

RECEIPTS:

Briar Creek B. C., Williamsburg, KY.....	275.00
Berea B. C., Mantachie, MS	225.00
Berea M. B. C., West Point, TN	50.00
Grace B. C., Corbin, KY.....	100.00
.....	650.00
TOTAL.....	6,842.68

EXPENDITURES:

Radio Time	360.00
TOTAL EXPENDITURES	360.00
.....	\$6,482.68
Interest	+1.21
.....	\$6,483.89
Less Corbin, KY des.	-1,491.52
ENDING BALANCE.....	\$4,992.37

CORBIN, KENTUCKY REPORT

Beginning Balance\$1,651.52

RECEIPTS:

TOTAL.....1,651.52

EXPENDITURES:

WCTT	160.00
ENDING BALANCE.....	\$1,491.52

ANNOUNCEMENTS

The Sovereign Grace Baptist Church of Caldwell, Kansas is in search of a pastor.

Interested persons should reply to Bro. Gale Wyckoff at (620) 845-6624, or email him at pm67022@kanokla.net, or Bro. Eddie Roberts at (620) 845-2164 or email roberts@kanokla.net, or Bro. Clint Whaley at (620)845-2493, or email clintwhaley@kanokla.net.

The Providence Baptist Church of Valley Station, KY has called Elder Kenneth Long as their new pastor. They invite all BBB readers in the Louisville area to visit the church. Bro. Long’s phone number is (812)967-1321.

The Providence Baptist Church of Valley Station, KY has authorized Bro. Bill Homan’s to assemble for worship and Bible study in his home. All BBB readers in the Baltimore, MD area are invited to visit with the Homans. Bro. Homans address is 2167 McKendree Rd., West Friendship, MD 21799. His phone number is (410) 489-7391.

The Grace Baptist Church of Stanleyville, NC will hold a series of meetings beginning Wednesday May 10th thru Sunday May 14th. Services will begin at 7:00 p.m. Wednesday thru Saturday. Services on Sunday begin at 9:45 a.m. A lunch will be provided by the ladies of the church. Service will resume immediately following lunch.

Everyone is invited to attend and your prayers are asked for this meeting. For more information contact Pastor Gene Kiger at (336) 377-9808 or gbckiger@gbcanstanleyville.com.

ANNOUNCEMENTS

CELLBLOCK TO CELLBLOCK

By David G. Hoffman

Encouragement and thoughts from a prisoner to other prisoners and readers.

"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried" (Rev. 2:10).

A Still Small Voice

"Bless them which persecute you: bless, and curse not" (Rom. 12:14).

This admonition from the beloved Apostle Paul seems simple and direct, does it not? That is, until the sting of a slap is radiating across your cheek, then it's not so simple, is it? In fact, it can be down right gut wrenching. Consider a recent incident in my life:

The prison unit where I am was locked down for a unit-wide shakedown. Already in administrative segregation (ad. seg.) [permanent lockdown] the only difference for me was sack lunches instead of hot trays.

On the second day a new guard was passing out the sack lunches on one row in my section; I'm on two row. When he came in the section he started yelling out feeding instructions: everyone had to go to the back of their cell and kneel down facing the back wall, arms out to their sides, palms up until the guard put their sack in the food slot of the cell door---or they wouldn't be fed. This procedure isn't usually done on Level One (the highest level of ad. seg.) so when the guard started yelling these instructions I came to my cell door to listen so I'd know what to do when he got to two row. I soon realized I should've stayed on my bunk reading.

The prisoners on one row didn't want to comply with the procedure and began kicking their cell doors and yelling for a supervisor. When the noise started the guard in the control picket, who hadn't been paying attention until then, looked into my section and wrote down the cell numbers of anyone standing in their door. Even though I hadn't been creating a disturbance, I was in the wrong place at the wrong time.

I was written a major disciplinary case along with three prisoners from one row. The first major write up in my six years of ad. seg., and for something I didn't do. SLAP! Now what?

I was put in ad. seg. six years ago for gang affiliation. A year later the Lord called me out of the darkness and I immediately renounced all association with the gang. However, to be released from ad. seg. I must go through the Gang Renunciation and Disassociation (GRAD) Program. I signed up in 2001, went through a two year investigation to prove my disassociation and was put on a waiting list in 2003. One of the criteria for the GRAD Program is a clean disciplinary record---which this write up

just eliminated. I would now be removed from the waiting list and have to start over; it would be a year before I could sign back up and start the process over again. The last five years of waiting now meaningless.

A guard's word trumps a prisoner's word every time; conviction on the write up was inevitable. So I paced my cell all afternoon in anger and unbelief. Not only was I about to be kicked off the waiting list, but I was about to lose the two privileges I enjoy the most: use of my radio and typewriter. Feeling helpless and stunned I prepared for bed.

Then came the still small voice.

"The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16).

Every night before I go to bed I have a quiet time with the Lord. I read a Psalm and a chapter of Proverbs and pray before turning in. That night I read:

"In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness. Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me. For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me. Pull me out of the net that they have laid privily for me: for thou art my strength" (Ps. 31:1-4).

By the time I finished reading in Proverbs I was overwhelmed with the urge, no, the NEED to pray for the guard who wrote me up. After doing so I turned in and fell into a peaceful sleep.

The next morning I woke early and the same guard was working again, along with a guard who has known me for several years. I thought I'd give a shot at talking to a supervisor and try to explain the situation, so I asked the guard who knew me to call the sergeant on duty. He asked what the problem was and I explained it to him. When I was finished he said, "No, that doesn't sound like you at all, let me talk to [the guard who wrote me up] and see what I can do."

Two hours later the guard who wrote me up came to my cell and told me the guard who knew me vouched for my character. He went on to explain that he didn't actually see who was making the noise, he just assumed that since I was standing in my door when he looked into the section that I was one of them. "I could've made a mistake," he said, "so I'll pull the case."

Thank You, Lord!

"There hath no temptation taken

you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13).

Was this write up a temptation? I could've 'went off' but I didn't. I scowled. I stomped back and forth in my cell, fists clenched and muscles taut, angry at what happened. But I never said a cross word to the guard who falsely accused me. The Lord must have closed my mouth like the lions in the den with Daniel.

"For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock" (Ps. 27:5).

In the heat of persecution, whatever it may be, it's only natural to want to retaliate, but the believer isn't "natural" is he?

I write this not that I may glory, but that the grace of God will be glorified and that you, dear reader, will take these three things from my experience:

1. All sunshine and no rain makes a desert. Fruit can't grow without a rainstorm or two. The Lord may let it rain on your garden just to see it bloom.

2. Your Christian character matters, even in the dungeon. Especially in the dungeon. If you look like the world, maybe you are, but if Christ reflects in you others will see Him. Your witness is more than your words; it's your every day actions too.

3. Prayer works, my friend! The Lord has been answering my prayers since the day He plucked the scales from my eyes. Don't neglect this powerful resource.

Father, may you ever draw your children to hear Your still small voice in the midst of persecution. Teach us to pray for those who evil entreat us, and bestow upon us the grace to endure the storms of persecution and temptation. This I ask in the Name of Your Son, Jesus the Christ. Amen.



GLEANINGS



"Breaking the Back" of Authentic Male Relationships

By Dan Burrell

The controversial movie "Brokeback Mountain" has been a favorite of the artsy Hollywood crowd and liberal activists. It is being depicted as a "breakthrough" movie which will forever change the way we view homosexuality, cowboys and homophobia. This movie's on-going presence on the media stage is due to non-

stop promotion by the liberal elite in spite of the fact that more people will watch "Dancing with the Stars" in one week than have watched "Brokeback Mountain" since it was released.

I'm a big fan of westerns and cowboy stories and the whole American Expansion genre of movies, books and art. However, I have no interest in paying eight bucks to view a propaganda piece which has been created to trash Christian values or promoting unbiblical ones.

Al Mohler offered a commentary not long ago that provoked a lot of thought in my own mind and some interesting conversations with male friends of mine. Mohler, President of Southern Seminary and a leading evangelical thinker and scholar, opined on the impact that the in-your-face promotion of homosexuality is causing on authentic relationships between men. I think he has a point.

When I was a kid, groups of teenage boys thought nothing of heading for the woods for a few days of fishing, exploring -- even skinny dipping. Men often went on trips together to enjoy some male fellowship, hearty exercise or sport, and the kind of camaraderie that most women would find unappealing, if not irritating. It wasn't about anything remotely sexual. It was just a couple of guys or a group of men hanging out, enjoying their friendship and being -- well...men. There was usually food involved, some gross conversation, a complete absence of scatological discretion and often a good deal of rough housing. But there was absolutely no kissing. None.

What is commonly called today, "Male Bonding" has historically been an important part of a man's life and part of attaining manhood. It's where brothers made memories with each other. It's when fathers and sons discussed the important and the mundane. Whether on a ball field, on a fishing trip, in a gym locker room or at a church men's retreat, there were life lessons that could best or only be taught when guys get together.

Today, we have a culture that has sexualized so much of life that there is almost a stigma attached to the kind of relational non-sexual intimacy that men used to enjoy and take for granted. Men think twice before giving a hug and thumping someone on the back with affection. Sharing a tent, taking a cross-country trip or popping someone on the rear-end with a towel after a hard-fought basketball game is likely to invite smirks or raised eyebrows by people who have now bought into the notion that men can't be close friends without there being some sort of underlying homosexual attraction.

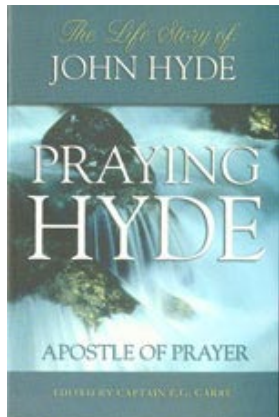
Extremist gays have gone as far as to suggest that relationships recorded in Scripture between men like David and Jonathan, Paul and Barnabas or even Jesus and John were somehow perverted instances of homosexual "love." By doing so, they hope to rationalize acceptance of

◊ (Continued on page 320)



Berea Baptist Church Bookstore

PO Box 39, Mantachie, MS 38855 (662) 282-7794



Praying Hyde

Edited by Captain E. C. Carre'

\$9.99

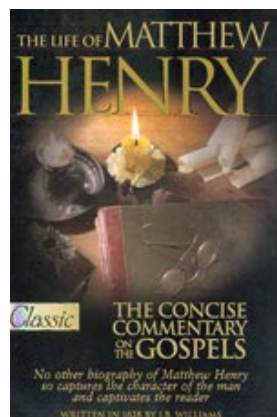
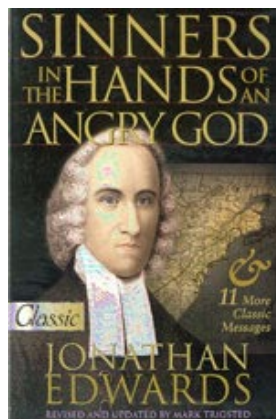
This is a new printing of this famous classic that combines the different versions of John Hyde's life. It contains Francis A. McGaw's, J. Pengwern Jones', and R. M. M'Cheyne's plus an added section on the letters of John Hyde. A very good book to read over and over. (paperback, 152 pgs)

Sinners in the Hands of an Angry God

Revised and updated by Mark Trigsted

\$13.99

This is a new printing of this famous sermon by Jonathan Edwards. It has been sensitively revised in modern English and also includes a short biography. Also included is eleven more good sermons by Edwards. (paperback, 358 pgs)

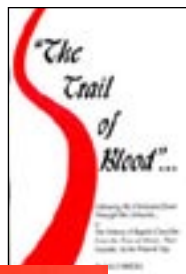


The Life of Matthew Henry

by J. B. Williams

\$15.99

This is a new printing of J. B. Williams' biography of Matthew Henry that was published in 1828. Williams captures the character of Henry like no other writer. This has been updated in modern English. Included in this volume is four books (the Gospels) in a concise (shortened) version. (paperback, 703 pgs)



The Trail of Blood

by J. M. Carroll

\$1.80

(paperback, 74 pgs, timeline chart)

The Church that Jesus Built

by Roy Mason

\$5.95

(paperback, 135 pgs)



Life of A. W. Pink

by Iain H. Murray

\$29.00

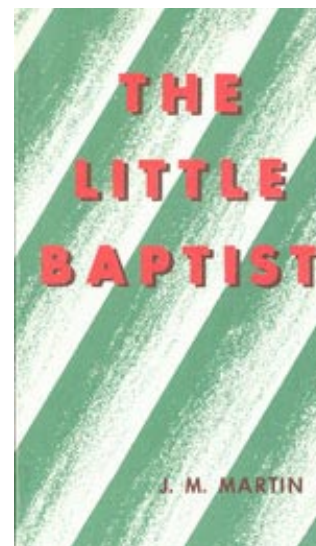
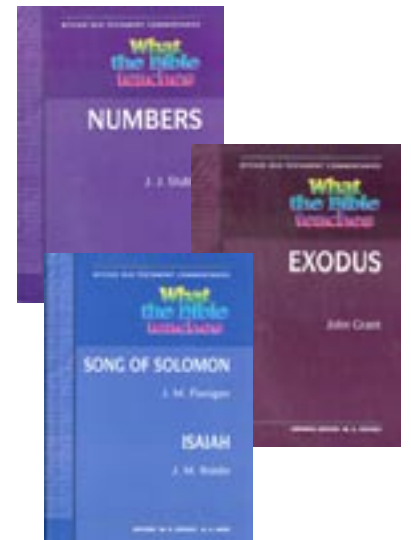
Now revised and enlarged.
(hardback, 350 pgs)

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.)\$29.99
Volume 2 (Matt., Mark)\$29.99
Volume 3 (1, 2 Thess., 1, 2 Tim., Titus)\$29.99
Volume 4 (1, 2 Cor.)\$29.99
Volume 5 (1, 2 Peter, 1, 2, 3 John, Jude)\$29.99
Volume 6 (John)\$29.99
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Volume 11 (Romans)\$29.99
Volume 12 (Genesis)\$29.99
Volume 13 (Psalms)\$29.95
Volume 14 (Numbers)\$29.99
Volume 15 (Exodus)\$29.99
Volume 16 (Song of Solomon, Isaiah)\$29.99



The Little Baptist

by J. M. Martin

\$1.75

Though this little book has been in circulation a long time. The title is derived from the taunting nickname given a bright girl of ten years, because of her inquisitiveness in reading the Bible. Mellie Brown, child of a Presbyterian family, received a Bible as a gift and upon reading it came to the story of the baptism of Jesus. When she had finished this story, she protested to her mother that a mistake had been made and that a Baptist Bible had been given her. This started conversations in the home, on school grounds, and among Mellie's friends on such subjects as baptism-form, subject, design: communion, as they called it; and a scriptural church. In easy language throughout Mellie supports her positions by use of the text of the Bible; she cites no so-called authorities. A most convincing story. (paperback, 182 pgs)

Books are listed at retail price. On orders of \$20 or more you may take a 20% discount.

Shipping Chart

Order Value	Add
Minimum	\$4.00
\$25.00-49.99	\$5.00
\$50.00-74.99	\$6.00
\$75.00-99.99	\$7.00
\$100.00 and Up	FREE

ANNOUNCEMENTS

There has been renewed interest in republishing the Berea Baptist Hymnal once again. Anyone who would be interested in obtaining hymnals please drop us a line where by we might ascertain the amount of books to publish.

The Sovereign Grace Baptist Church of Northport, AL will be having special services June 2-4. Elders Tom Ross and Troy McGahan are the scheduled speakers. Service times are Friday 7:00 p.m., Saturday beginning at 10:00 a.m. with lunch being served by the church. Service begins again at 2:00 p.m. Sunday services are at regular time 10:00 a.m. and 2:00 p.m.

For more information contact Pastor Todd Bryant at (205) 242-8466 or email toddbryant@charter.net.

The Berea Baptist Church of Mantachie, MS has been looking into starting an internet radio station. Plans are to have different messages by different pastors rotating on a weekly or monthly basis with details about the sponsoring church or churches before and after each message. Any churches that are interested in having their sermons broadcast can contact us about details.

CAPTAIN JOHN COUTTS

A True Story

An ungodly sea-captain lay dying in his cabin in mid-ocean, death staring him in the face. He shrank back in the presence of "the King of terrors" and the dread of eternity took fast hold upon him.

Capt. Coutts sent for his first mate, and said: "Williams, get down on your knees and pray for a fellow. I have been very wicked, as you know, and I expect I shall go this time."

"I am not a praying man, you know, captain, so I can't pray. I would if I could."

"Well, then, bring a Bible and read me a bit, for my rope is about run out."

"I have no Bible, captain, you know I am not a religious man."

"Then send for Thomas, the second mate, perhaps he can pray a bit."

The second mate was soon in the presence of his dying captain, when he said to him: "I say, Thomas, I am afraid I am bound for eternity this trip; get down and pray for me. Ask God to have mercy upon my poor soul."

"I'd gladly do it to oblige you, captain, if I could; but I have not prayed since I was a lad."

"Have you a Bible, then, to read to me?"

"No, captain, I have no Bible."

Alas for the dying sinner! How awful his condition. On the brink of eternity, and without Christ!

They searched the ship over for a man who could pray, but they searched in vain; and for a Bible, but one could not be found until one of the sailors told the captain he had seen a book that looked like a Bible in the hands of the cook's boy, a little fellow named Willie Platt.

"Send at once," said captain Coutts, "and see if the boy has a Bible."

The sailor hurried off to the boy and said to him, "Sonny, have you a Bible?"

"Yes, sir, but I only read it in my own time."

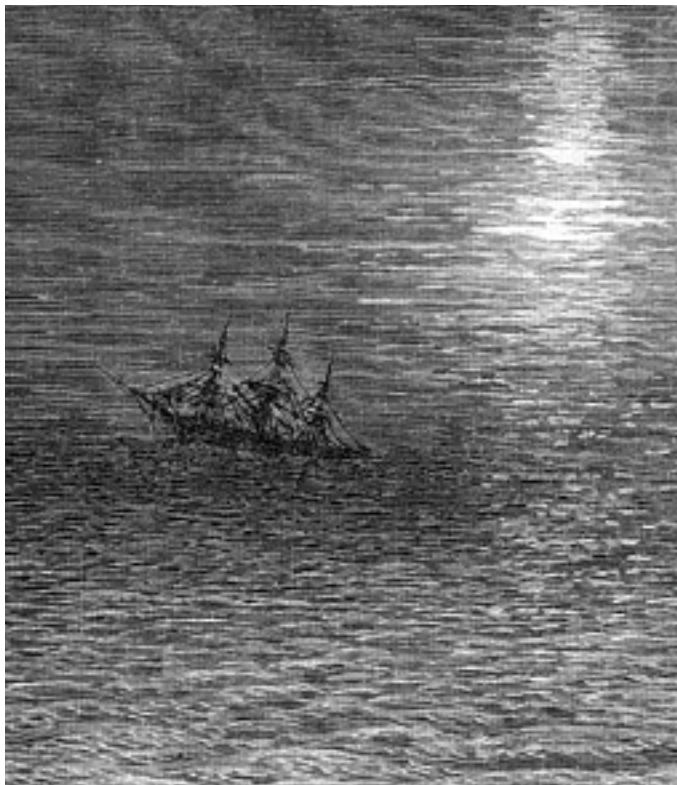
"Oh, that is all right, my lad, take the Bible and go to the captain's cabin. He is very sick and wants a Bible. He thinks he is going to die."

Away went Willie Platt with his Bible to the captain's cabin.

"Have you a Bible, my boy?"

"Yes, captain."

"Then sit down, and find something in



it that will help me, for I am afraid I am going to die. Find something about God having mercy on a sinner like me, and read it to me."

Poor boy! He did not know where to read, but he remembered that his mother had made him read the 53rd chapter of Isaiah just before he had left home for that voyage.

Willie turned to that blessed chapter that so fully sets forth the love and mercy of the Lord Jesus Christ in dying for poor sinners such as John Coutts, and commenced to read. When Willie got to the fifth verse---"**He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and by His stripes we are healed**"---the captain, who was listening for his very life, realizing that he was surely having his last chance of being saved, said: "Stop, my boy! That sounds like it: read it again."

Once more the boy read over the

blessed words: "**He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and by His stripes we are healed.**"

"Aye, my lad, that's good---that's it, sure."

These words from the captain encouraged Willie, and he said: "Captain, when I was reading that verse at home, mother made me put my name in it. May I put it in now just where mother told me?"

"Certainly, sonny, put your name in just where your mother told you, and read it again."

Reverently and slowly the boy read the verse: "He---Jesus---was wounded for Willie Platt's transgressions, He was bruised for Willie Platt's iniquities; the chastisement of Willie Platt's peace was upon Him, and by His stripes Willie Platt is healed."

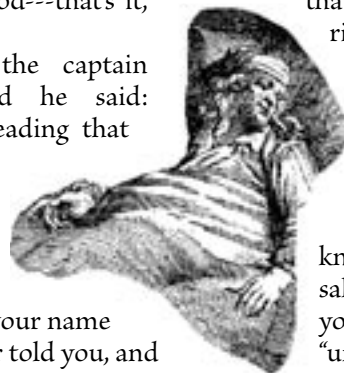
When Willie had finished, the captain was half way over the side of his bed, reaching toward the lad, and said: "My boy, put your captain's name in the verse and read it again---John Coutts, John Coutts."

Then the lad slowly read the verse again: "He was wounded for John Coutts' transgressions, He was bruised for John Coutts' iniquities, the chastisement of John Coutts' peace was upon Him, and by His stripes John Coutts is *healed*."

When the boy had finished the captain said: "That will do my lad, you may go now."

Then the captain lay back on his pillow and repeated over and over again those precious words of Isaiah 53:5, putting in his own name each time, and as he did so, the joy of heaven filled his soul. He was saved? Yes, praise the Lord, reader, he was saved! Another poor sinner for whom Christ died had "received Him" (John 1:12).

The soul of captain Coutts soon passed away. His body was rolled in canvas, placed upon the plank and allowed to glide overboard into the water, to be seen no more until Jesus comes and the sea gives up its dead (John 5:24, 29).



Before John Coutts fell asleep in Jesus he had witnessed to every one on his vessel that the Christ of God---the man of Calvary---was wounded for *his* transgressions, bruised for *his* iniquities, that the chastisement that rightfully he deserved had fallen on his blessed Substitute, and by His stripes---the stripes that fell on Jesus---he had been healed!

Beloved reader, do you know anything about this salvation? Have you taken your true place as a poor "ungodly sinner" before God and trusted in Christ for pardon? Blessed be His name, He is the same "yesterday, to-day, forever" (Heb. 13:8). What He did for John Coutts He can do for you.

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, THOU SHALT BE SAVED" (Rom. 10:9).

GLEANINGS

(Continued from page 318) ♦

their Biblically condemned conduct or at least cloud or confuse those who are woefully ignorant of both Scripture and relationships.

Men need other men in their lives. Men sharpen each other, challenge each other, understand each other. Men were not intended to live solitary lives or lives only around their wives. Men are more than "work" relationships and even "family" relationships. Scripture is filled with male relationships which exhibited deep and heart-filled love, loyalty, devotion and sacrifice. David described his love for Jonathan as exceeding the love he had for his wives.

Many men today are living lonely lives or lives made emptier due to the absence of a male friend because of the new stigma of homosexuality brought into our national psyche by the aggressive agenda of liberal activists. Men ought not be intimidated out of having authentic and healthy relationships with other men simply because Hollywood and homosexuals are too shallow to understand that the world does not revolve around sex.

Healthy male relationships make for stronger Christian leaders, more accountable husbands, more balanced fathers and positive and encouraging relationships. Don't let the ridiculous characterizations of people who don't understand God's plan for relationships, sexuality and accountability keep you from enjoying the companionship of a Godly friend.

ARTICLE INDEX

A Second Admonition by Steve Martin	p. 315
Antioch Was Not Self-Constituted by Doug Newell IV	p. 301
Bible and the Newspaper	p. 312
Biography of Enoch by Milburn Cockrell	p. 301
Calvinism---Arminianism	p. 303
Captain John Coutts	p. 320
Cellblock to Cellblock	p. 318
Easter by Medford Caudill	p. 301
Forum	pp. 310-311
Gleanings ☒	p. 318
Mini-Edition	p. 309
Notable Notes on 1 Corinthians 11:1-34 by Lyle Thomas	p. 301
The Fruit of the Spirit Is Love by John Massie	p. 301
Time Considered and Improved (sermon outline)	p. 307
Wages of Sin---Death by Rosco Brong	p. 301