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The Fruit of the Spirit is Gentleness

By Tom Ross

South Point, Ohio

Out of all the aspects of the fruit of the Spirit, the grace of gentleness is probably the most neglected and misunderstood. It is rare indeed to hear of people praying for the fruit and exercise of gentleness to be operating in their lives. Yet in order to be conformed to the image of the Lord Jesus Christ the Holy Spirit must cultivate the precious fruit of gentleness in our heart's. It is the grace of gentleness that sets the sanctified Christian apart in his attitudes, language, and behavior from a world that is harsh, unkind, and mean-spirited.

Gentleness may be defined as a sweet mildness of temper and disposition marked by a sensitivity and respect for the feelings of others. Those who have the grace of gentleness operating in their lives will see the im-

portance of treating others with Christian courtesy and kindness.

I like the illustration given by Jerry Bridges describing the gentleness: "Gentleness is illustrated by the way we would handle a carton of exquisite crystal glasses; it is the recognition that the human personality is valuable but fragile, and must be handled with care."¹

Gentleness must not be confused

Continued on page 147



Tom Ross

Is Faith Necessary?

By Todd Bryant

Northport, Alabama

"For by grace are ye saved through faith: and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8-9).

The question posed, is faith necessary, might seem to some to be a strange and ridiculous one. The average Sovereign Grace Baptist would speedily answer in the affirmative. However, there has arisen a movement which denies the necessity of faith in the elect of God. Many of our dearest brethren don't see the basic, beautiful truth. Hardshellism has replaced gospel preaching as well as the commission. Hopefully, this short article shall put an end to the debate so far as the Word of God is concerned.

Our text verse is a rather familiar one among our brethren. We do not

deny that God has a chosen people. In fact, we affirm that He has a chosen people who must and will be saved. They are referred to as "the elect of God" (Col. 3:12), the "chosen of God" (I Pet. 2:4), "the sheep" (Matt. 25:33), and other various names. Salvation is received totally because of the grace of Almighty God. We can do absolutely nothing to obtain or merit eternal life.



Todd Bryant

Continued on page 144

The Judson Baptist Association

By Milburn Cockrell

Mantachie, Mississippi

The Judson Baptist Association in northeast Mississippi was constituted at Meletubba Baptist Church, Pontotoc county, Friday before the fourth Sunday in October, 1853. It was named after the famous Baptist missionary, Adoniram Judson (1788-1850). The churches that went into the constitution of it were in the counties of Pontotoc and Itawamba. These churches were in the main from the Chickasaw and Aberdeen Associations.

The third session was held at what is now called the First Baptist Church of Mantachie (originally called Mantaches Creek Baptist Church) in Itawamba county. This is the church which ordained the editor of this paper.

This association was from its beginning a Missionary Baptist Association. They practiced Indian missions in their early days. "The utmost care was

taken of the spiritual welfare of the Blacks before the Civil War. In all the associations, we find the utmost endeavor was made to give them equal

Continued on page 147

The Objects of Our Lord's Intercession

By Milburn Cockrell

Mantachie, Mississippi

"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine. . ." (John 17:9-10).

The 17th chapter of the Gospel of John records the great high priestly prayer of our Lord for His people. It was offered in the presence and hearing of the disciples with whom Jesus had been conversing. This prayer must have deeply impressed His hear-

ers. My text comes from (Ps. 137:1) which reads: **"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion."** It's plain to see that these Jews

are heavy hearted for the scripture says that they were weeping by the rivers. In my mind I can see these Jews with their heads hung low, some even shaking their heads from side to side in disbelief that they are in Babylon instead of Israel.

CHRIST INTERCEDES FOR HIS PEOPLE

It is one of the marvels of the Scriptures that we see Jesus Christ engaged in prayer to His Father. As God, Christ did not need to pray, but as a man and mediator, He did need to

Continued on page 142

are heavy hearted for the scripture says that they were weeping by the rivers. In my mind I can see these Jews with their heads hung low, some even shaking their heads from side to side in disbelief that they are in Babylon instead of Israel.

You see, they are in Babylon because they "played around" with sin and ceased to give heed to the word of God. God plucked them out of the Promise Land which was His gift to them, and put them in a strange land for seventy long years. Isn't this a terrible scene, the children of the Highest in bondage WHEN THEY COULD BE LIVING IN FREEDOM AND FELLOWSHIP WITH GOD? Let us now with much prayer enter into the heart of the message.

MANY OLDER BAPTISTS ARE AS THESE JEWS IN BABYLON.

They remember times when

Continued on page 146

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



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The Objects of Our

Continued from page 141

pray. As a man, He prayed for Himself (John 17:1-8). As our great High Priest, He prayed for His people (John 17:9-26). The writer of the Hebrew Epistle tells us that our Lord **"offered up prayers and supplications"** (Heb. 5:7). Luke 6:12 relates that he **"went out into a mountain to pray, and continued all night in prayer to God."**

In my forty-two years in the gospel ministry many people have said they were praying for me. I thank God for all of these, for I needed the prayers and they needed the practice. Only eternity will reveal the great worth of such prayers to God for His ministering servants. While I value highly the prayers of those who love me, I value much more the prayers of my Lord on my behalf. How it thrills my soul to know that Jesus Christ is praying for me in Heaven.

As our great High Priest, He prays for His people, and none but them. I John 2:1 says: **"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father,**

Jesus Christ the righteous." Note the exclusiveness of the language. We believers have an Advocate and no others. There are some who have no advocate. Hebrews 7:25 declares: **"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."** Note here that Christ makes intercession only for **"them"** who **"come to God by him."** It is for them and no others that He intercedes. Christ has entered into Heaven itself **"to appear in the presence of God for us"** (Heb. 9:24).

How wonderful to know we have an Intercessor, or a Mediator. **"For there is one God, and one mediator between God and men, the man Christ Jesus"** (I Tim. 2:5). Our Mediator is divine, for He is one with God. He is human, for He is our near kinsman. The holy brethren (Heb. 3:1) who are partakers of the heavenly calling have a privilege above the world. We have an Advocate who presents our supplications and requests to God. We can come boldly to the throne of grace, knowing our High Priest is there to put in a good word for us.

To have Christ to intercede for us assures us our prayers will be answered. If we had to go alone and on our own merits, we would never secure an audience with God. We are weak and sinful creatures. No matter how feeble our petitions, Christ speaks to God on our behalf and pleads the efficacy of his blood. He asks the Father to grant our requests. It is good that Christ speaks for us, for He can never be denied (John 11:42).

NO PRAYER FOR THE WORLD

In my text Jesus said: **"I pray not for the world."** This means He prays for His disciples, His own people, His own family. The prayer in John 17 is for a particular class of persons who have a special relationship to Christ and the Father. This prayer in John 17 was offered for those whom He had already called out of the world (John 17:6-19) and for those who should come out of the world and believe on Him (John 17:20).

Those for whom Christ prayed in John 17 were chosen **"out of the world"** (John 17:6), and they were **"not of the world"** (John 17:11, 14, 16). They were hated by the world (John 17:16), and they were sent into the world to convert it (John 17:18, 20). Those for whom Christ interceded in John 17 were loved **"before the foundation of the world"** (John 17:23-24).

The world Christ did not pray for was the world who would die with-

out knowing God (John 17:2-3, 25). It was the non-elect world—what Peter called **"the world of the ungodly"** (II Pet. 2:5). It was the world asleep in Satan's lap: **"And we know that we are of God, and the whole world lieth in the wicked one"** (I John 5:19 improved translation). It was the world that cannot receive the Holy Spirit (John 14:17); the world that will be condemned (I Cor. 11:32). It was the world at enmity with God (Jas. 4:4); the world deceived by Satan (Rev. 12:9).

How sad to have no intercessor! Christ never interposes for the wicked world which died in unbelief. He never opens His mouth to ask God to withhold His justice for wrath and vengeance. Nothing stands between the wicked and the wrath of God. They sin often, but they have no advocate.

When your sins come up in the high court of Heaven the Father will ask the only Advocate: **"Have you anything to say for this man, why judgment should not be passed against him?"** The Son will answer: **"I have no word to say in his behalf. Let justice take its course against him. I intercede not for the world."**

SACRIFICE AND INTERCESSION FOR THE SAME PEOPLE

Some would separate Christ's sacrifice from His intercession. Scripturally this cannot be done. Nevertheless, some Arminians say Christ made a universal sacrifice for all of Adam's race, but that He prays only for His believing people. By a slight of the hand, they would separate the redemptive work of Christ from His intercessory work.

In desperation to save face some will concede that Christ prays for all of Adam's race to be saved, but they give no scripture for this, seeing there is none. This puts them in a worse dilemma. If Christ prays for all the world to be saved without exception, then they have contradicted Christ's own words in John 11:42 where He said that the Father heard Him **"always."** If Christ prays for all men without exception to be saved and His prayer is unanswered, then Christ lied in John 11:42. For some in the world perish in their sins. On the other hand, if He prays for all men without exception to be saved and He is heard by the Father, then all men without exception will be saved. No person will be lost, but then you have universal salvation! Even Arminians in most cases won't go quiet that far!

The Bible joins the sacrifice of Christ with His intercession. He died for the ones for whom He makes intercession. **". . . and he bare the sin of many, and made intercession for**

the transgressors" (Isa. 53:12). Thus Christ intercedes for the **"many"** for whom He died—no more and no less. The atonement of Christ and the intercession of Christ are equal. To say that Christ suffered and died for all men without exception, and then He intercedes only for some of them will scarcely square with the words of Isaiah the prophet.

Note also Romans 8:33-34: **"Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."** Jesus Christ died to justify the elect from all condemnation. He lives in Heaven to intercede for the same elect. His intercession in Heaven is the perpetual application of His sacrifice on the cross. Here again the same persons concerned in the atonement are all of them concerned in His advocacy.

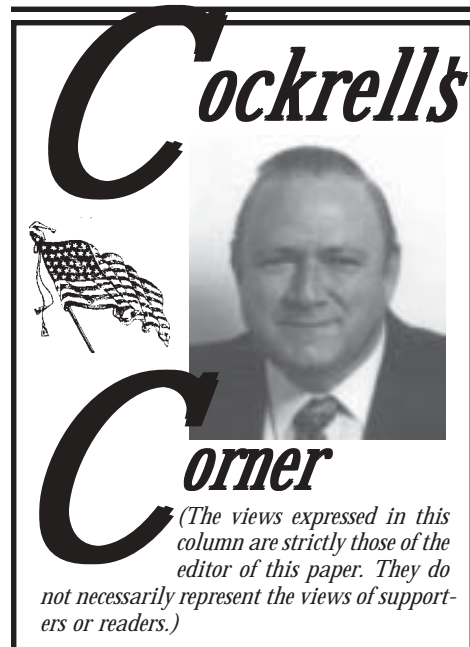
To offer sacrifice and to intercede, to sacrifice and pray, are both high priestly acts. Christ must do both, if He is to be a faithful high priest. If He performs one, He must perform the other. The objects must be of equal extent. Christ's intercession is at all times founded upon His atonement.

Arminians would make Christ half a priest. They would say Christ died for all men universally, and so, according to them, He died for a people for whom He refused to pray! They have Christ offering a sacrifice for them for whom He will not intercede! If they say Christ intercedes for all universally, they contradict Christ's own words in John 17:9, and they affirm that Christ cannot prevail in His intercession, contrary to John 11:42.

DID CHRIST EVER PRAY FOR THE REPROBATE WORLD?

Some say that Christ did pray for those who die in unbelief in Luke 23:34: **"Father, forgive them; for they know not what they do."** The Lord did pray for His murderers in these words. But this verse does not contradict John 17:9: **"I pray not for the world."** Who can say that those for whom our Lord prayed were never converted? We know from Scripture that some of the crucifiers of Christ were converted on the day of Pentecost: **"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. . . . Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls"** (Acts 2:23, 41).

Continued on page 143



Cockrell's
Corner

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

IT SURE IS CONFUSING!

By Milburn Cockrell

I have been reading and studying with great interest some of the new ideas about how a man gets into the church. I must say I am more confused than ever.

I am told that a man is not baptized into the church; he is voted into the church. Since voting occurs prior to baptism in all Baptist churches of which I have knowledge, and since you enter the church by the vote as they say, then you become a church member before baptism? Does this mean if a Baptist church would vote to receive Protestants, that Protestants could become members without immersion? If you enter the church prior to baptism, then baptism in water has nothing whatever to do with church membership? Are we saying that baptism is not a church ordinance?

Then to my utter amazement these same people say that baptism is a prerequisite to church membership. Of "prerequisite" the dictionary says "something that is necessary to an end or to carrying out of a function." Even though the church votes to baptize a man and he is baptized in water, he is still not in the church, for baptism is "not the door into the church." Somehow you get into the Lord's house (the New Testament church), but you don't come in by the door of baptism. You climb in by some other means. Can a man vote and take the Lord's Supper after the church baptizes him? What else must he do to get in the church? Is such a baptized person in the "half-way" house, or what? If baptism is the prerequisite to membership, why is it that a man when he is baptized is still outside of the church? How can baptism be a church ordinance, if when it is terminated a man is not then in

the church?
What tangled webs men weave!

"SET IN THE CHURCH"

By the Editor

"And God hath set some in the church, first apostles secondarily prophets, thirdly, teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (I Cor. 12:28).

In this verse the word "church" is used generically or institutionally. This verse must be compared with Ephesians 4:11. In the Ephesians verse we see the gifts of the ascended Christ to His church. Let us note a few things in this verse in I Corinthians 12.

First, I call attention to the Greek word (*tithemi*) which is translated "set" which means "to place" (See W. E. Vine). It is translated "lay down" 12 times in our KJV. Hence we have in I Corinthians 12:28 a list of church officers. Men differ as to what these are. Apostles, prophets, and teachers are found in Ephesians 4:11 also, but the Ephesian list has "evangelist" or missionaries. The list in I Corinthians 12:28 includes some who had special gifts in the apostolic age which have passed away.

Second, according to the verse in Ephesians, these officers were gifts of the ascended Christ to His church. I Corinthians 12:28 plainly says Christ placed these persons "**in the church.**" They were not placed in the world to run foot-lose and fancy-free to do their own biddings. If these persons were placed by Christ "**in the church,**" then there can be no such thing as free-lance preachers who are not church members, or who are not sent by church authority. If these officers were placed by Christ in His church, they must for ever remain the servants of the church. They cannot be dictators over the church, or presiding bishops over the churches. If these church officers do not serve in and through the church where Christ placed them, then they are out of place.

Third, please do not tell me these are in the church which is universal and invisible that includes all the saved. The Protestant idea of a universal, invisible church, invented by Martin Luther in 1519, has no apostles, prophets, teachers, helps, or governments. This Protestant idea of the church has no place in Baptist thought or theology. The local church only has officers. No one can hold an office in a non-existing body.

Fourth, these officers were placed in the church by Christ Himself.

Those who would put them in the world are attempting to rearrange the work of Christ. Those who would put them in some evangelical association, or mission board, or some other man-made religious organization dare to tamper with the perfect work of Jesus Christ. Brethren, Christ put these officers in the church, and let no man dare to tamper with the workmanship of the Head of the church.

The truth I have sought to bring out is seen in other new Testament texts. "**Now there were IN THE CHURCH that was at Antioch certain prophets and teachers. . .**" (Acts 13:1). Elders were ordained "**in every church**" (Acts 14:23). Apostles and elders were ordained "**in every church**" (Acts 14:23). Apostles and elders were "**with the whole church**" (Acts 15:22). Paul called "**the elders of the church**" (Acts 20:17). The men sent to do business for the churches were "**the messengers of the churches**" (II Cor. 8:23). A sick church member is to "**call for the elders of the church**" (Jas. 5:14). In Revelation 1:20 "**the seven stars are the angels of the seven churches.**"

We never read in the New Testament where they called the elders of the evangelistic association, or the messengers of the mission board. Nor is there any mention of the elders of the free-lance society.

Christ has put these men "**in the church,**" and it is not within the power of men to put them some other place. God's ways are always best and have the fewest evils to arise from them.

In the Association Records of the Midlands in 1655 a question was raised about if it was right for a person to preach without being sent from his church. They gave the following answer:

"It is unlawful. (1) Because our Lord Christ sends forth His ministers by His power alone (Matt. 28:20), and He is the Head of the body the Church that in all things He might have the preeminence (Col. 1:18; Eph. 1:22).

"(2) Because Christ has left all power in His Church both to call and send forth ministers (Matt. 28:20), saying, I am with you to the end of the world, and I Tim. 3; Titus 1; Acts 14; Matt. 18, and 16:18f.

"(3) Because we find the Church only exercising that power both in choosing and sending forth ministers as appears by these Scriptures, Acts 1:23, 26; 8:14; 13:2f and 11:22. We think fit to add that we taking this question entire consider it to be fully answered" (*Association Records of the Particular Baptists of England, Wales, and Ireland to 1660*, Part 1, p. 23).

The Objects of Our

Continued from page 142

Also the prayer of Christ in Luke 23:34 must be reconciled with John 11:42 where Christ said: "**And I knew that thou hearest me always. . .**" To say Christ's prayer to the Father did not prevail is to deny the divinity of Jesus Christ. It would have Christ praying contrary to the Father's will. Christ might as well have prayed for the prince of this world as for the non-elect world.

SOME GIVEN TO CHRIST

Some cherish the idea that the Father sent Christ to die for all of Adam's fallen race. They teach a universal atonement with a limited application. But the Bible teaches that the Father gave Christ a particular people for which to die. In John 17:9 He said: "**I pray for them: I pray not for the world, but for them which thou hast given me. . .**" John 17:2 reads: "**As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.**" In verse 11 our Lord said: ". . . **Holy Father, keep through thine own name those whom thou hast given me. . .**" Still again in verse 24: "**Father, I will that they also, whom thou hast given me, be with me where I am. . .**" In John 17:6 Christ declared: "**I have manifested thy name unto the men which thou gavest me out of the world. . .**" All that the Father gave the Son to save in the covenant of redemption will all come to Christ for salvation. In John 6:37 Jesus said: "**All that the Father giveth me shall come to me. . .**" None of those given to Christ to be saved will be lost: "**And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day**" (John 6:39).

According to Holy Scripture, those given to Christ will come to Christ for salvation (John 6:35, 37). Not so much as one of those given to the Father will perish (John 6:39; 17:12). These will all hear the preached Word (John 17:20) and keep the Word of God (John 17:6). They will all come to possess eternal life (John 17:2). They will all share in the glory of Christ (John 17:24). They all will have the love of God shed abroad in their hearts (John 17:24; Rom. 5:5). None of these things can be said of those who perish in their sins. Hence Christ died for a particular people, the children, the sheep, the seed of Abraham, the elect, His people, true believers.

In John 17 Christ prayed for those the Father gave Him to save in the

Continued on page 144

The Objects of Our

Continued from page 143

covenant of redemption. Since not all of Adam's race is saved, we must conclude not all of the race were given to the Son by the Father. The eternal purpose of God was only to save some of Adam's fallen race. To have saved all the race of Adam would have justly made God chargeable with encouraging sin. Not to have saved any would have proved God to be merciless.

Christ received these chosen ones as a love gift from His Father in the before-time covenant. Their names were written in the book of life **"from the foundation of the world"** (Rev. 17:8). As their high priest, our Lord bear upon His shoulders and upon His breastplate the names of all the elect, as Aaron did the names of the twelve tribes of Israel. Christ died for these only, and He intercedes for these only.

The disciples of Christ are characterized as persons **"given"** Him by the Father. None of them would have ever given themselves to Christ, if they were not previously given to Him by the Father. **"All the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out"** (John 6:37). They would have never come to Christ without being drawn by the Father: **"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day"** (John 6:44).

WHY HE PRAYS FOR THEM

The reason why Jesus prays for His people is seen in the words: **"For they are thine."** Though these were given by the Father to the Son as a reward and as a charge, they are still the Father's. The Father has not relinquished His right and property over them. The fact they are Christ's is itself a reason why He should pray for them. The fact that they are still the Father's, though given to Christ, is why the Father should listen to His request. This appeal could not in this form have been made for the world who dies in ungodliness.

All belong to the Father as His creatures, but believers are His in a much higher sense. The Father has made them His by election: **"For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth"** (Deut. 7:6; Eph. 1:4; I Pet. 2:9). He made them His by the special grace of adoption: **"Having predestined us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his**

will" (Eph. 1:5). He confirmed this ownership by regenerating us: **"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God"** (John 1:13). The Father esteems us to be His peculiar treasure: **"For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure"** (Ps. 135:4; I Pet. 2:9). In comparison to them, the whole universe is nothing in His eyes.

The Father will certainly hear the Son when He prays for us. As we still belong to the Father, the Father is ready to hear His Son pray for us. Seeing we belong to the Father, the Father will be forgiving toward us for Christ's sake. The Father will certainly take care of His property, and therefore we have a sure and safe Keeper. None can pluck us out of the Father's hand (John 10:29).

"THINE ARE MINE"

In verse 10, chapter 17, of the Gospel of John, Jesus said: **"And all mine are thine, and thine are mine; and I am glorified in them."** The interest of the Father and Son cannot be separated. What belongs to the Father belongs to the Son. The Lord Jesus is one with the Father: **"I and my Father are one"** (John 10:30; cf. 10:31-38; 17:11, 22). Both the Father and Son have an interest in the elect.

We belong to Christ by the Father's donation. We belong to Christ by His own purchase: **"Ye are bought with a price; be not ye the servants of men"** (I Cor. 7:23; cf. 6:19-20). Christ will not lose those He purchased with His blood, nor will He suffer His own members to perish for want of His continual intercession.

CONCLUSION

1. How honorable a character is a true Christian! He is eminently distinguished from all the rest of the world (Rom. 11:7). He is highly esteemed both by the Father and Son who claim him as their property.

2. Oh, what a privilege to be one of the objects of Christ's intercession! Millions pass by unprayed for by Him. His people are continually remembered by Him before the throne. They are sure to have every need supplied. Let the thoughts of Christ's in-

tercession dissipate all fears of condemnation.

3. We often forget to pray for ourselves. Christ knows how weak and frail we are, and so He never forgets to pray for us.

4. Sinner, you are no more safe in this world than Lot was in Sodom. This world is condemned; it has no hope. It is a lost world. You must come out of the world and be with Christ.

Is Faith Necessary?

Continued from page 141

However, according to our text verse, an elect is saved **"by grace through faith."** This is where hardshellism parts with the historical teaching of Baptists and with the Word of God. Faith is necessary. **"It is the gift of God,"** but, nevertheless, necessary, as we shall see. God's people are a people of faith.

In John 3:16, we read that **"who-soever believeth in him should not perish, but have everlasting life."** I realize this verse is quoted by the religious world and used in the depths of Arminianism to try and prove that God loves every individual without exception. I emphatically deny that teaching, but I do not deny the inspiration of this verse and thus, the practical application. Therefore, we can obviously see from this passage that the promise of everlasting life is here made to whomsoever **"believeth in him."** Again, In John 3:18, we read, **"He that believeth on him is not condemned: but he that believeth no is condemned already, because he hath not believed in the name of the only begotten Son of God."** Again, the promise of eternal life apart from condemnation is here made to him **"that believeth."** On the other hand **"he that believeth not is condemned."** This tells us that it is not according to God's way of working to save people into unbelief. Our duty here is to read the Scripture and rely on it for guidance. This portion of Scripture teaches that believers in Christ are saved. How does this portion of Scripture line up with the Bible

as a whole? We shall see, for Scripture must interpret Scripture.

In John 5:24, John is inspired to write these words: **"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life."** Once again, the Holy Spirit affirms that blessed promise of everlasting life unto Him **"that heareth my word, and believeth."** Here, death is, in one sense, the natural state into which man is born. Man is brought into this world **"dead in trespasses and sins"** (Eph. 2:1). In this state, man is lost and deserving of the death of the eternal lake of fire. In this condition, man has not been **"born again"** (John 3:3). On the other hand, the believer is said to be passed from the state of **"death unto life."** Life is representative of man's condition after he has been brought to faith. This man has been **"quickened"** (Eph. 2:1) and **"born again"** (John 3:3). God didn't, however, quicken this man into unbelief. This would contradict the fact that only the believer is promised eternal life. If the believer has **"passed from death unto life,"** the unbeliever then has not.

Acts 15:9 reveals of the Gentiles that God **"put no difference between us (the Jewish believers) and them, purifying their hearts by faith."** Here, the Lord is the One who purified the heart. This is in the Lord's hand. How does He do it would be our question? He purifies the heart by faith. The **"love of God is shed abroad in our hearts"** (Rom. 5:5). WHEN He quickens us. Before men's hearts have been purified, they are without faith. Men have faith because it has been freely given to them by God. Faith is a gift of God (Eph. 2:8). The faith, however, is necessary. This is God's ordained way to work. God was not limited in His knowledge or ability to work another way. Notwithstanding, this is the way God has chosen to carry out His ordained and perfect will. If God has ever worked another way (which I do not believe He has), it is not recorded within the pages of Holy Writ.

"Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what

Berea Baptist Broadcast

STATION	TIME	DIAL	WATTS
WFTA, Tupelo, MS	Sunday 9:30 - 10:00 a.m.	101.9	3,000 FM
WJOR, Saint Joseph, TN	Sunday 1:00 - 1:30 p.m.	101.5	1,000 FM
WLZA, Starkville, MS	Sunday 1:00 - 1:30 p.m.	710	2,500 AM
WCNA, Myrtle, MS	Sunday 9:30 - 10:00 a.m.	95.9	3,000 FM
WYWY, Barbourville, KY ..	Sunday 7:30 - 8:00 a.m.	950	1,000 AM
KARI, Blaine, WA	Saturday 10:30 - 11:00 a.m. ..	550	5,000 AM
DXRA, Davao City, Philippines	Sunday 8:15 - 8:45 a.m.	783 Khz ...	10,000 AM
DWSS, Manila, Philippines .	Sunday 5:30 - 6:00 p.m.	1494	16,000 AM

Continued on page 145

Is Faith Necessary?

Continued from page 144

law? of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:24-28). Here we have another passage which supports the fact that faith is God's ordained gift that He gives to His children for whom Christ died. In this passage, we are said to be justified by faith. In the scope of eternity, we are justified because Christ paid our sin debt on the cross of Calvary some two thousand years ago. However, in time we are justified by faith. The Lord is said to be a **"justifier of him which believeth in Jesus."** There is no room to deny what Paul was inspired to write. We are not justified by works of the law, for we cannot keep the law. But, Christ, who fulfilled it is our **"propitiation through faith in his blood."** Is it not wrong then to tell the world to believe in Christ? Is this not what Paul told the Philippian jailer (Acts 16:30, 31)? Paul realized it wasn't in his power to save. He also realized that Christ had given His churches a commission to evangelize the world with gospel preaching.

The believer in Christ is an overcomer. **"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God"** (I John 5:5). How can we deny this? We are promised that we have and will overcome this world if we believe on Christ. Here is not stated that the elect overcome the world. That would be a true statement if it did. But more to our inept understanding, the Lord simply says, "he that believeth Jesus is the Son of God is he that overcometh the world."

Hardshellism says that a man can desire Christ as much as he wants to, but, he can't come if he's a non-elect. This type of thinking mixes truth with heresy. Surely a non-elect can't come to Christ. However, he will never yearn for the saving power of the blood of Christ. He will not see himself as a sinner in need of a Savior. Those who do see this are the elect of God and will come. Hardshellism and the priesthood of the church heresy generally declare (if not by doctrine, by practice) that those outside of believers in the doctrines of grace are lost. There is absolutely no scriptural warrant for any such belief. There are many babes in Christ who know Him, but lack a knowledge of true doctrine. Anyhow, we do not know who the elect are. We do not have the power to distinguish.

In seeing that faith is essential to salvation, we then should pose the

question, "How does the Lord impart faith in His elect?" We will affirm, as have our Baptist forefathers, that He does it through the gospel message. **"Faith cometh by hearing, and hearing by the word of God"** (Rom. 10:17). This is not to give ability to anyone apart from the working of the Holy Spirit to believe the gospel message. It is asserted, however, that the Holy Spirit works through the gospel to impart faith to His elect people. There is no salvation apart from believing in Christ. This point has been sufficiently stated. However, faith must have an object. Nobody has faith in "nothing." Faith has the object of Christ and His salvation. Therefore, when the gospel message is preached (read, taught, heard, witnessed, etc.), the Holy Spirit distinguishes between the elect and non-elect and grants faith to His sheep.

In II Thessalonians 2:13-14, we read, **"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."** Paul here states, through inspiration, that these were **"from the beginning chosen,"** as are all of God's saints. He also shows the necessity of the **"sanctification of the Spirit,"** or quickening, or regeneration. However, he uses the conjunction "and" to show that the **"belief of the truth"** is equally as vital. Then, in the following verse states, **"Whereunto He called you by our gospel."** This is God's overall plan summed up in this passage. He has a chosen people whom He will call to belief in Christ through the preaching of the gospel. There is no gap of any time frame between regeneration and believing in Christ. This would conclude that man could be a regenerated unbeliever, and this is a contradiction of terms. When the Lord calls, or regenerates, one of His own, He supplies him with the faith necessary to be saved, through the gospel message that he has heard.

"Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only (as it does generally to all who hear it), but also in power, and in the Holy Ghost and in much assurance" (I Thess. 1:4,5a). **"Of his own will beget he us with the word of truth"** (James 1:18a). **"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of**

promise" (Eph. 1:13). **"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written. The just shall live by faith"** (Rom. 1:16-17). These verses should suffice our need to prove that God saves His elect by drawing them by His Spirit through the gospel message.

Now, some would say, "But, you are limiting God. You are taking away from His glory. To this, we turn to I Corinthians 1:21, which says, **"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."** In this verse, we have explained the reason God saves His people by bestowing faith to them through the gospel. The reason is because it pleased Him to do so. I am not limiting the Lord in saying He works this way. God could have saved His elect any way He desired to do it.

That was by the foolishness of preaching. Does God work in ways that aren't pleasing to Him? Does He change? To both questions, we answer in the negative. God always carries out His well pleasing will.

In conclusion, to answer our original question, "Is Faith Necessary?", we conclude that it is. **"Without faith it is impossible to please" God** (Heb. 11:6). Therefore, God grants faith to the recipients of His Sovereign Grace through the gospel message as it pleases Him to do so.

In the words of Charles Haddon Spurgeon, "I am quite certain that God has an elect people, for He tells me so in His word. And I am equally certain that everyone who comes to Christ shall be saved, for that also is His own declaration in the Scriptures. When people ask me how I reconcile these two truths, I usually say that there is no need to reconcile them, for they have never yet quarreled with one another." (*2200 Quotations from the Writings of Charles H. Spurgeon* [Grand Rapids, MI, Baker Books, 1988] p. 64).



Remembering How

Continued from page 141

MANY SOULS would be saved at one time during a church service. I've been among Baptist churches now for 19 years and I personally haven't seen 5 souls saved in all those years!!! I have heard of the Lord saving people in other churches and in other countries, but I have not heard too many pastors speak of people being saved in the Lord's churches, especially in the last 10 years. I'm not saying that the Lord is not saving in other churches in this country, I'm just saying I haven't been witness of more than 5 conversions during this period. I have heard older Baptist preachers speak of many souls coming forward at the end of the service in time past while today Baptist preachers are pulling their hair out because of the attitude many professing Baptists have about church.

Some older Baptists remember when their churches were much larger than they are today. Even though I would rather have 5 souls that love Jesus in the church instead of 500 that are just religious, we must remember that without new additions to the assembly, the church will eventually die out!!! We as Baptists should never be content. We should always be praying that God will bless each service and add to it as He sees fit so that particular church will be in existence when He comes back. We know that He will have assemblies on the earth when He returns, but will the assembly you are part of be there when He comes?

Older Baptists are watching many of the Lord's assemblies dwindle to nothing. If you want to see just exactly how bad it is in many places in America just take a look at the fellowship meetings. Isn't it true that in many cases the vast majority of those in attendance are 50 years old and older? My generation is probably the worst generation of Baptists in America's history!!! I am 37 years old, and even in the short time I have been with the Lord's churches I have seen a great change among many Baptists. How many 20-45 year old people do you see at the fellowship meetings? It has been my experience with fellowship meetings that there are very few under 50 who are attending. If you were to do away with the 50 - up group of saints, there would not be enough saints to even have a fellowship meeting!!! Why? *BECAUSE MANY "BAPTISTS" ARE IN LOVE WITH THE WORLD AND NOT CHRIST JESUS!!!* My generation of Baptists have a serious problem with their heart. Matthew 6:21 says: "For

where you treasure is, there will your heart be also." You can judge one's love for Christ by their relationship with the Lord's church, and by how much they desire to be around God's children even after their regular services; like fellowship meetings and conferences.

OLDER BAPTISTS KNOW THAT WE TODAY ARE IN CAPTIVITY.

They can remember when services were so Spirit filled that when it was over you couldn't wait to come back to the Lord's house for worship. Today, they know that it's not the same as it once was. They have witnessed the Lord's Baptists of today devoting their time and effort to materialism as never before, and then these extra worldly saints will try to sing hymns to the Lord in service. How can you sing to the Lord if you don't love Him enough to serve Him? How can one sing when they're in love with money?

The older saint today can see that much of our church service is nothing more than LIP SERVICE!!! How do I know this to be true? Well, how often have you had some one from the Lord's church want to come to your house and talk about Biblical issues? How much would you yourself want to have this fellowship?

These older Baptists have now watched many more professing Baptists just "up and leave" the Lord's assemblies to either not go any where, or to attend some Protestant assembly. What could be the problem? SIN IS IN THE CAMP!!! Secret sins will bring more open problems than the open sins will.

There is no such thing as being a Baptist without heart. The only way a Baptist can be in the Lord's church and not have any "heart" is to be in a backsliding condition.

BAPTISTS ARE RESPONSIBLE FOR THIS TERRIBLE CONDITION.

Not all, but many of the Lord's churches seem to be in a "low state" for now. I hear from many of how attendance is down quite a bit. The problem seems to be that many professing Baptists simply don't want to hear the Word of God. You can see it on their faces as they come through the door of the church that they are not really excited about being there. The proof goes even further, for it won't be long into the service that they will be nodding their head from sleepiness, and some even snoring.

I wonder how many of these "Baptists" snore when the Daytona 500 is on, or when their favorite football team is playing? When I USE to go to the movies, I never saw anyone sleeping. It's amazing, there can be a three hour movie on TV and people

can tell you ALL ABOUT THE SHOW, but they can't stay awake for 30-40 minutes of preaching!!!

We're responsible for this terrible condition that many of the Lord's assemblies are in for there's no joy in the lives of many Baptists. We are walking around with long faces just like those who have no hope. Why should one who is lost want to go to church when there's little if no evidence of happiness?

OUR OLDER BAPTISTS WILL NOT FORGET HOW IT WAS.

Psalm 137:5-6 reads as follows: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." These Jews had rather become dumb for the rest of their lives than to forget the wonderful times they had in THE PROMISE LAND being showered with God's blessings. Even in this "day of worldliness" there are those today who are still faithful because of how it was back then. THEY HAVE EXPERIENCED SHOWERS OF BLESSINGS!!!

Can you imagine how it was when our early Baptist forefathers rode in horse and buggy, or even walked to church? I can just see in my mind a family either going to or coming from church in those days, singing hymns or even discussing some truth from the Bible. Today, many can go to church in nice air conditioned cars and will not make the effort to be faithful in attendance!!! Today, instead of being like our Baptist forefathers I'm afraid that we "drown out" the worship service we've been in as soon as we go out the door. In our air conditioned cars WHICH HAVE RADIOS, I'm afraid that a lot of saints like to listen to country or rock music, or some older type of radio program on their way to church, or as they are leaving it. How do I know this? Many of the Lord's Baptists are much more familiar with the singers and their songs than they are the Bible!!!

Down here in Florida where I have attended fellowship meetings for the past year, I see a great deal of elderly Baptists making tremendous efforts to attend the fellowship meetings. Why do they make this attempt? They remember from long ago how sweet fellowship really is, and they WANT TO KEEP IT ALIVE. Some of these older Baptists will drive anywhere from 1-3 hours for a fellowship meeting. From my experience in these fellowship meetings possibly 60-70% of the people attending are in their 60's or 70's. I know that God is sovereign

and everything is in control, but does His sovereignty relieve us of our duty to be faithful? Isn't it true that He will shower down blessings from Heaven IF we are faithful?

These older Baptists remember when a neighbor's barn would burn down the whole community would get together and help out. Today, some Baptists don't even know what the inside of some of their brethren's homes look like!!! How can a Baptist Church be strong in love, if it has no desire to visit one and another? Let's face it, younger Baptists just don't have the burning desire our older Baptists did or do. The only sacrifice younger Baptists are making today is: themselves to the world, and for the world.

FAITHFUL BAPTISTS LONG FOR THE LORD'S RETURN.

Psalm 137:7-9 reads: "Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Raze it, raze it, even to the foundation thereof. O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the stones." Here it is plain to see that Israel is asking God to remember them and what their enemies had done to them. They are asking God to remember their enemies evil deeds and to destroy them. They are longing for the Lord's advent to the earth to destroy their enemies.

Faithful Baptists are longing for the Lord's return to the clouds to resurrect and rapture out His saints. Those who are waiting for His return to the clouds are very unsatisfied in this old world. Evil is on the increase in every way imaginable. Many "Baptists" don't seem to get excited about the "ANY MOMENT RETURN" of the Lord. Could it be that they have become content in and with their sins? Could it be that many "Baptists" want to hear preachers who preach only about love and not the awfulness of sin and its consequences?

There is no doubt that the great majority of elderly Baptists hate sin much more than those in my generation. There seems to be much less conviction for the Biblical truths in the 40's - under Baptists. May God help us become as the Baptists of old that we may be found doing His will when we are taken out in the twinkling of an eye (I Cor. 15:51-58).



Judson Baptist Association

Continued from page 141

privileges with the whites. In the report on the Religious Instruction of the Blacks, at their third meeting of the Judson, it was recommended that 'a comfortable place be provided for them in our meeting houses, and they were encouraged to attend and observe good order' (*History of Mississippi Baptists* by Z. T. Leavell and T. J. Bailey, Vol. II, p. 854).

In the controversy between J. R. Graves and the First Baptist Church of Nashville, Tenn., the association sided with Graves and protested against the "unscriptural proceedings of that church." The Landmark doctrine was copiously endorsed, and Graves, Pendleton, and Dayton were invited to meet with them at the next association.

Before the Civil War this association sent A. D. Phillips as a missionary to Africa. He was the first foreign missionary the Baptists of Mississippi furnished the Foreign Mission Board. For fourteen years he remained in Africa, preaching the gospel to the heathen, and before returning home, buried his wife in the sunny soil of that far-away country. After returning home Elder Phillips died in the State of Tennessee.

During the Civil War, the territory of the Judson was tramped and devastated by the contending forces. Tupelo, then a town of two or three houses, was a camping place for the Confederate soldiers.

After the Civil War the black Baptists were organized into separate churches from the whites.

The Judson Baptist Association, as well as the Baptists of Mississippi, were at all times friends of J. R. Graves and his enterprises. His paper, *The Baptist*, was heartily commended. General M. P. Lowrey was then a writer of the Mississippi department of *The Baptist*.

Names like J. B. Gambrell and John T. Christian appear in the meetings of the late 1800s. In my early days as a young Christian I attended some of the meetings of this association in the 1950s and 1960s.

Its original Abstract of Principles follow. These are copies from the Minutes of the Association which met with the Bethel Baptist Church (the church where the editor preached his first sermon, March 22, 1957) September 11-13, 1927.

ABSTRACT OF PRINCIPLES

1. We believe the Scriptures of the Old and New Testament are the Word of God and the only rule of faith and practice.

2. We believe that the Scriptures teach there is but one living and true God, that these three persons in this one God, the Father, the Son and Holy Spirit, and this true God is the only object of all religious worship and idolatry is an abomination in His sight.

3. We believe that God created man holy and happy; that he sinned and fell from that condition, that by the fall he lost his original righteousness and became both sinful and depraved, and as a natural consequence all his posterity are involved in the consequences of his fall.

4. We believe that man by nature has no power to recover himself from this lost and ruined condition, and that unless God Himself had provided a way of salvation, all must have been ruined and miserable forever because they have sinned.

5. We believe that God has provided a way of salvation and has revealed it to us in the Gospel of His Son; that this way of salvation was adopted in the Eternal Council before the foundation of the world, according to which God saves sinners through the sanctification of the Spirit and belief of the truth.

6. We believe that fallen man has nothing and can do nothing of himself to recommend him to the favorable notice of the Divine Being and that all hope of pardon, sanctification, justification and redemption is derived alone through the merits of Christ.

7. We believe Jesus Christ, the eternal Son of God, is the only mediator between God and man; that He first became our surety and in the fullness of time our sacrifice, and that the only efficacious plea that He makes before the Throne in our behalf is built upon His own all-atoning sacrifice and perfect righteousness before God.

8. We believe that the Holy Spirit, the third person in the adorable Trinity, is the great agent in convincing man of his lost and condemned condition, and in making the gospel plain and acceptable to him.

9. We believe that all who are sanctified by the Spirit are fully justified by the righteousness of Christ, which is in all and upon all them that believe.

10. We believe that all who are called the saints through sanctification of the spirit and belief of the truth shall be eternally saved.

11. We believe that Christ's churches are to be formed of believers in Christ, who give evidence of change of heart, and who have been regularly baptized.

12. We believe that the government of the church is not left in the hands of any one man or number of men

distinct from the body, but that it is gift to the whole church.

13. We believe that the first day of the week called the Lord's Day, is sanctified and set apart for the worship of God and that it is the duty of Christians to abstain on that day from all unnecessary visiting, trifling conversation or labor, except so much as may be devoted to the works of necessity or mercy.

14. We believe that God has appointed the preaching of the Gospel for the edification of the church and the advancement of His Kingdom; that it is the duty of church members to contribute to the support of the ministry of God, as He in His providence may give them ability.

15. We believe that Jesus Christ has appointed two positive institutions or ordinances to be observed in His churches; viz: Baptism and the Lord's Supper. That Baptism is immersion in water, in the name of the Father, Son and Holy Ghost, and that the believers alone are capable of rightly receiving this ordinance; that baptism precedes the Lord's Supper and none but regularly ordained ministers have any right to administer them.

Gentleness

Continued from page 141

with the virtue of meekness, though they both are very similar. Gentleness is an active trait, describing the way in which we should treat others. Meekness is a passive trait, describ-

ing the proper Christian response when others mistreat us.

George Bethune cited the difference between meekness and gentleness in the following way:

"Meekness is a passive virtue, and consists in the bearing of injuries and provocations, without wrath or resentment; whereas gentleness hath more of the nature of an active virtue, and exerts itself in a mild and obliging manner of speaking and acting. The one bears with oppression or harshness, the other essays to win kindness by manifesting kindness."²

In essence, gentleness is not just an attitude, it is marked by definite action in the way we deal with others on a day to day basis. The grace of gentleness should be demonstrated in our homes, in the workplace, in our community, and in our churches if we are to truly recommend the grace of God to others. Much harm has been done to the cause of Christ and the honor of His name of professing Christians who claim to be the friends of Christ, yet who betray their profession by treating others in an inconsiderate and unkind manner. May God be pleased to illuminate our minds and hearts to the vital role gentleness plays in the building of an effective Christian testimony.

EXAMPLES OF GENTLENESS

1. One reason why the grace of gentleness is listed as one of the aspects of the fruit of the Spirit is because it is a trait that is found in the character of God Himself. God is the

Continued on page 148

F u n n y b o n e

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

"10-INCHES DEEP"

A boy was sitting on a park bench with one hand resting on an open Bible.

He was loudly exclaiming his praise to God. "Hallelujah! Hallelujah! God is great!" he yelled without worrying whether anyone heard him or not.

Shortly after, along came a man who had recently completed some studies at a local university. Feeling himself very enlightened in the ways of truth and very eager to show this enlightenment, he asked the boy about the source of his joy.

"Hey" asked the boy in return with a bright laugh, "Don't you have any idea what God is able to do? I just read that God opened up the waves of the Red Sea and led the whole nation of Israel right through the middle."

The enlightened man laughed loudly, sat down next to the boy and

began to try to open his eyes to the "realities" of the miracles of the Bible.

"That can all be very easily explained. Modern scholarship has shown that the Red sea in that area was only 10-inches deep at that time. It was no problem for the Israelites to wade across."

The boy was stumped. His eyes wandered from the man back to the Bible laying open in his lap. The man, content that he had enlightened a poor, naive young person to the finer points of scientific insight, turned to go. Scarcely had he taken two steps when the boy began to rejoice and praise louder than before. The man turned to ask the reason for this resumed jubilation.

"Wow!" exclaimed the boy happily, "God is greater than I thought! Not only did He lead the whole nation of Israel through the Red Sea, He topped it off by drowning the whole Egyptian army in 10-inches of water!"

GLEANINGS



A STORY FROM RUSSIA

There lived in Tiflis a merchant named Nikita Voronin, who was a member of one of these sects, the Molokans. The subject of baptism became a topic of discussion among the Molokans, and Nikita became much interested in reading his Bible in order to understand the true meaning of baptism. God spoke to him as he read God's Word. He was convicted of his sins and accepted Christ as his Saviour. Without the help of a minister or a missionary, he reached the convictions which are distinctive of the Baptist faith.

He then wished to be baptized in acknowledgment of his newly found faith. But he did not know anyone who could baptize him, until the day he met Martin Kalweit. Voronin was surprised to learn, not only that Kalweit believed as he did, but that there were thousands of other persons who also were baptized believers. On August 20, 1867, Nikita Voronin was baptized by Martin Kalweit in the Kura River. Voronin is called the first Russian Baptist and pioneer evangelist!

Kalweit's Christian influence was also felt by those who worked for him. Ivan Rjaboschapka, who was employed by him as a blacksmith, was one of the first peasants to be converted from the Orthodox faith.

Soon, the little Baptist community, nestled in the foothills of the Caucasus Mountains, became too influential and powerful to go unnoticed by the officials of the Orthodox Church. Rjaboschapka, the blacksmith, had crossed over the Caucasus into the province of Ukraine to preach to the peasants, whose tools he repaired. Here in this fertile land, where the Mennonites had turned grazing lands into fields of golden grain, Rjaboschapka found that the Mennonites and Lutherans also had planted seeds of the Protestant faith. Many Muzhiks were ready to open their hearts to God's Word, which the blacksmith preached openly.

One day, while conducting a meeting near Odessa, Rjaboschapka was

arrested, and he and the members of his congregation were flogged. Later, the Russian government forced him to move to faraway Erivan, near Mount Ararat. Around the year 1881, four thousand Baptist families were forced to move to the dry lands of Transcaucasia, or to the bitter cold lands of Siberia. In 1887, Nikita Voronin, the merchant, and Vasil Pavloff—a dynamic young preacher who had been won to Christ by Voronin—were both sent into exile.

The Holy Synod took special measures to suppress the Baptists, whose teachings were "infecting" the land. It published the following decrees: "All sectarians are forbidden to leave their own villages [this, to prevent propaganda by the peasant preachers]. All offenders against the Faith to be tried, not by a jury in a civil court, but by specially appointed ecclesiastical judges. All passports to be marked, so that the holders thereof may be refused employment, lodging, or entertainment; and residence in Russia to be made impossible for them. No sectarian to be legally qualified to rent, purchase, or hold real property. All children of sectarians to be removed from their parents' control and educated in the Orthodox Faith."

Martin Kalweit, the humble German artisan, did not escape the wrath of the powerful Orthodox Church, either. His German citizenship no longer served as an armor of protection. In 1894, he, too, was sent into exile. Later, he was mysteriously shot to death. But the Baptist movement, which he had helped to nurture in the city of Tiflis, was a growing, vital movement.

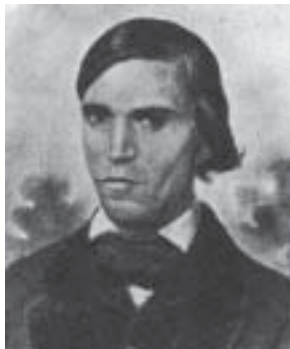
(*Pioneers of Religious Liberty* by Valois Byrd, pp. 85-87).

IN SEARCH OF THE CHURCH

By A. C. Dayton (1813-1865)

"But you don't deny that there is such a thing as the Church invisible, as well as the Church visible."

"You can conceive, madam, of a great ideal invisible RE-PUBLIC embracing all those who in every age and country



A. C. Dayton

have hated kings and kingcraft, and have longed for freedom. It is not a

thing that *exists*. It never *has* existed. Yet you can *think* about it; you can *talk* about it; orators can make speeches about it; poets can write songs about it; and it might come to occupy a place in our minds and in our language, as though it were an actual reality. So I can conceive of an invisible 'assembly' of Jesus Christ, comprising all who in their hearts have loved him, and obeyed him in their lives, so far as they could understand his will. We can talk of such an assembly, and sing what a glorious and happy convocation it would be, but *here* upon the earth no such assembly has ever existed, or ever will exist. What may take place in heaven is another matter. Our friend, the Doctor, is looking for the Church of Christ *on earth*. He wants to *join* it. And *this* Church is a *visible* assembly. Our question is, whether it is a *local* independent assembly, containing within itself all that is requisite to constitute it a complete Church of Jesus Christ, or whether it is a *part* of some great visible organization to which it is subordinate and accountable. If it be a local independent body, then it must follow, of course, that those extensive combinations which are called Churches, such as the Methodist Church, the Presbyterian Church, the Episcopal Church, the Lutheran Church, and the like, *are not and cannot be* Churches of Jesus Christ; for they are not such local and independent organizations, but vast combinations of mutually dependent and subordinate societies. I say the Church of Christ *is not* any such combination, whether that combination includes a *part*, or whether it includes *the whole* of the professed disciples of Christ that are in any country, or that are in all the world, because *the Church as we find it in this book was not a combination of any Churches*, either more or less, but *each* Church was complete in itself, and independent of all others."

"I know very well," said Mr. Percy, "that no *partial* combinations are recognized as Churches in the Word; that there is, for instance, no such thing as the union of all the religious societies in any country, or province, or empire; nor any union of all holding a particular set of doctrines, as the Methodist or Presbyterian Churches; but is it equally certain that there is no such union spoken of as *existing between all the Churches*, and binding them into one great UNIVERSAL CHURCH! I had regarded it as a fact conceded by all the authorities that there was *such* a Church, commonly called the 'Church universal.'"

"I recognize no authorities," said Mr. Courtney, "but the writers of the New Testament, and I know of no place where they have conceded any

thing of the kind. It may be that there are some *metaphorical allusions* to such an *imaginary or ideal* Church. As the believers in any one place assemble and constitute an actual and visible Church, so we can well conceive of all the believers in the world *as though they were assembled* in one immense congregation, and might very properly call this ideal assembly the universal Church; but though we can conceive of it, and speak of it thus, no such universal assembly exists, or has existed, or ever will exist upon the earth. So that however numerous and plain such allusions might be, they could have no possible bearing upon the *actual* organizations of the real and visible Church. *That* is no universal Church. *It cannot be*. Let us for a moment suppose this universal Church to be an actual existence. It *is*. *Where is it? What is it?* If it exists at all, it is the Church of Rome. She is the only body that *claims* to be in herself the Holy Catholic or universal Church, and to include, within herself alone, *all* the redeemed. The Church of England makes no such claim outside her queen's dominions. The Methodist Church North or the Methodist Church South makes no such claim. The Presbyterian Old School or New School makes no such claim. They only plead that they are *parts* of it, branches of it. But where and what is the *whole*? As I said before, it is something which can be *conceived of*, can be *talked about*, and *quarreled over*, but it has only an *ideal*, that is, an *imaginary* existence. As a real and actual visible organization, there is not now, and since the disciples were scattered from Jerusalem, and went everywhere preaching the word and founding Churches in every place, there never has been any thing of the sort; and if we suppose any passages of Scripture to refer to any such thing, we must suppose them to refer to a nonentity."

(*Theodosia Ernest*, Vol. II, pp. 95-97).

Gentleness

Continued from page 147

Father of all true Christians and He has appointed the Holy Spirit to cultivate within each child of God the likeness of their Father. Every good parent wants their virtues to be duplicated in the lives of their children.

Isaiah 40:10-11 declares: "**Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom,**

Continued on page 149

Gentleness

Continued from page 148

and shall gently lead those that are with young." In this passage of Scripture God is presented as possessing great power, yet at the same time He is likened to a tender Shepherd who lovingly looks after the lambs of His flock. Even though our God is the most awesome and powerful person in all the world, He is gentle enough to stoop down and gather wayward lambs into His bosom and deal with them in grace. God is continually stooping down to help the weak and struggling lambs of His flock. He is sensitive to our needs and cares about our feelings. He knows about all of our flaws and failures, yet He still deals gently and graciously with us. Imagine how powerful our testimony would be if we would treat others in the same manner that God deals with us! Oh, that God would fill our hearts with the grace of gentleness in our dealings with others, whether they be saints or sinners!

2. The Lord Jesus Christ is the personification of gentleness in His treatment of others. Every believer has been predestined by God to be conformed to the lovely image of His Son, the Lord Jesus Christ. Therefore, if we are to be like Christ we must learn about the practice the grace of gentleness. Matthew 12:18-21 gives the following description of the way in which Jesus treated others: **"Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust."** In His state of humiliation, Jesus was a Servant who ministered to people who were hurting, spiritually weak, and possessing little faith. Rather than quenching, breaking, or hurting those He found in need, He dealt with them graciously and gently. A perfect example is the way in which He dealt with the sin laden heart of the woman at the well of Samaria. Jesus knew all about her wickedness and adulterous life. Even though she was a woman with a bad reputation, Jesus did not treat her disrespectfully or unkindly. He showed her the magnitude of her sin, but did so in a gentle and caring manner. Thus gentleness is not all inconsistent with the strictest adherence to the truth, even when that truth itself is most offensive to the depraved

heart. The gentle person takes care that he adds nothing by his own manner that is likely to offend, but rather strives to present the truth and administer rebuke in such a way that truth is recommended and the rebuke is sweetened by a gentle and mild disposition.

3. David, the sweet Psalmist of Israel, and man after God's own heart also exhibited the grace of gentleness at times. The kindness and gentleness he displayed in the way he dealt with Mephibosheth is indeed remarkable. Even though Mephibosheth was of the house of Saul, a fugitive, and lame on his feet; David showed kindness to him. Mephibosheth was a man who had absolutely nothing to offer David, yet David showed **". . . the kindness of God unto him. . ."** (II Sam. 9:3). What an impact the testimony of caring and gentleness of David must have had upon the life of Mephibosheth. We cannot expect to impact the lives of others unless we learn to deal with them in a considerate and compassionate manner tempered with the grace of gentleness.

4. Another example of gentleness is seen in the life of the apostle Paul as he ministered to the saints at Thessalonica. When he came to the city he saw Gentiles that were carried away with dumb idols. They were practicing pagans who were transformed by the sovereign grace of God as I Thessalonians 1:9 reveals: **"For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God."** Paul described his ministry among the Thessalonians thusly: **"But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us"** (I Thess. 2:7-8). The gentleness of a nursing mother who cares for her newborn babe is indeed remarkable. She is careful in the manner she handles and cares for the child. She speaks to him mildly and lovingly, being careful to do nothing that would harm or trouble his rest. The gentleness of the mother forms a lasting bond of love and communion with her baby. The baby learns that there is comfort and sweet peace to be enjoyed in the arms of his loving mother. Likewise, the gentle and caring ministry of Paul must have cheered and comforted the hearts of the Thessalonians who were under severe persecution for their faith. They no doubt delighted in the comforting presence of Paul as he lovingly taught them the truths of the Word of

God. Oh, that God would raise up more men who will sweeten the truth with a mild and gentle disposition! We need more preachers and Christians who have the gentle heart of a nursing mother as they minister to one another and to newborn babes in Christ.

EXERCISE OF GENTLENESS

1. The fruit and exercise of gentleness is worked into the heart and life of the child of God by the renewing power of the Holy Spirit. As the Spirit draws the believer into deeper fellowship with the Almighty he begins to sense his own unworthiness and entire dependence upon the grace of God. The more our heart's are humbled by the abounding grace of God, the more the fruit of gentleness grows in our lives. Contrition, confession of sin, and true repentance before God all have a way of tempering our disposition with gentleness as we experience the gentle and caring way in which God deals with us. Psalm 131:1-2 declares: **"LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child."**

2. The practice and exercise of gentleness is manifested by those who have the heart and disposition of a servant. II Timothy 2:24 declares: **"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves. . ."** A true servant of the Lord is considerate and caring in the way he deals with those he is ministering too. If we are truly concerned for the welfare and edification of others we will be careful not to be offensive or mean-spirited in our demeanor. If we expect to be effective servants of the Lord we must learn to deal with those who oppose themselves in a spirit of gentleness and benevolence.

I like what George Bethune wrote: **"The Christian is gentle because he is benevolent. The same Spirit that taught him quietness before God, has taught him love towards men. All that he does and says will therefore be amiable and kind, for he wishes to do them good and to make them happy. Love always desires love in return, and so he will not be satisfied with the consciousness of love for them in his heart, but seek that they may be convinced of his affection, and receive his efforts to serve them as the words and works of a generous friend, who finds his own in their welfare."**³

3. If we are to exercise the grace of gentleness we must learn to control

our tongue and the words that issue forth from our mouth. How much harm and irreparable ruin has been done by tongues that are set on the fire of hell! Harsh and unkind words are like swords that pierce the heart and cause emotional bleeding. As we speak to others, whether they be saints or sinners, we must be considerate of their feelings, sensitive to their needs, and concerned for their welfare. If we are to order our words aright we must follow the guidelines for speech recorded in Ephesians 4:29-32: **"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted. . ."**

I am convinced that if we would put into practice the principles contained in these verses our speech would better, rather than embitter others. Titus 3:2 commands us: **"To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men."** Even when we must rebuke others and expose sin we must learn to do so in a manner that is tempered with sweetness and kindness. Proverbs 16:23-24 declares: **"The heart of the wise teacheth his mouth, and addeth learning to his lips. Pleasant words are as a honeycomb, sweet to the soul, and health to the bones."** Even when we must deal with those who are ill-tempered, rude, and vicious in their speech and actions we have no right to act in the same manner. We are commanded in I Peter 3:9: **"Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."** May God teach us the value of ordering our words aright and remembering the counsel of the wise man when he wrote: **"A soft answer turneth away wrath: but grievous words stir up anger. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness"** (Prov. 15:1-2).

4. If we are to exercise the fruit of gentleness we must drink deeply from the pure fountain of grace flowing from the person and work of the Lord Jesus Christ. The deeper our fellowship with Christ, the greater our desire to be more like Him will be. II Corinthians 10:1 states: **"Now I Paul myself beseech you by the meek-**

Continued on page 152

The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

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Mantachie, Mississippi 38855

Can a woman (saved or unsaved) run for public office and not be showing authority over man or men, according to the Bible? --- Alabama



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"As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths" (Isa. 3:12).

When Israel had sinned and no longer worshipped God as they had been commanded, God spoke of their condition as being oppressed by children and ruled by women. As it would not be good for children to be their taskmasters neither would it be good for them to be ruled by women.

God has not left us in darkness concerning His order for rulership. **"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God"** (I Cor. 11:3). This is not just in the Church but as Christ is head of "every man" then man is the head of woman. This is God's order of headship for all mankind. It is never correct for a woman to **"usurp authority over the man"** (I Tim. 2:12). In the Old Testament Scriptures, you will not find where God ever made a covenant with a woman, chose a woman as a priest, or placed a woman on the throne to rule over men. Because of the sins of Israel, God allowed Deborah to judge Israel; but it was to bring dishonor on the men (Judges 4:9). In the New Testament, Christ never called a woman to preach the gospel, nor to hold any kind of office in the church.

A woman who seeks public office in which she would have authority over men is out of place. When a people elect a woman to such an office, they have rebelled against God and turned from the order of headship in which God has ordained. It would be no more wrong for a man to seek to be ruler over his head, which is Christ, than for a woman to seek to be a ruler over men.

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I Timothy 2:9-12 declares: **"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."** Titus 2:3-5 states: **"The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, nor given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."**

The above Scriptures strongly suggest that the woman's place is one of subjection to her husband and that her major sphere of influence is to be within the home. In today's political arena I would find it hard to believe that a woman would be able to maintain an attitude of shamefacedness, quietness, and subjection while running for political office. In addition, I believe it would be impossible for a woman not to usurp authority over men if she was voted into some public office. In our day and age my answer is definitely not politically correct. However, American history proves that few women held public office prior to the 1900's. In all probability the reason for this was because a Christian ethic and respect for Scripture was still in place in America. This is not to suggest that women are not capable or intelligent enough to be in public office. It is not a question of ability, but rather one of following God's principles as set forth in the Bible concerning the subjection and

position of women in relation to men.
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Genesis 3:16 very plainly tells us that God's plan for the female is to be in subjection to man. Also I Corinthians 11:3 is very specific and dogmatic on the fact that every woman is to be under the authority of man, either her father or husband. There are also many other scriptures that specifically state the woman is to be in subjection to man along with others that refer to the submission of the female (I Tim. 2:9-15; 3:11; Titus 2:3-5; I Peter 3:1-6).

There are abundant scriptures as has been shown that tell us without real controversy that the woman is to be in subjection to man and never in a position of authority of man (I Tim. 2:9-15).

We may speculate as to why God set up this divine order of the sexes and disagree, but, to put it simply and concise, it pleased God to do it this way. It matters not as to why God set up this order but what matters is that mankind recognize this order and be obedient to God's commands.

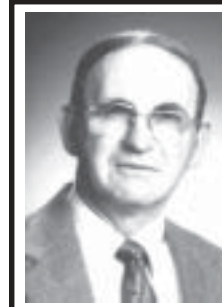
It is not a matter of superiority or inferiority, ability, wisdom etc., but a matter of God's plans and purpose for mankind in glorifying God.

As to women running for political office, she is definitely out of place. There is no way one can hold public office without being in authority over or ruling over some man. They must do so as their official work. Therefore there is no way a woman scripturally hold a public office without being in direct disobedience to God's command.

GARNER SMITH

ANNOUNCEMENTS

The Cedar Grove Baptist Church, Millport, AL, and Pastor Donald Parker will have special services August 27-29. The editor is the speaker.



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The Bible, as far as I am able to determine, does not give any information concerning men or women who run for public office, other than the general instructions dealing with honesty and a concern for those whom they serve.

It is made plain in Scripture that women were barred from full participation in the religious activities of Israel, but there is a sufficient amount of evidence to show some women functioned in what we call public life (positions of leadership). Deborah was a judge (Judges 4-5). Miriam is pictured as a leader of Israel (Exodus 15:20-21). Numbers 12:1-15 gives a definite criticism of her challenge to the leadership of Moses, but also demonstrates the respect that the people had for her. Esther was a Jewish queen in the time of Ahasuerus (Xerxes). In a striking contrast to this there is no evidence of women serving as priests in ancient Israel.

The O. T. and the N. T. clearly defines the primary relationship of a woman to father, husband, or children, and the N. T. just as clearly places some prohibitions upon women in the assembly (when the church is assembled I Cor. 14:34-36; I Tim. 2:8-12).

I do not believe that we should ever compromise on biblical teaching which says a woman is not to usurp authority over the man when the church is gathered, or seek to be the head of the home when she has a husband. However, I am not sure as to whether we can place religious prohibitions on those who run for public office be they men or women. A married woman's first obligation is to her husband and children. If some public service can be performed which does not keep her from this, I am not convinced that Scripture would forbid a woman from holding a public office.

JIMMIE B. DAVIS

ANNOUNCEMENTS

The Bender Run Baptist Church, Gassaway, W. Va., and Pastor Mark Minney will have the eighteenth annual Voice in the Wilderness Bible Conference Aug. 13-15. Speakers on the program are Elders Harry Ferguson, Leroy Pack, Tom Hysell, Chester Powell, Frank Malone, David Turner, Bill James, Earnest Parks, Roy Mitchell, and Milburn Cockrell. For more information contact Pastor Minney (304) 462-5591.

The Berea Baptist Banner Forum

Submit questions on any Bible topic

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PO Box 39

Mantachie, Mississippi 38855

What is the glory which Christ received from His Father and which He shares with His saints in John 17:22? --- Mississippi



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“And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one. . .” (John 17:22-23).

I am not sure that I can answer this question satisfactory. but I will give my opinion. Christ has given the believer a glory in which He has received from the Father. This glory is the element in which we will be brought into unity with the Godhead.

There is a glory that belongs to Christ and to Him alone. He possesses the glory of the Godhead (John 17:5). **“The glory as of the only begotten of the Father. . .”** (John 1:14). A glory received for His work of redemption (John 13:32-33; 17:1). This is personal glory which belongs to Him and can not be given to others.

We receive many things as a result of God's grace. We have been given the right to become the sons of God (John 1:12). We will receive a glorious body for we shall be like Him (I John 3:2). This is spoken of as something that we have already received (Rom. 8:30). We shall be **“. . . heirs of God, and joint-heirs with Christ”** (Rom. 8:17). All spiritual blessings are given us in and through the Lord Jesus Christ.

There are several things recorded in the Scriptures that are said to be given to Christ by the Father, and some of these could be said to be given to the believers. He has been given all power in Heaven and in earth. This power (authority) He gave to His church (Matt. 28:19). He has been given to have life in Himself as the Father has life in Himself (John 5:26). The glory spoken of in John 17:22 is to bring about unity in the believers and with the Godhead. **“That they all may be one”** (v. 21). **“That they also may be one in us”** (v. 21). **“That they may be one, even as we are one”** (v. 22). **“That they may be made perfect in one”** (v.

23).

In the Old Testament, we see that the Holy Spirit came upon men to enable them in the work of the Lord and then departed. In John 3:34 it is said that God gave the Spirit to Christ without measure. John bare record of the Spirit descending from Heaven like a dove, and that it abode upon Christ (John 1:32). The Greek word that is translated “abode” is also translated “remain, dwell, continue, and tarry.” The Spirit was given to Christ by the Father to dwell permanently with Him, and He gave the Spirit to the believer to abide permanently with them (John 14:17; 20:22; Eph. 1:13; 4:30). It is the Spirit of God that brings about unity among the believers, and it is the Spirit of God that brings us into unity with the Father.

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John 17:22 declares: **“And the glory which thou gavest me I have given them; that they may be one, even as we are one.”**

The glory Christ is speaking of here seems to be the excellency and perfection of a glorified nature that corresponds with God's holy nature. Salvation in Christ ultimately results in complete glorification and conformity to the image of Jesus Christ (Phil. 3:21; I John 3:2). John 1:14 states: **“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”** It would appear that this glory is associated with the fullness of grace and truth. When the saints of God are glorified they will be free from the bondage of the fleshly, sinful nature. Like Christ, they will enjoy a spiritual union with the Father that will enable them to experience full fellowship in the presence of God. In our present fleshly state our fellowship with God is hindered and obstructed by a sinful nature that still resides within each of us. When we

are glorified there will no longer be anything that will hinder our communion with God because **“. . . we shall also bear the image of the heavenly”** (I Cor. 15:49). There is coming a grand and glorious day in which our position in Christ will become a practical reality. We will be forever freed from the bondage and corruption of the fleshly nature. For the first time in our lives we will be absolutely spiritual in all our thoughts, words, motives, and actions. How I long to fully inherit the glory promised by Christ to my unworthy soul! Even so come, Lord Jesus!

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The glory spoken of in this scripture is a glory that the Father gave Christ. This is not the eternal glory He had as equal with the Father. This glory He never gave up. I do not believe that the glory spoken of here is the glory He laid aside or emptied Himself of when He came to this earth in the form of a servant and made in the likeness of sinful flesh (John 17:5). Neither of these glories had been taken from Him. The first He never relinquished the second He lay down Himself in order to become the Redeemer of the Father's elect and was immediately restored to him when He came forth from the tomb.

I believe this glory we are referring to in verse 22 is a special glory the Father gave the Son for His part in the redemption of God's elect (Titus 1:1-3). This is a glory He will share with His redeemed (v. 24; II Thess. 1:10). He will also be given a special glory in the marriage to His bride, His kind of church, (true Baptists) and dwell with the Father in the heavenly city, New Jerusalem (Rev. 19:6-9; 21:9 - 22:5).

GARNER SMITH



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“And the glory which thou gavest me I have given them; that they may be one, even as we are one” (John 17:22).

It seems that the last clause of verse 22 along with verse 23 shows the meaning of the mentioned glory. I am fully convinced that a future glory awaits the children of God which is anticipated by all believers. However, the glory Christ speaks of in verse 22 has reference to something already in possession of those given to Him.

It is the unity of all given to Him in the family of God. This unity makes all believers as one just as the Father and Son are one. All believers do not have the same understanding of Scriptural truth, but all believers are united in Christ within the family of God. This is a present unity. Biblical unity is not to be found under the umbrella of a man-made religious system, but in the redemption Christ made for those who were given to Him by the Father.

It is being accepted in Him (Eph. 1:6) having the witness of the indwelling Spirit (Rom. 8:15-16). There can be no true unity outside of the atonement made by Christ. You might be able to get great masses of people to practice the same rituals and whistle the same tune, but this is not the unity Christ speaks of. Many are doing this in their own particular religious institutions today, but this doesn't mean that they are united in Christ. Only as a true believer, who has been given to the Son by the father and redeemed by the Son, can we find true unity in one family—the family of God.

JIMMIE B. DAVIS

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Gentleness

Continued from page 149

ness and gentleness of Christ. . .”

If we were more like Christ would we not deal gently and kindly with those in our home? If we were more like Christ would we not treat one another in the church with respect and love? Oh, that God would sweeten our testimonies with the gentleness and kindness of the Lord Jesus Christ!

ENEMIES TO GENTLENESS

1. An irritable and mean-spirit is opposed to the grace of gentleness. There are some professing Christians who know the truth, but who are repulsive and ill-mannered in the way they present it to others. They are sound in their principles, industrious in spiritual disciplines, but are ready to fuss and fight over what they perceive to be even the slightest offense. They make those around them feel uncomfortable lest something they say or do will ignite their anger. Their homes are disturbed by a sense of fear and anxiety. The church they are a member of is constantly plagued by uneasiness in their presence. Proverbs 15:18 describes such an individual: **“A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.”** Dear saint of God, it would do each of us well to consider the general tenor of our disposition and how it affects those around us. When others see us coming do they desire to flee from our presence because we are irritable, critical, and mean? No one wants to be around a person that is crabby and sour in their disposition. What a scandal and reproach professing Christians bring upon the lovely and gentle name of Christ when their lives are marked by a hateful and mean spirit! May God remove our fleshly irritability and meanness of spirit, replacing it with the oil of gentleness so that we may be a source of blessing rather than friction to those around us.

2. Arrogance and pride are enemies to the grace of gentleness. Those who exhibit a “holier-than-thou” attitude, who think they are better and more spiritual than those around them rarely possess the grace of gentleness. They speak to others in a tone of superiority, regarding others as their inferiors. An arrogant person loves to hear himself speak, and cares little about the feelings and opinions of others. An arrogant person is often found running roughshod over the feelings of others. He rarely considers how his words and demeanor may affect others because the prideful man thinks he is always right. May God be pleased to deliver each

of us from a haughty spirit that betrays a genuine Christian profession. No true believer has any cause whatsoever to exhibit a spirit of pride. Those who are filled with pride over their accomplishments or position demonstrate that they are void of the wisdom that comes from above. Whereas gentleness is the fruit of the Spirit, pride and arrogance are the evil fruits of the flesh and abominable in the sight of God (Prov. 6:16-19). May God be pleased to humble our hearts and enable us to walk in gentleness rather than in pride and arrogance.

3. Coldness and a spirit of unfriendliness toward others are enemies to the virtue of gentleness. It troubles my soul to see those who profess the name of Christ treat those around them in a cold, disrespectful manner that lacks courtesy and kindness. God’s people should be friendly, amiable, and congenial in their dealings with others. We should desire the friendship and companionship of those who love the Lord seeing that we are fellow-citizens in the kingdom of God. Proverbs 18:24 declares: **“A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother.”** Lasting friendships are cultivated by a gentle, kind, and caring disposition that is marked by a genuine concern for the welfare of others.

4. Another enemy to the fruit of gentleness is a harsh, rough, blunt manner in speech and behavior. We can expect to have little influence for good if we are rude and crude toward others. The wisest woodcutter sharpens his ax so it may cut rather than bruise. The wise worker will oil his tools regularly to reduce friction and promote efficiency. Likewise, a wise believer will oil his speech and behavior with gentleness.

Jeremy Taylor wisely observed:

“A zealous man hath not done his duty, when he calls his brother a drunkard and a beast. . .but when he is, though severe against vice, charitable to the man, and careful to his reputation, and sorry for his dishonor, and observant of his circumstances, and watchful to surprise his affections and resolutions then when they are most tender and most tenable; for men will not be in love with virtue, when they are forced with rudeness and incivility; but they love to dwell where they are invited friendly, and are treated civilly.”⁴

EXCELLENCE OF GENTLENESS

1. First and foremost a gentle spirit glorifies God in that it demonstrates to all that the sanctifying power of the Holy Spirit is operating in our lives, producing this gracious disposition. If we are truly filled with the Spirit, gov-

erned by His leadership, and controlled by His power we will manifest His influence in our lives by bearing the gentle impress of the One who is represented in Scripture as a Heavenly Dove (Matt. 3:16) and a Divine Comforter (John 14:16). Does your life evidence the work of the Holy Spirit? Is He producing in you a spirit and disposition of gentleness? Is the Holy Spirit teaching you to be more gentle and kind in your home, on the job, in the church, and among the lost? If the answer to these searching questions is yes, then you can be assured that you are growing in grace. If the answer is no, then you must acknowledge the spiritual deficiency in your life and repent of your sin.

2. A disposition of gentleness will cause others to feel restful and at ease in our presence. If people can’t stand to be around you because you are harsh, proud, and rude you can expect to have little or no influence for good in their lives. There are some preachers and Christians who think that being macho and mean are necessary elements to earnestly contend for the faith. However, of our contending for the faith is not in harmony with the character of Christ, our influence for good will be nullified by our mean-spirit. If, however, your life is marked by a sweetness of spirit your testimony will be persuasive and attractive to those you come in contact with. Every genuine believer should have a burning desire to have a testimony that reflects the light and glory of the Lord Jesus Christ. We should desire to live in such a way that our life recommends the grace of God to others. I fear that many professing Christians repel, rather than attract others to Christ because they lack the grace of gentleness. Let us guard against a critical and unkind spirit. A spirit of gentleness will increase our opportunities and influence for usefulness.

Jerry Bridges wisely observed:

“I fear that all too often we Christians may be less humane and considerate than non-believers. We think we are standing on principle when in reality we may be only insisting on our opinion. How do others see us? Do we appear to be rigid, unyielding, and inflexible, or do we come across as genial, reasonable, and humane in our relationships with other people? The Pharisees of Jesus’ day had entrusted God’s commands with their own traditions. Let us be careful to avoid doing the same thing.”⁵

3. A disposition of gentleness proves that we are being filled with the wisdom that comes down from above as James 3:17-18 declares: **“But the wisdom that is from above is first pure, then peaceable, gentle,**

and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.” When this kind of wisdom and gentleness is permeating our life we become a blessing rather than a burden to those around us. Let us then strive for a disposition of gentleness that encourage and edifies others, rather than a spirit that makes others miserable when we are in their presence. Our life will be marked by joy, peace, purity, and sincerity when gentleness and kindness have a place in our heart. How much happier our lives would be if we were governed by a disposition of gentleness and kindness. Imagine the sweet spirit that would perfume our homes and beautify our churches if we all were walking consistently in the grace of gentleness.

Let us then pray that this grace may be sown and cultivated in every area of our life by the Holy Spirit. The sweet Psalmist of Israel wrote under the inspiration of the Holy Spirit: **“Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great. Thou hast enlarged my steps under me, that my feet did not slip”** (Psalm 18:35-36). May God’s gentle character be worked in us by the power of the Holy Spirit so that we may be pleasing in His sight, and useful among men.

FOOTNOTES

1. Bridges, Jerry, *The Practice of Godliness* (Colorado Springs, CO, NAVPRESS, 1985) p. 220.
2. Bethune, George, *The Fruit of the Spirit* (Swengel, PA, Reiner Publications, first printed in 1839 by Harrison Hall) p. 101.
3. *Ibid.*, pp. 103-104.
4. *The Puritan Golden Treasury of Quotations* (Carlisle, PA, The Banner of Truth Trust) p. ?.
5. Bridges, Jerry, *The Practice of Godliness* (Colorado Springs, CO, NAVPRESS, 1985) pp. 226-227.

ANNOUNCEMENTS

The Southpark Missionary Baptist Church, 8510 8th Ave S, Seattle, WA, and Pastor James L. Tweet will have a Bible Conference September 3-6. For more information contact Pastor Tweet (206) 762-7857.

The Grace Missionary Baptist Church, 2750 South 53rd West Ave, Tulsa, OK, and Pastor David O'Neal will host a Bible Conference September 24-26. For more information contact Pastor O'Neal (918) 583-8261.

Some of the Differences Between Baptists and Campbellites

By J. W. Porter

Part 3

(1863 - 1937)

12. BAPTISTS AND CAMPBELLITES DIFFER AS TO THE FOUNDATION OF CHRISTIAN UNION.

Mr. Campbell says: "But the grandeur, sublimity and beauty, of the foundation of hope and of ecclesiastical, or social union, established in this, that the belief in one fact, and that upon the best evidence in the world, is all that is required as far as faith goes, to salvation. The belief of this one fact, and submission to one institution expressive of it, is all that is required of heaven to admission into the church. This one fact is expressed in a single proposition, that Jesus the Nazarene is the Messiah. The one institution is baptism into the name of the Father, and of the Son, and of the Holy Spirit" (*Christianity Restored* pgs. 118, 119).

According to this Mr. Campbell's platform for Christian Union has just two planks, viz:

1. That Jesus is the Messiah.
2. Baptism.

If these two planks constitute a sufficient foundation for Christian Union, we could quite quickly have well nigh universal Union. Practically all of our people believe that Jesus Christ is the Son of God, and hence all they lack is immersion. We might unite the lower world on the first proposition, since it is true that "Devils believe and tremble." It is worthy of note that Acts 8:38, which was for many years the "good confession" of Mr. Campbell and his followers, is omitted in the Revised version. This is also true of Mark 16:16 from which was the main proof text for baptismal regeneration. It is true that Mr. Campbell advised the retention of Unitarians and Universalists in this society. He went so far as to agree to retain in the fellowship of his society Dr. Thomas, of Virginia, who contended that all infants, idiots, pagans and Pedobaptists were annihilated. Certainly better division than nominal union with such people.

13. BAPTISTS AND CAMPBELLITES DIFFER REGARDING CHURCH GOVERNMENT.

Campbellites do not believe in Congregational Government. Mr. Campbell says: "The Christian Church engrosses old men, young men, and babes in Christ. Shall the voice of a babe be heard, or counted as a vote in case of discipline? What is the use of bishops in the church if all are to rule; of judges, if all are

judges of fact and law? No wonder that broils and heart-burnings, and scandals of all sorts disturb those communities ruled by a democracy of the whole, where everything is to be judged in public and full assembly. Such is not the Christian system. It ordains that certain persons shall judge and rule, and that all shall be done decently and in order" (*Christian System* p. 88).

As is well known, Baptists believe in a church governing itself. Through the ages Baptists have held to a democratic, and not an autocratic form of church government—a government of the saints, for the saints and by the saints. With the Campbellites the preacher receives them, with the Baptists the church receives them. A New Testament church determined its own membership, as is seen from the following Scriptures: "**Him that is weak in the faith receive ye, but not to doubtful disputation**" (Rom. 14:1). That is "Ye," the members of the church should receive an one. "**Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we**" (Acts 10:47). Here Peter took the approval of those present, and did not determine the matter himself. "**And if he shall neglect to hear them, tell it to the church**" (Matt. 18:17). Not tell it to the deacons, of a few members but to the "church." "**Sufficient to such a man is this punishment, which was inflicted of many**" (II Cor. 2:6). The church selected its own officers: "**Then the twelve called the multitude of the disciples unto them**" (Acts 6:2). The twelve did not elect the deacons, but the "multitude." "**And they gave forth their lots,**" in the selection of Mathias 1:26. If a brother walked disorderly, it was the church that was to "withdraw" fellowship. Even Paul bowed to the sovereignty of a deathless democracy when he said, "**Brethren I beseech you.**"

14. BAPTISTS AND CAMPBELLITES DIFFER AS TO THE WORTH OF CREED.

Mr. Campbell's constant contention against all creeds has been perpetuated by his followers and is now the chief tenet of their faith. The folly



J. W. Porter

and falsity of this contention is easily apparent. The word "creed" is what one believes. The man who has no creed believes and stands for nothing. What one believes is his creed, whether expressed orally or in writing, or unexpressed. When a creed is written, it is only the visible expression of that which already exists in the mind. No one should hold a religious belief that he is ashamed to put into writing. Every church exists for the propagation of certain tenets and doctrines which are held by its members. Unless this is true, the church would be without a mission, and is under obligations to declare to the world their articles of faith. The man who had no creed, believes nothing, and stands for nothing, and without concept or conviction. In the very nature of the case every religious denomination must have a creed. It may be long or short, oral or written, but a creed they must have. It will not suffice to say "The Bible is my creed." The Mormons say the same thing. To say "I believe the Bible," is a glittering generality; the vital and determining question is "What do you believe the Bible teaches?" No withstanding Mr. Campbell's denunciation of creeds, his own church, the Brush Run Church, was received into Redstone Association on a written declaration of belief endorsed by *Christian Baptist*, p. 92.

Clearly this declaration of belief was the creed of the Brush Run Church. It is further true, that Mr. Campbell is the author of the *Christian System*, which is a printed creed of Campbellism. It is a fact that Mr. Isaac Everett, one of the leaders of the Bethany Gospel published and distributed a brief creed of Campbellism.

In 1885 a Christian Association was formed in St. Louis, Missouri. Application for membership in this association was made by members of the Campbellite denomination and they were rejected on the ground that they furnished no evidence of being "Evangelical." To overcome this objection the pastor and a number of his members drew up a statement of faith, in which none of the heresies appeared, and on this creed they were duly received into the Association. While decrying creeds, they have been willing to make them, when they desired to get into "evangelical" company. This is one of the large number of contradictions for which Campbellism is justly noted.

15. BAPTISTS AND CAMPBELLITES DIFFER CONCERNING A CALL TO PREACH THE GOSPEL.

Baptists believe that a man is called of God, and moved by the Holy Spirit to preach the Gospel. Campbellites

hold that no one is called of God to preach the Gospel. Concerning a call to the ministry Mr. Campbell said: "Nothing of this kind will be admitted as evidence that any man is specially moved by the Holy Spirit, to preach or teach the Christian religion. Neither a license from any established sect, nor his own saying or swearing that he is specially moved by the Spirit to preaching or teaching of the Christian religion is a proof sufficient to render it criminal in any to neglect or despise his instructions. Nothing short of divine attestations or miracles can define that any man is especially called by the Spirit of God to instruct us in the Christian religion. Can those claim they are moved by the Holy Spirit to teach the Christian religion produce this sort of evidence? No, No. It is then in vain to say they are so moved who is called to believe anything without evidence. Does God command any man to believe without evidence? No, most assuredly. When, then, I hear a modern preacher, either with or without his diploma in his pocket, saying that he is an ambassador of Christ, sent by God to preach the Gospel, moved by the Holy Ghost to take upon him the work of the ministry; I ask him to work a miracle, or afford some divine attestation of being such a character. If he cannot do this I mark him down as being a knave or an enthusiast, consequently an impostor, either intentionally or unintentionally. In the meantime, we conclude that one of these means used to exact the clergy to dominion over the faith, over the consciences and over the persons of men by teaching the people to consider them as of specially called and moved by the Holy Spirit, and sent to assume the office of ambassador of Christ, or ministers of the Christian religion, is a scheme unwarranted by God, founded on pride, ignorance, ambition, and impiety, and as such ought to be opposed, exposed by all them that love our Lord Jesus Christ in sincerity!" (*Ch. Bapt.* Vol. 1, pp. 20, 21). We accept at full face value Mr. Campbell's statement that God never called him to preach, more, that God never called any man to preach the Gospel propounded by Alexander Campbell, which is another Gospel that is not another. However, Mr. Campbell was not competent to say what God has done for others.

16. BAPTISTS AND CAMPBELLITES DIFFER AS TO THE PERSON AND OFFICE WORK OF THE HOLY SPIRIT.

Disciples do not believe in the Holy Spirit as the third person of the Trinity, and very God. They regard him as something they usually call "it,"

Continued on page 154

Bible & the Newspaper

Continued from page 154

One source commented, "Many of them have lived all their lives in Grozny, even though they are Russians. One of the Christians there told me their family had lived in the city for 400 years. So it's a very traumatic decision to leave."

According to Andrei Zolotov, a journalist in Moscow, "Since the armed conflict in Chechnya ended, the republic has been hit by a wave of abductions which are believed a major source of income—in the form of ransoms—not only for local warlords, but also for high-ranking Chechen government officials. Church leaders, journalists and international aid workers have been prime targets."

With the closure of the Grozny Baptist Church, only two Seventh-day Adventists and some scattered Russian Orthodox communicants are known to remain in the capital city. They too may soon be forced to leave.

"And ye shall be hated of all men for my name's sake" (Matt. 10:22).

JUST AS JESUS TURNED WATER INTO WINE, NEW BIBLE TURNS WINE INTO GRAPE JUICE

GLENSIDE, Pa. (EP)—Jesus was a teetotaler, according to a new translation of the Gospel of John. According to "The Holy Bible, A Purified Translation, The Gospel According to John," Christ's first miracle was turning water into grape juice—not wine—at the wedding feast in Cana.

In the "purified version," John 2:9 says that the master of the wedding feast "tasted the water that had become grape juice."

About 40,000 copies of the book were distributed in mid-May by the Pennsylvania-based Lorine L. Reynolds Foundation, which plans to translate the entire New Testament.

Footnotes in the new translation say that the Greek word usually translated "wine" in John 2 is "neutral as to alcoholic content." The notes also argue that because Proverbs 23:31 forbids the consumption of alcohol, Jesus would not have created alcoholic wine.

"Jesus would not have broken the law," said Stephen Reynolds, main translator of the Purified Bible. Reynolds has a doctorate in Old Testament languages from Princeton University and is a member of the American Presbyterian Church. He formed the foundation in honor of his late wife.

Reynold's interpretation of Proverbs 23:31 is far from universal; most scholars contend that the verse condemns only drinking to excess.

In the introduction to Reynolds' translation of John he contends that earlier translations have done harm to Christians by falsely suggesting that the Bible permits the use of alcoholic beverages. "The entire New Testament has now been newly translated by Greek scholars and theologians who felt a call from God to provide a version of God's Word that clearly shows it does not sanction the use

of alcoholic drinks or other barriers to the work of the Holy spirit," the introduction says.

Critics of the translation said the Reynolds was wrong to translate Scripture after deciding what it means.

The Greek word translated as "wine" in John 2:9 is "oinos." The same word is used in Ephesians 5:18, which says "**be not drunk with wine.**" A different Greek word specifically denotes unfermented wine.

SOUTHERN BAPTISTS URGE CLINTON TO RESCIND HORMEL APPOINTMENT

ATLANTA, Ga. (EP)—The Southern Baptist Convention (SBC), meeting in Atlanta in mid-June, voted overwhelmingly to urge President Clinton to rescind his appointment of James Hormel as ambassador to Luxembourg.

Hormel, a homosexual, was given a "recess appointment" by President Clinton, a procedural maneuver that allowed him to bypass the Senate confirmation process. By a vote of 2,316 to 1,313, messengers to the convention agreed to ask Clinton to recall Hormel.

"We need to speak out and say we do not want an avowed homosexual to represent the U.S.," said Wiley Drake of Buena Park, who championed a 1997 resolution calling for a boycott of Disney because of the entertainment giant's homosexual advocacy.

Clinton, who is a member of a Southern Baptist church in Arkansas, was the subject of another item of convention business when SBC President Paige Patterson urged Clinton's home congregation, Immanuel Baptist Church in Little Rock, to consider invoking church discipline against the President because of a June 11 White House resolution proclaiming June to be "Gay and Lesbian Pride Month."

Patterson called Clinton's proclamation "entirely inconsistent with his confession as an evangelical Christian and certainly as a Southern Baptist." Patterson acknowledged that while nearly all Southern Baptists would likely disagree with Clinton's stance, "because of our unique ecclesiology as Southern Baptists, there isn't anything the convention can do about what happens in an individual local church. We do believe in local church autonomy."

Patterson said that just because Clinton is President, he shouldn't be treated differently from any other Baptist. "When a member of a Southern Baptist church has taken the position he has taken, in outright contradistinction to the Word of God, that church should act to bring about church discipline," Patterson said.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (II Thess. 3:6).

SAUDI ARABIA TOPS WORLD PERSECUTION LIST

SANTA ANA, Calif. (EP)—Saudi

Arabia still tops the World Watch Persecution List, compiled annually by Open Doors. It is closely followed by Sudan, Somalia, Yemen, North Korea, Laos, Vietnam, China and Brunei.

"I am sorry to say that Saudi Arabia continues to hold the dubious title of world's worst persecutor of Christians," said Terry Madison, U.S. president of Open Doors, a ministry launched more than four decades ago by Brother Andrew, the Dutch-born author of *God's Smuggler*. "This country does not allow any visible forms of Christianity in its land and this is something that we feel is deplorable. Those that are found to be practicing their faith—usually visiting guest workers in the country—are often imprisoned, threatened with death and often deported."

Madison pointed out that China, a country he has visited nearly 40 times, is still in the top-10 list of persecutors. "In China, there were many new arrests," he said. For instance, in late October and November, 140 Protestant Christians in Henan Province were arrested. "We are heavily involved through our latest program—Project Juan—in supplying two million Bibles and other teaching helps to China's house church Christians," he said. "Although things have opened up considerably in this vast land, there are still areas of the country where Christians are heavily persecuted by the local authorities."

Madison said the worldwide trend in religious persecution is toward more violence and less tolerance. The good news is that more attention is being paid to worldwide religious persecution, said Madison.

"The International Day of Prayer for the Persecuted Church highlighted the needs of the Suffering Church. The March for Jesus also highlighted persecution. A new e-mail service, operated by the World Evangelical Fellowship, paid attention to outbursts of persecution against Christians all over the world."

Madison went on, "The general impression is one of growing intolerance toward the Christian faith. This turned out to be especially obvious in the continent of Asia, and more specifically in the southern and southeastern parts of this continent—China, India, Indonesia, Laos, Maldives, Myanmar."

There are bright spots, said Madison. "After the death of Sani Abacha, the new Nigerian leader Abubakar turned out to be a moderate man. As a result, much of the tensions between Muslims and Christians abated. Also in sub-Saharan Africa, the situation improved a little in Kenya and Malawi," he said. "In Europe many Eastern European countries were looking for entry in the European Union and NATO. As a result, they did their best to polish up their tarnished image on freedom of religion. Bulgaria succeeded best. In Latin America there were hopeful signs in Colombia, but they still need to materialize. In Peru several imprisoned Christians were released, while violence decreased. In Cuba the after shocks of the papal visit in December 1997 could still be felt. It seems that the regime is cautiously looking for ways to normalize the situation."

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

GLEANINGS HERE AND THERE

SAN FRANCISCO, Calif. (EP)—Four churches from California's Bay Area have been expelled from the American Baptist Churches USA for homosexual advocacy. The narrow vote by more than 150 clergy to "disfellowship" the churches came after hours of debate. The expelled churches are First Baptist of Berkeley, Lakeshore Avenue Baptist in Oakland, San Leandro Community and New Community of Faith in San Jose. It is the first time American Baptist churches have been disfellowshipped over homosexuality. Leaders of the four churches say their expulsion violates the Baptist tradition of autonomy. But John C. Eby, national coordinator of American Baptist Evangelicals, said, "They have passed the boundaries of commonality. Why would they want to be a part of us anymore?"

SAN FRANCISCO, Calif. (EP)—Nearly 75 percent of California hospitals turn away women seeking elective abortions, according to a survey by an abortion advocacy group. The California Abortion and Reproductive Rights Action League surveyed 362 general hospitals over a four-month period and found that only five percent of hospitals said they would provide abortion services on demand. The study found that 20 percent of hospitals said they would perform abortions for patients who met certain qualifications. California Assemblywoman Shelia Kuehl (D-Encino), who unsuccessfully introduced a bill to force religious hospitals to perform abortions, said, "It seems to me that the anti-abortion movement has shifted from the courts where it was defeated, to a more real-world concern with access."

WASHINGTON, D.C. (EP)—The Clinton Administration has placed the Stonewall Inn on the National Register of Historic Places. Police raided the Stonewall Inn in 1969 after reports that the homosexual bar was selling liquor without a license. A four-day riot began, led by homosexual activists who said the raid was an example of police persecution. The riot has gained legendary status among homosexual activists. "By honoring riots and loose sex this way, the Clinton administration shows how desperate it is to further the homosexual agenda," said Janet Parshall, spokesperson for the Family Research Council.

BONN, Germany (EP)—Germany's "church tax" system is under review, and church leaders fear changes could hurt Germany's churches financially.

Under Germany's present system, the government deducts a church tax from all members of the nation's large Catholic and Protestant churches. The church tax amounts to eight or nine percent of total income tax. Germany's churches, with a total membership of 54.8 million, bring in nearly \$9 billion in U.S. dollars each

Continued on page 156

Bible & the Newspaper

Continued from page 155
year.

NEW YORK, N.Y. (EP)—According to a survey conducted by the Brand Futures Group of Young and Rubicam, 54 percent of Americans surveyed say that religion plays an important part in their life. The *Los Angeles Times* reported that far more Americans rated religion as important than did other national populations surveyed, especially in Europe, where church attendance is sparse. In the Netherlands, 25 percent of respondents said religion was important; in the United Kingdom, 19 percent; in France, 14 percent; and in Germany, 14 percent.

PHILADELPHIA, Pa. (EP)—The Pennsylvania Human Rights Commission voted 7-2 June 28 to dismiss a complaint against the Boy Scouts of America. The commission determined that the Boy Scouts are a private organization and therefore have the right to determine their own membership criteria. The complaint dealt with the Scout policy which requires members to promise to do their "duty to God"—a requirement which excludes atheists. Douglas Dillow, a Scout leader of for the Chester County Council, said his group is "very pleased that the commission has recognized that it's our constitutional right to maintain our duty to God."

JACKSONVILLE, Fla. (EP)—At least three churches in Jacksonville, Fla., will no longer be used as public polling places, after conflicts involving unwanted campaigning on church property. According to Baptist Press, the pro-marijuana group Floridians for Medical Rights set up a table on church property while voting was taking place, citing their right to petition within 50 feet of the polling center. Police asked the group to leave, noting that it was on church property without permission. The supervisor of elections apologized for the incident and confirmed that churches are within their rights to ask such groups to leave, but the pro-marijuana group sued and on May 11 a federal judge ruled that the group had the legal right to petition at any of the city's 267 polling places as long as they stay at least 50 feet from the polls. Churches were told that it would have to permit political groups to use church property during elections, and some have closed their doors for future use as polling sites.

DALE CITY, Va. (EP)—Two teenage girls in Dale City, Virginia, are charged with killing a 25-year-old mother by pounding her head into the pavement while her children looked on. Natalie Davis was on her way to church June 29 when the girls allegedly attacked her, after she complained that their car was blocking the road.

DENVER, Colo. (EP)—Educators in Colorado report a 30-40 percent increase in home schooling following the shootings

at Columbine High School. In an April 20 shooting spree, Dylan Klebold, 17, and Eric Harris, 18, killed 12 classmates and a teacher and injured 25 others before taking their own lives. Brian Ray of the National Home Education Research Institute in Oregon says many people see home schooling as a way to protect their children. Home schooling requirements vary from state to state, but many states have moved to accommodate this growing trend. Even before Columbine, home schooling was growing, up 7-15 percent in the last five years, with 1.2 million to 1.6 million children educated at home in 1998, according to figures from the National Home Education Research Institute.

BERLIN, Germany (EP)—Evangelical Christian Johannes Rau will lead Germany into the new millennium as its president. Germany's federal assembly elected the 68-year-old Social Democrat to succeed Roman Herzog. According to the German news service IDEA, Rau is well-known for his knowledge of the Bible and often includes quotes from Scripture in his speeches. Rau is the son of an itinerant preacher from the West German City of Wuppertal.

PHILADELPHIA, Pa. (EP)—In 1995, while rewriting Pennsylvania's criminal code, state lawmakers unintentionally revoked the law against "voluntary deviate sexual intercourse." The error was discovered when police caught a man engaging in inappropriate activities with a cow. Authorities found they could charge the man with nothing more than trespass or cruelty to animals. A bill to recriminalize bestiality is pending in the legislature.

Australian church leaders and health experts plan to open an illegal heroin injecting room in a Sydney church where "church sanctuary" can be invoked against prosecution, a drug campaigner said on Monday. The experimental center, dubbed a "Tolerance Room" or the "T-Room," is in defiance of Prime Minister John Howard's "zero tolerance" drug policy. The room is designed to offer addicts a safe environment to inject heroin using clean equipment and under medical supervision. . . . Australia's toll from heroin overdoses has soared from 70 in 1979 to 600 in 1997, according to the national Drug and Alcohol Research Center (*Reuters*, 5-3-99).

With their dollar hoards from trade surpluses, foreigners are buying up America. They now own \$1.3 trillion more in U.S. stocks, bonds and companies than we own abroad. That is the equivalent of half the U.S. economy. Our current account deficit, which includes net investment income, is now exploding (Pat Buchanan).

San Francisco protesters handed out "Neighborhood Alert" bulletins during a recent Clinton visit, warning that a "sexual predator" was at large in the community (*Straight Talk*, 6-17-99).

A new study of census data shows that the number of immigrants living in the United States has almost tripled since 1970, rising from 9.6 million to 26.3 million, and far outpacing the growth of the native-born population (*The Washington Post*).

In 1929, the U.S. government had \$1.50 in gold and foreign currency reserves to cover every dollar of foreign debt. The U.S. was the world's largest creditor nation and had the world's largest trade surplus. Today we only have pennies on the dollar to cover every penny of foreign debt, we are the world's largest debtor nation, and have the world's largest trade deficit (Don McAlvany).

Michigan Judge Jessica Cooper finally halted Jack Kevorkian's one-year euthanasia campaign April 13, sentencing him to 10 to 25 years in prison for the second-degree murder of Thomas Youk. Kevorkian, now known not as "Dr. Death" but as "Prisoner No. 284797," will be eligible for parole on May 26, 2007, two days before his 79th birthday, according to the *Detroit Free Press*. Although he has frequently threatened to starve himself to death if imprisoned, Kevorkian told his lawyer that he would continue to eat while his case is being appealed, the *Free Press* reported (*National Right to Life News*, 5-11-99).

HOW TO REHABILITATE RAPISTS AND PEDOPHILES

Big Brother is spending millions of tax dollars on rehabilitation of rapists. Actually, it should be done at virtually no cost. All you need is a piece of rope and a tree limb (Tom Anderson in *Straight Talk*, 6-3-99).

Mandated by government tax and other laws, welfare spending in the 1990s averaged over \$300 billion per year to support tens of millions of non-working adults. Since 1965, society has spent a vast total of \$5 trillion reducing poverty by Government handouts rather than by firmly requiring, for the able "bodied," work or go hungry (*ibid.*).

The original excuse for big foreign aid was to strengthen the under-developed countries so they could resist Communist aggression. An empty belly and an empty head breed Communism, it was claimed. Some of our most full-bellied, double-yolk eggheads in this country and the world are dyed-in-the-wool Communist or One-Worlders. We've subsidized the foreign farmer so that he can take our markets away from us. We've Point-Foured ourselves out of hundreds of millions of dollars of arm exports by subsidizing our competitors all over the world. Lenin and Starlin both said it was the purpose of Soviet Communism to get the "have" countries to send financial aid to the "have not" countries. It appears that we will continue endless aid to the undeveloped countries until we raise them to our standard of living or until we sink to theirs, which is the Soviet grand design (*ibid.*).

Harvard Divinity School's dean was forced to resign last fall after pornography was found on his computer. Harvard University asked Ronald F. Thiemann to resign for "conduct unbecoming a dean" after President Neil L. Rudenstine was alerted about the matter, Associated Press reported May 19. The explicit material allegedly was found last fall after the former dean requested additional disk space on a school-owned computer at the office in his Harvard-owned residence, the *Boston Globe* reported, citing unidentified sources. The material was not child pornography, the sources added (*Western Recorder*, 5-25-99).

A registered Baptist Church in Gelo Mengir, Moldova, had its partially completed building destroyed, and a Baptist man was injured by a thrown rock as a mob of hundreds of people attacked 20 people working on the church house. The incident reportedly happened on May 5 after the election of a mayor. Orthodox priests led the group to the building site. They broke through a fence and invaded the property owned by the church. A missionary working with the church, Viktor Daskaljuk, was among those attacked. One man was sent to get medical help after being hit by a rock. The church is registered in the Union of Evangelical Christian-Baptists of Moldova and also with the Republic of Moldova (*ibid.*, 6-1-99).

Rather than face the combined wrath of the American Civil Liberties Union and Americans United for Separation of Church and State, the city of Manhattan, Kansas voluntarily removed from city property an "oversized tablet" engraved with the 10 Commandments (*The New American*, 6-21-99).

The American Psychological Association has come under sustained fire from family groups, psychologists, members of Congress, and others for advancing the normalization of pedophilia in its "prestigious" journal, *The Psychological Bulletin*. At a May 12th press conference in Washington, DC radio psychologist Dr. Laura Schlessinger, House Majority Whip Tom DeLay, Congressman Joseph Pitts, Congressman Tom Coburn, Dr. Judith Reisman, Family Research Council spokeswoman Janet Pashall, and others called on the APA to renounce its pedophile propaganda, which was floated in the group's journal under the ambiguous title, "A Meta-Analytic Examination of Assumed Properties of Child Sexual Abuse Using College Samples" (*ibid.*).

Q. Are there, as I've heard, actually tracts of land within the United States that have been given to the United Nations to run? If so, has Congress approved of this usurpation of our rights?

T. P. Barrington, RI
A. Representative Don Young (R-AK), chairman of the House Committee on Resources, reports that there are currently 67 United Nations land designations within the U.S.—many of these as Biosphere Reserves or World Heritage Sites.

Continued on page 157

Bible & the Newspaper

Continued from page 156

Most were so designated with little or no participation in the decisions from either the localities most affected or Congress. The designations are currently made after negotiations between the executive branch and the UN (*ibid.*).

March 25th marked the 16th anniversary of Kennesaw, Georgia's ordinance requiring heads of households (with certain exceptions) to keep at least one firearm in their homes. The city's population grew from around 5,000 in 1980 to 13,000 by 1996 (latest available estimate). Yet there have been only three murders: two with knives (1984 and 1987) and one with a firearm (1997). After the law went into effect in 1982, crime against persons plummeted 74 percent compared to 1981, and fell another 45 percent in 1983 compared to 1982. And it has stayed impressively low. In addition to nearly non-existent homicide (murders have averaged a mere 0.19 per year), and annual number of armed robberies, residential burglaries, commercial burglaries, and rapes have averaged, respectively, 1.69, 31.63, 19.75, and 2.00 through 1998 (*ibid.*).

The U.S. trade deficit soared to yet another peak in January, topping \$22.3 billion in merchandise alone though this is seldom mentioned in news reports. Instead, the media focus on the "goods and services" which came in at \$17.0 billion in the first month of 1999—a difference of \$5.3 billion (*Straight Talk*, 6-10-99).

President Bill Clinton and his wife are not friends of Israel. Our president has said that Palestinians ought to live "wherever they like." Hillary Clinton has endorsed a Palestinian state. Israel's new prime minister, Ehud Barak, was elected with the help of Clinton's campaign managers. Barak was elected because he is friendly with the Arab world. House Minority Leader Dick Gephardt (D-Mo.) was named to the National Commission on Terrorism (which is supposed to stop terrorism, not promote it) Salam Al-Marayati, director of the Muslim Public Affair Council (MPAC). Al-Marayati has compared America's behavior in the Middle East to that of Saddam Hussein and likened America's supporters of Israel to Hitler and Islamic terrorists to heroes of the American Revolution. Gephardt's appointment is worse than it would be to appoint David Duke on a commission to fight racism (MRC).

The U.S. Catholic Conference and the National Council of Churches now exchange greetings and representatives each year, and report a "growing cooperation" and continuing Catholic "collaboration" with the apostate NCC. The 6-21 *Christian News* reports: "In another symbol of that cooperation, the NCC's next president, former U. S. Ambassador to the UN Andrew Young (pro-Marxist), will be installed into his new office at a service at the Catholic cathedral in Cleveland, Ohio,

in November" (*Calvary Contender*, 7-15-99).

Southern Baptists and others are declaring victory in the latest skirmish with Disney forcing it to sell *Dogma*, a controversial new blasphemous film (5/24 *C. Today*). Disney's retail stores are facing double-digit declines in sales. Disney is closing bureaus and cutting correspondents at its ABC News (5/17 *USN&WR*). Disney has quietly pulled the plug on over 30 violent video games at Disneyland (also some at Disney World) that feature human targets in response to the massacre in Colorado (5/16 *H. Times*, 5/24 *USN&WR*).

In many countries closed to the gospel, many women risk their lives every day (6/99 *Charisma*). A Buddhist proverb says, "She was born a woman because she committed a thousand sins in the previous world." In Hindu countries, women are told they are valued less than a cow, and they pray to be reincarnated as a man. In Pakistan, over 70 percent of women in police custody are physically and sexually abused by jailers. In India, men often marry wealthy women for their dowries, then burn them alive so they can claim the money. In Indonesia, dozens of Chinese women have been raped during recent riots. In many Muslim nations, women cannot enter areas where men gather to pray or go out in public unless accompanied by a male relative. In parts of Africa there are taboos against women eating nutritious foods reserved for men. In Afghanistan women can be publicly beaten and stoned for not wearing head-to-toe covering. In Pakistan, two female witnesses are equal to one male witness

in a legal case. (*Calvary Contender*, 6-15-99).

Barring a medical miracle, many African nations will lose one-fifth of their adult populations to AIDS within the next decade. Two-thirds of the 33 million people infected with HIV live in Africa (5/24 *C. Today*). This is tragic. Global death rates may soar. (*ibid.*).

As we reported in the April 15 *CC*, Franklin Graham does not use his father's word "crusade" but uses the secular seeker-sensitive word "festival" for his meetings. His recent festival at the University of Alabama drew 50,000. The 5/13 *Ala. Baptist* listed some CCM performers, and said "contemporary Christian artist Steven Curtis Chapman had the young people rocking and singing on the coliseum floor. . . ." (*ibid.*).

Membership in U. S. Southern Baptist churches in 1998 registered a decrease for the first time since 1926. The 1.02 percent decline brings the new total to 15,729,356. Baptisms also decreased. Some say last year's amendment to SBC beliefs that women should "submit graciously" to their husbands was a factor in the change and in a few liberal churches leaving. (*ibid.*).

Today's church-going crowds are not seeking churches for their theology as much as for their facilities, programs for their families, and entertainment. They are looking for a combination of the YMCA and a religious rock concert (5/10 *Chr. News*). Sadly, many mega-church fun seekers give correct doctrine and holy living low priority. (*ibid.*).

Three Prophetic Days Some Proofs

By O. L. Hailey

Part 2

(1852 - 1934)

The day following the Passover, then, was a Sabbath. It was not the regular weekly Sabbath, because it had one working day between it and the regular weekly Sabbath as previously shown. *This Passover sabbath was the 15th day, and Thursday.* It began at six o'clock the evening of the crucifixion. Because it was in the Passover week and introduced the feast of unleavened bread, it was, with the Jews, "a high day." Dr. Hovey says on John 19:31: "Its occurrence was due to the fact that it was a Sabbath of the Passover Festival." Numerous quotations are at hand, but these are sufficient.

The burial, as all agree, took place at six o'clock on the evening of the 14th of Nisan, the day of the crucifixion. It was at the beginning of a Sabbath (Luke 23:54). "And the day was the preparation, and the Sabbath drew on." The Sabbath, then, began at six o'clock, Geikie, speaking of this Passover Sabbath, Volume II, Page 575, says: "It was the evening of the

great Passover Sabbath, and no corpse could be left unburied to defile the ceremonial purity of that day. It was necessary, therefore, that our Lord be buried without a moment's delay; but the sunset 'when the Sabbath began' was rapidly approaching." On Page 96, of Volume II, referring to the regular Sabbath, he says: "The holy day began with the sunset on Friday and ended with sunset on Saturday." This Sabbath, then, began at six o'clock in the evening. But the word describing the hour of the burial is the same word which occurs in Matthew 28:1 describing the hour of his resurrection. This, then, becomes a very important word for us



O. L. Hailey

to study.

The form of the Greek word here is *Epiphoskouse*. The Canterbury Revision renders it in the margin, "began to dawn." The American Revision, "began to dawn," Bloomfield renders it, "was just dawning, just drawing on, just commencing." Meyer: "Here, the regular daybreak which began at sunset." Alford: "A natural word, used of the conventional (Jewish) day beginning at sunset." Plummer: "An inaccurate expression, because the Sabbath began, not at the dawn but at the sunset. 'But it was dawning' easily comes to mean 'it was beginning,' and was transferred to things which could not dawn." We shall examine it further when we study Matthew 28:1 more particularly. Thus, the burial took place about six o'clock on Wednesday, the 14th, the day of the Passover, the day on which he was crucified.

Then, to keep His words and to have His Messiah-ship established, He must rise just "three days and three nights" later, and that is at the end of the Sabbath and it must be "at the beginning of the first day of the week," another Sabbath (Matt. 28:1). It will be of the utmost importance for us to see if this is true. He was buried just as the Passover Sabbath began; that is, the hour struck while they were burying him; and within the minutes just after six o'clock. And so, in the first minutes of "the Passover Sabbath," or Thursday, they completed the burial. Since this is both a Sabbath and "a feast day," no servile work might be done on that day. The women, therefore, cannot buy spices now until that Sabbath is passed. Mark and Luke tell us what they did. Mark 16:1 says: "And when the Sabbath was passed, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him" (Luke 23:54-24:1—"And that day was the preparation, and a Sabbath drew on. And the women also, who came with him from Galilee followed after, and beheld the sepulcher, and how his body was laid. And they returned, having rested through the Passover Sabbath, and prepared spices and ointments; and rested on the Sabbath day (the weekly Sabbath), according to the commandment. Now upon this first day of the week (another Sabbath), early in the morning, they came unto the sepulcher bringing spices which they had prepared." That means that the women, leaving the tomb after His burial, rested on the Sabbath day, which was the "Passover Sabbath." Thursday (Mark 16:1), and then bought and prepared spices on

Continued on page 158

Three Prophetic Days

Continued from page 157

Friday that they might anoint the body of Jesus. The preparation was necessarily made on a working day, Friday, which fell between the two Sabbaths, the "Passover Sabbath," or Thursday, and the regular weekly Sabbath, or Saturday. But before they had time to go to the tomb on Friday evening, the regular weekly Sabbath (Saturday) came on. So they rested during that weekly Sabbath (Luke 23:56), and at its close Mary Magdalene and the other Mary came in the evening to see the sepulcher, not to anoint the body, but to see the sepulcher (Matt. 28:1). That visit was made in the evening, as anyone can see from the original in Matthew 28:1. It was not more than a Sabbath day's journey to the tomb, and so they went to see it.

But the women with their spices did not come to the tomb until the next morning, which was still **"the first day of the week."** And it is distinctly said that they came in the morning. Note that this Sabbath that they rested according to the commandment was a weekly Sabbath, because when it ended **"the first day of the week"** begins. It was at this time that the resurrection should have taken place, just **"three days and three nights"** after the burial. That will allow two Sabbaths, Thursday and Saturday, with a working day, Friday, between them. This will bring the first day of the week just **"three days and three nights"** from His burial, the measure which He himself set. This supposition exactly fulfills every requirement and brings the time of the resurrection at the very beginning of the **"first day of the week,"** or Saturday evening just after six o'clock, when the first Christian Sabbath began. The **"three days and three nights"** are full and no time left over. Neither do they fall short. The two Sabbaths between the crucifixion and the resurrection are accounted for, which will bring the dawn of **"the first day of the week"** just as the second Sabbath ends. Now let it be remembered that the day of the resurrection itself was also a Sabbath, as Matthew tells us in 28:1. The Friday-Sunday theory cannot possibly afford such recognition of all the records. Nor can the Thursday-Sunday morning theory explain all the Scriptures any better.

III. TOMB EMPTY IN THE EVENING

Again, the tomb must be empty in the evening immediately after the close of the regular weekly Sabbath, which occurred at six o'clock. That is what **"three days and three nights"** will

require if He was buried on Wednesday evening **"as a Sabbath began to dawn."** All the authorities agree that He was buried *at that hour, if not on that day.* The New Testament narrative requires that the resurrection must occur so as to leave an empty tomb *in the evening,* just after the close of the weekly Sabbath day, and *at the same hour in which he was buried.* And it must be, also, at the very beginning of another Sabbath. Take what Matthew says in 28:1: **"Now, late on the Sabbath day as it began to dawn towards the first day of the week (Sabbath in the Greek) came Mary Magdalene and the other Mary to see the sepulcher."** At that time they saw **"an angel who said, 'He is not here for he is risen as he said.'"** Then the tomb was empty. If we can only be sure *when that occurred,* the case can be made out. Fortunately, there are two words in that one verse that fix the time unmistakably. How, it begins to look as if God was supplying all that the most exacting inquiry could demand! He has put two words into this crucial verse which mark not only the day of the week, but the very hour of the day when He raised His Son from the dead. How could He do more?

IV. A STUDY OF OPSE

The two words which we are to study are *Opse* and *Epiphoskouse*. The former means, as we shall see, "the evening watch," or the hours from six o'clock to nine o'clock in the evening. The latter is a verb which indicates the very beginning of the day. When we know the hour the day began, we know the hour of the resurrection. But both these words, as we have shown, require that the hour shall be six o'clock in the evening, at the end of one Sabbath and at the beginning of another. It is important to see if these two time words in this verse will substantiate that view.

Since so much depends upon the proper understanding of the adverb *Opse*, let us give more specific attention to its meaning. Thayer in his Greek Lexicon says on this word: "(a) Especially late in the day, *i.e.*, at evening, but with a genitive *opse Sabbatou* (as it is here), the Sabbath being just passed, after the Sabbath—"*Opse*, followed by the genitive seems always to be partitive, denoting *late* in the period specified by the genitive and consequently still belonging to it." Hence in Matthew 28:1, "late on the Sabbath."

Gill in his commentary on Matthew 28:1 says: "In the end of the Sabbath as it began to dawn; *not the day but the night*" Alford says on Matthew 28:1, "at the end of the Sabbath, at the end of the week. The words 'Sabbaton' and 'Mian Sabbaton' are opposed,

both being days. There is some difficulty here because the end of the Sabbath and the end of the week was at sunset the night before."

Adam Clark says, "after the end of the week." He adds, "The Jew's artificial day began at the rising and ended at the setting of the sun. All the rest of the time from the setting to the rising sun they termed 'night.' Expositor's Bible, Matthew 28:1: "Late, etc. (*Opse de Sabbaton*), a curious and puzzling note of time inconsistent with itself, is translated, 'late on the Sabbath towards daybreak of the first day of the week': and on the assumption that the day is supposed to begin and end at sunset that would give as much time in which the events to be narrated happened, the afternoon of one day and the early morning of the next." Of course, the two clauses are meant to coincide in meaning and *a way out of the difficulty must be sought.*

Meyer says, "by 'late on the Sabbath' is meant neither after the close of the sabbath nor after the close of the week, for *opse* with the defining genitive always denotes the lateness of the period thus specified."

We have the Saviour's own use of the word in connection with the other words which will throw great light on our study and will make us more confident; in Mark 13:35 he uses the words, **"Watch ye, therefore, for ye know not when the Lord of the house cometh, whether at even (*Opse*) or at midnight (*Mesonuktiou*), or at cockcrowing, (*Alektorophonias*) or in the morning (*Proi*)." The two words especially interesting to us now are *opse* and *proi*. *Opse* is here translated, "the evening," and by consulting authorities in Greek it can be easily ascertained that such is the correct translation. It means "the first or evening watch," from six o'clock to nine o'clock at night. It was within that limit of time that the two Marys first went to the tomb.**

V. A FURTHER STUDY OF EPIPHOSKOUSE

But that it may appear that we are not claiming too much on our own construction of these words, we will appeal to the scholars on this question also. Meyer says on Luke 23:54, when rendering this word, "*epiphoskouse*," regular daybreak which began with the sunset." Jacobus, on Matthew 28:1, says, "Late in the evening of the Sabbath, and as, in the Jewish reckoning, the day ended at six o'clock P.M., this means the opening of the subsequent day." Keim as quoted by Meyer: "The evening is intended, since according to the Jewish mode of reckoning, the day began with the rising of the stars and the lighting of the lamp." And then he says the meaning of our passage

would be "in the evening after six o'clock, just when the stars were beginning to twinkle."

George Campbell says, "This would be spoken only of Saturday evening, for the Sabbath ended at sunset." Alford, on Matthew 28:1, says: "*Epiphoskouse*' is used of the day beginning at sunset." On Luke 23:54 he says: "A natural word use of the conventional (Jewish) *day beginning at sunset.*"

Lightfoot has shown that such use of the word is common among the Jews who called the evening, "the beginning of the day."

Adam Clark says on Luke 23:54: "Just before six o'clock in the evening when the Sabbath commences."

The Expositor's Bible, when speaking of Luke 23:54, "*Epiphoskouse*: was about to dawn. The evening is meant."

Broadus, on Matthew 28:1, says, "This opening expression is not easy to interpret. 'Late on the Sabbath day' is the only natural and well suggested meaning, but the Jewish Sabbath ended at sunset, while Matthew's account indicates, and the other gospels declare distinctly, that our Lord's resurrection occurred in the early morning."

It is most respectfully suggested that "Matthew's account" *does not indicate that the resurrection occurred in the morning.* On the contrary, *Matthew distinctly says that "it occurred in the evening."* None of the other gospel narratives tell us *when the resurrection occurred.* It is not remarkable that so competent and careful a student as Dr. Broadus could make such a statement as he has made here: "the other gospels distinctly declare that our Lord's resurrection occurred in the morning"? It is most courteously submitted that *the other gospels do not declare such a thing.* It will be sufficient for those who think they do, to show the place. The other gospels do give account of the several visits of the women to the tomb *during the next morning,* and of the appearance of the angels; but it is nowhere said in connection with these visits *that they were made at the time of the resurrection.* Matthew is the only writer of the New Testament that undertakes to name the hour of the resurrection *and he does distinctly declare that "it occurred in the evening."*

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WHY BE A NON- DENOMINATIONAL BAPTIST?

By Bruce Oyen

Why be a non-denominational Baptist? The question is raised because it is becoming increasingly common for Baptist churches to rid themselves of the name "Baptist" and take a non-denominational name, such as the "XYZ Community Church," or the "XYZ Bible Church."

Many of those who want these kinds of churches still want to be known as Baptists. This was made clear recently by a church advertisement that identified the church as "— Bible Church," but under the name it says this church is "an independent, fundamental Baptist church."

But why be a non-denominational Baptist? Is it because that name has been brought into disrepute by some Baptists who have been dishonest, immoral, theologically liberal, or just plain weird? Well, the fact is, one can find bad characters in all churches, including Bible churches and Community churches.

And if poor reputation is reason enough to go non-denominational, one might not want to be identified as a Christian or fundamentalist, ei-

ther. After all, the Pope says he is a Christian, and we have heard of Muslim fundamentalists who murder in the name of Allah. And some of the white supremacists call themselves Christians, as do some homosexuals.

Therefore, no matter what denominational tag one might use, it can be, or has been, tarnished some way, and hence might not accurately represent your beliefs or behavior.

Why be a non-denominational Baptist? Is it because that name is objectionable to some for what it represents, and thus is less appealing to those whom you consider prospects for your church? Well, if that is the reason, a name change won't solve the problem for one simple factor: if prospects object to what the name "Baptist" represents, they will not accept what it represents no matter what name it goes under. In fact, it is very shallow thinking which leads on to assume that individuals will accept Baptist beliefs if they are not called Baptist beliefs.

What does the name "Baptist" represent that so many find objectionable, anyway? Personal conversion to Jesus Christ? Immersion as the only valid baptism? Baptism only of professors of faith in Christ? Church membership and church discipline? Separation from the ecumenical movement? Personal responsibility to make the Gospel known to others? Abstinence from alcoholic beverages and profanity? The final authority of Scripture in matters of doctrine and deportment? Renunciation of Freemasonry and Roman Catholicism? Taking up one's cross daily to follow Jesus Christ?

We simply must face the fact that if individuals object to the name Baptist because they object to what that name represents, like the points stated in the last paragraph, they will object to those points no matter who stands for them. In other words, if someone objects to Biblical truth, a non-denominational church will not make it acceptable to them. And, conversely, if an individual is receptive of Biblical truth, the name "Baptist" will not be a problem to them. Rather, they will learn to appreciate the fact that it represents Biblical truth. They will wear it as a badge of sacred honor for its centuries-long reputation of fidelity to the infallible Word of God.

Don't go non-denominational, but stick with the name "Baptist." After all, Proverbs 22:1 says, "A good name is rather to be chosen than great riches. . ."



BEREA BAPTIST BANNER Financial Report 5-31-99 to 6-30-99

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Briar Creek B. C., Williamsburg, KY	125.00
Portland B. C., Plumerville, AR	50.00
Berea B.C., Mansfield, OH	50.00
The Lord's C. at Bev. Hills, Goose Creek, SC	50.00
Berea B. C., Mantachie, MS	100.00
Victory B. C., Courtland, VA	100.00
Sovereign Grace B. C., Columbus, MS	50.00
Philadelphia B. C., Decatur, AL	50.00
Morris St B. C., Hobbs, NM	50.00
Mt Pleasant B. C., Chesapeake, OH	100.00
Temple B. Mission, Johnson City, TN	45.00
Indore B. C., Indore, WV	100.00
Sovereign Grace B. C., Northport, AL	100.00
South Park M. B. C., Seattle, WA	25.00
Faith B. C., Seffner, FL	100.00
Philadelphia B. C., Aztec, NM	50.00
New Testament B. C., Bristol, TN	10.00
Sovereign Grace B. C., Warren, OH	25.00
Grace B.C., Tusla, OK	45.00
New Testament B. C., Goshen, IN	50.00
Berea B. C., Stonington, IL	60.00
Sovereign Grace B. C., Raleigh, NC	100.00
Joseph Jurzec, Lake-in-the-Hills, IL	50.00
Grace B. Mission, Marion, IL	25.00
Ocoonita M. B. C., Keokee, VA	20.00
Hillcrest B. C., Winston-Salem, NC	50.00
J. B. Wild, Flint, MI	60.00
Philadelphia, B. C., Brimingham, AL	100.00
Wayne Huffman, McNeil, AR	150.00
Grace B.C., Georgetown, KY	75.45
Berea B.C., West Point, TN	100.00
Jack Farmer, Mobile, AL	50.00
B. C. of Brimfield, Brimfield, IL	47.49
L. H. Farrell, Long Beach, MS	100.00
Ben Mou, Fremont, CA	450.00
Charlene Redding, Tucson, AZ	250.00
E. W. Hall, Knob Noster, MO	330.00
Northland M. B. C., Delaware, OH	100.00
Leroy Bullard, Albuquerque, NM	50.00S
Anonymous	354.25
Subscriptions	156.00
Dividing Checks	\$321.00
Sub Total	\$4,739.19
TOTAL	\$5,298.11

EXPENDITURES:	
Wages:	
Milburn Cockrell	425.00
Sharon Cockrell	700.00
Marsha Kiser	450.00
Christopher Cockrell	350.00
Total Wages	1,875.00
Postage	714.72
Printing	537.14
FICA taxes	143.44
Dividing checks	321.00
Supplies	68.00
Total Expenditure	3,659.30
.....	1,638.81
Bank charge	-9.36
ENDING BALANCE	\$1,629.45

BEREA BAPTIST BROADCAST Financial Report 5-31-99 to 6-30-99

Beginning Balance	\$2,619.52
RECEIPTS	
Berea B. C., Mantachie, MS	100.00
Grace B.C., Corbin, KY	100.00
Livingstone B. C., Barboursville, WV	379.16
Oakvale B. C., Danese, WV	100.00
Berea B.C., Westpoint, TN	297.00
Calvary I. B. C., Everson, WA	100.00
Sovereign Grace B. C., Northport, AL	25.00
Dividing Checks	200.00
.....	1,301.16
TOTAL RECEIPTS	3,920.68
EXPENDITURES:	
Radio Time	819.55
Postage	32.92
Supplies	100.00
Dividing Check	100.00
Total Expenditures	1,052.47
Sub Total	2,868.21
Bank Charge	- 3.14
ENDING BALANCE	\$2,865.07
CORBIN, KENTUCKY REPORT	
Beginning Balance	\$798.32
RECEIPTS	
Total	798.32
EXPENDITURES:	
WYWY	140.00
Total Expenditures	140.00
ENDING BALANCE	\$658.32



World Scene

By G. Russell Evans - Norfolk, Virginia

An Open Letter to Senator John Warner



RE: Chinese Communist threat at the Panama Canal with the Canal surrender date, December 31, 1999, fast approaching.

NOTES:

* A similar letter has been sent to the president and to my two senators and congressman.

* Readers are urged, if they agree, to adapt this letter, or to compose their own letters, to the president and to their own senators and congressman.

* Zip code for the White House is 20500. For the Senate 20510. For the house of Representatives 20515.

* Time is short. It is our duty not to be silent!

Here is the text of the letter I have sent to my senators and congressman: Senator John W. Warner, R-VA. Senator Charles S. Robb, D-VA. Representative Robert C. Scott, D-VA. And to 6 other leaders in Congress.

The Honorable John W. Warner
United States Senate
Washington, D.C. 20510

Dear Senator Warner:

I am writing to urge you—in the strongest terms I can muster—to initiate action to expel Hutchison Port Holdings, affiliated with the People Republic of China (Communist China), from the Panama Canal.

Hutchison, in a 5-year lease under Panama Law No. 5, now controls the Canal entrances: Balboa on the Pacific side and Cristobal on the Atlantic side with “priority operations” in direct conflict with U.S. warships “expeditious passage and head of line” guaranteed by Art. VI of the Canal Neutrality Treaty - a violation.

Hutchison also, under Panama Law No. 5, can occupy defense sites (Rodman Naval Station and a portion of Albrook Air Force Station), a violation of Art. V of the Neutrality Treaty which specifies Panama only in defense sites.

Therefore, Communist China, through its agent Hutchison, has the potential to operation missiles, submarines and J-11 bombers 900 miles from Miami.

Many additional details are contained in the enclosed columns of mine. For 35 years, since the 1964 Flag Riots in Panama, I have researched and studied Panama and the Canal. The handwriting has been on the wall—U.S. capitulation, year after year.

I have spoken and written and been

guest on radio talk shows hundreds of times. When they learned the story of swindle and deceit, most people were furious and demanded retribution. But justice was never to be, primarily because of a State Department that, the record shows, has always wanted to surrender the Canal, at least since 1926.

My two major books have documented the Canal swindle and the very real Chinese Communist threat: *The Panama Canal Treaties Swindle: Consent to Disaster* (1986) and *Death Knell of the Panama Canal?* (1998). None of my points has ever been disproved and my findings have been accepted nationally as authentic, the record shows.

Yes, I know that the White house, the Senate Foreign Relations Committee and most senators rely on the Gina Maria Hatheway Reports (Feb. 13 and May 14, 1997) of professional staff member Hatheway as the official U.S. position in answering warning, such as mine, about the Communist threat at the Canal, saying, in effect, “All’s well, just a business deal and no threat to U.S. interests.”

I have studied the Hatheway Reports in detail and interviewed their 29-year old author—and strongly disagree with her conclusions. This is a shallow report that utterly ignores Panama Law No. 5, the Neutrality Treaty, China’s official documents calling the U.S. “China’s main enemy” and Sec. IV of *The Communist Manifesto*, calling for the “forcible overthrow of existing conditions.”

Yes, I also know that Panama Law No. 5 (PL5) contains an “over-ride

provision” and “arbitration” in New York City in case of conflict. Do U.S. warships then wait for a decision by arbitrators in New York City about “head of line” when “expeditious passage” may be vital for U.S. national security? Right now, we see a prime example of Communist intransigence at the airport in Pristina, Kosovo, don’t we? PL5 is flawed; it virtually trashes U.S. rights.

Some of our nation’s foremost strategists agree substantially with my above views, viz., Admiral Tom Moorer, former JCS Chairman, and Lt. Gen. Gordon Sumner, U.S. Army (Ret.) and former Ambassador-at-Large for the Americas. There are many others who agree.

Admiral Moorer, in extensive testimony last June before the Senate Foreign Relations Committee, warned, “Stop the process in Panama or be prepared to accept responsibility when war comes to this hemisphere,” adding that the Chinese threat is *far greater* than just losing the Canal through unconstitutional treaties.

What happened? Admiral Moorer’s warnings, wisdom and experience were apparently filed and forgotten—and, in their place, we have the far more *comfortable* findings of Ms. Hatheway—*comfortable* because Washington can continue the *status quo* and ignore its hard duty.

On Dec. 31, the Canal is due for surrender under the Panama Canal Treaty, but, we have time to act. The Red Chinese are poised to control the Canal—a real threat to our national security and an insult to our national honor.

Here is what must be done—and it *can be done*:

* Notify Panama that Hutchison is absolutely *unacceptable* as Canal gatekeeper and to occupy defense sites, both violations of the Neutrality Treaty.

* If Panama balks, commence abrogation of the 1977 Panama Canal Treaties by authority of Art. 62 of the Vienna Convention on the Law of Treaties 1969 because of this “fundamental change of circumstances.” Drastic action, yes, but absolutely justified.

We need backbone to preserve U.S. rights.

You can brush me off with a form letter—or ignore me—but you cannot dismiss the danger to our national security or the insult to our national honor by the Republic of Panama and the Peoples Republic of China whose leaders are trampling our rights under the Neutrality Treaty and perceive modern America as a paper tiger.

In future years, you will remember this warning, as the Kosovo War and other troubles pale in comparison to Red China’s control of the “world’s most strategic waterway.” Right now, you have a golden opportunity for greatness. What is your answer?

Sincerely yours,
G. Russell Evans
Captain USCG (Ret.)

ANNOUNCEMENTS

The Faith Baptist Church, Lawtey, Florida, is in need of a pastor. Any interested elder should contact Bro. Wayne E. Massey (904) 782-3415 or Bro. Rick Sullivan (904) 964-3331.

The Sovereign Grace Baptist Church, 3484 F M 92, Silsbee, TX 77656 and Pastor Walter Herin will host a Bible Conference Oct. 15-17. More information later.

If your address is not correct in every detail, you may cease to receive this paper. The United States Post Office is requiring us to use documentation produced by software certified under Presort Accuracy Validation and Evaluation (PAVE) program. I am told that the C. A. S. S. system will kick out any name and address which is incorrect. If you wish to continue to receive our paper, please take time to make sure your address is correct in every detail.

On Sunday, July 4, 1999, Elder Robert Keller joined the Olmstead Baptist Church, Olmstead, Ky., where Elder Harold Harvey is pastor. The church has given him authority to continue his missionary work in Germany. If you have any question, you may contact Pastor Harvey (502) 726-3954 or obchurch@logantele.com.

Bro. Keller’s e-mail address is Robert@Gotteswort.de

Coming in the next issue . . .

Runaway Immigration Still a National Scandal by G. Russell Evans
The Fruit of the Spirit is Goodness by Tom Ross
The Delay in Divine Justice by Milburn Cockrell

INDEX

Bible and the Newspaper	p. 154
Cockrell’s Corner	p. 143
<i>Some of the Differences Between Baptists and Campbellites Part 3</i> J. W. Porter	p. 153
Forum	pp. 150 - 151
Funnybone	p. 147
Gleanings	p. 148
<i>Is Faith Necessary?</i> by Todd Bryant	p. 141
<i>Remembering How It Was?</i> by John Osburn	p. 141
<i>The Fruit of the Spirit is Gentleness</i> by Tom Ross	p. 141
<i>The Judson Baptist Association</i> by Milburn Cockrell	p. 141
<i>The Objects of Our Lord’s Intercession</i> by Milburn Cockrell	p. 141
<i>Three Prophetic Days Some Proofs Part 2</i> by O. L. Hailey	p. 157
<i>Why Be A Non-Denominational Baptist?</i> by Bruce Oyen	p. 159
World Scene: <i>An Open Letter to Senator John Warner</i> by G. Russell Evans	p. 160