

The Berea Baptist Banner

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

The Bible on Polygamy

By Matthew Stepp
of Wayne, West Virginia

"Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against



the wife of his youth" (Malachi 2:14-15).

The order of marriage is set by precept, principle, as well as pattern in Scripture. **"Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge"** (Heb. 13:4). Polygamy causes disorder, which by definition is

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How People Should Pray

By Paul Stepp
of Indore, West Virginia

"I will therefore that men pray every where, lifting up holy hands, without wrath and doubting" (1 Tim. 2:8).

Paul often times exhorted the churches and the people of God unto prayer. He knew that it was a vital element in the life of an individual and in the prosperity of every church of Christ. Successful Christians and successful churches are always "prayerful"



people. To always be ready to converse with our God – to always be seeking His favor and His blessings, and always seeking

to know and do His will – these are essential in the life of every Christian. Prayer brings us closer to God, and prayer makes His will and His purpose known and

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The Resurrection

By Milburn R. Cockrell
(1941 – 2002)

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2).

In these words of the Prophet Daniel he introduces us to the doctrine of the resurrection of the dead. These words were spoken for the comfort of his suffering



people during the Great Tribulation (Dan. 12:1). Christ also echoed the words of the old prophet in John 5:28-

29: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth;

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Works of the Flesh

By Tom Ross
of South Point, Ohio

In verse 16 through 18 of Galatians 5 Paul described the spiritual conflict that exists between the believer's old nature and his new nature. He states that the flesh and the Spirit are totally contrary to one another. He enlarges upon that statement by showing the contrast between the works of the flesh and the fruit of the Spirit in the remainder of



chapter 5.

In the passage before us Paul gives a list of the works of the flesh. They are called the works of the flesh because they are the natural by-products of fallen human nature. Unregenerate man is morally depraved and capable

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Look to your own failings before you look at my faults.

In other men we faults can spy, And blame the mote that dims the eye:

Each little speck and error find; To our own strongest errors blind.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye" (Matthew 7:3)?

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 Staff: Sheron Cockrell, Marsha Kiser, Virginia Cockrell

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

Bible on Polygamy

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sin. **"And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder"** (Matt. 19:4-6).

Polygamy is ruled out by exclusion here **"twain shall be one"** There is no room for three to be one. It is an abomination to the ordinance of marriage. Going after more than one woman (or man) is called either fornication (one-night stands) or adultery (having affairs with married folk) in Scripture. Divided love is not love at all, but idolatry. **"I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. ...For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God"** (Ex. 20:2-3, 34:14). **"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ"** (II Cor. 11:2). **"For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. ...For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and**

the wife see that she reverence her husband" (Eph. 5:23, 31-33), (wife singular; husband singular; throughout).

The picture of marriage can never be fulfilled, unless there is a oneness, a dedication; a unilateral commitment to the singular unity of the miraculously-joined twosome, become one. That is what marriage is.

But what is the difference between polygamy and other sins of marriage and sexuality? Many folk struggle with these subjects, but if we study the PURPOSE for these laws within God's order, I hope that it becomes more clear and the reasons more relevant.

In Old Testament law, adultery can be punishable by death. **"If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman"** (Deut. 22:22).

Why would polygamy not be treated the same as adultery? Any other sexual misconduct was dealt with rather harshly. Polygamy, however, is regulated rather than criminalized. **"If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated: Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn: But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his"** (Deu. 21:15-17) (See also Ex. 21:7-11).

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Berea Baptist Banner
 PO Box 39
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In Deuteronomy 17:17, polygamy is expressly forbidden for kings, **“Neither shall he multiply wives to himself, that his heart turn not away.”** But this admonition is given FOR A QUOTED REASON, is it not? That his heart turn not away. From what? From the Lord and the Giver of blessings. In the context, the king is not to multiply to himself horses, silver, or gold, as well. All of these things may be good in moderation, BUT NOT IN EXCESS. How many horses do you need? How many automobiles do we need? How much money in the bank? These may vary according to our jobs, family size, obligations at work, etc., but one constant in all of our lives is that we only need one wife or husband. Even in II Samuel 12:8 God tells David (the King) that He had multiplied blessings unto him, and that the king’s sin was that David was not satisfied with just God- he wanted more (Bathsheba, Uriah’s wife, in particular). **“And I gave thee thy master’s house, and thy master’s wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things”** (II Sam. 12:8).

Why, then, in this context, does it seem that God treats polygamy so differently from adultery? David is reprov’d, convicted, and punished because of the adultery, but not (specifically) for the polygamy. (Although, as we consider this, perhaps the polygamy avenue that David took, was the first departure from God’s order that led to the rest of the debacle of this chapter). Adultery and polygamy, despite the fact

that they might be lumped in together as “sexual sins,” they really are at the root, vastly different sins. And both the penalties and the regulations will therefore be different.

The abomination of adultery breaks someone’s sacred union of marriage. Many times more than one person’s sacred vows are violated. It is treason of the highest order. If you cheat on your spouse, you are breaking the most sacred bond here on earth, outside of our relationship with God. It is Spiritual rape and it destroys the love and trust of a marriage, that can only be restored by grace and mercy. It also destroys the very nature of the family. What child that has witnessed and suffered through such a destruction of sacred vows and the divorce that follows will ever be able to trust a future spouse with their love, faith and hopes? In my humble opinion, adultery and sexual promiscuity is the primary cause of the destruction of America. Satan knows that if he can destroy the family unit, the government of the people (composed of those broken families) will not be able to perpetuate justice and wisdom. **“If the foundations be destroyed, what can the righteous do”** (Ps. 11:3)?

NATURAL ORDER CONSIDERATIONS

Polygamy is also an abomination, but of a different order. If a man has two wives, he is not destroying someone’s relationship of love and trust. A woman with two husbands is breaking God’s law and order, but it is rebellion as the root sin, not treason or oath-breaking. Both are rightly condemned in Scripture, but even fornication is not equated the abomination that adultery is, nor does the Bible call for death in those circumstances.

Little Hills

By Nathaniel Hille of Caldwell, Kansas



The New Birth #5

The HOW of the New Birth?

Nicodemus asked Jesus **“How can a man be born when he is old”** (John 3:4), to which the Lord gave answer, **“Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God”** (John 3:5). We are taught that two things are necessary for spiritual life: 1) must be born of water, 2) must be born of the Spirit of God.

Water: Many people think “water” speaks of baptism. False teachers teach that baptism washes away sins. This is not scriptural! Baptism does not put away the filth of the flesh (I Peter 3:21). When we compare Scripture-with-Scripture we find that “water” is emblematic

of the Word of God. Note: Psalm 119:50—**“For thy word hath quickened (made alive) me;”** I Corinthians 4:15—**“I have begotten you through the gospel;”** James 1:18 —**“of his own will begat he us with the word of truth;”** I Peter 1:23—**“Being born again...by the word of God.”** We might read John 3:5, **“Except a man be born of water (the word of God) and of the Spirit, he cannot enter into the kingdom of God”** (emph. NH). It is by the Word of God that faith comes. **“So then faith cometh by hearing, and hearing by the word of God”** (Rom. 10:17). Have you been born of God’s Word; if not you cannot enter God’s kingdom. AMEN!

Depending on the circumstances surrounding fornication among single folk, it calls for marriage or remunerations. Like in most teachings, our modern society has everything backwards.

Adultery and one-night-stands have become commonplace, mostly due to Hollywood’s vile influence on our families. The broken families and hearts are rarely shown, anymore than the beer-bellies, DUI’s, and shattered lives are shown on the beer commercials. In America, it is all about fun and games, until somebody gets hurt, and there is no remedy for the pain, agony, and desperation that finally comes home to roost and never vacate the premises of our increasingly carnal lives.

I mentioned at the outset that

God’s order is shown through either precept, principle, or pattern. Admittedly, there are singularly few outright precepts that condemn polygamy. But there are enough, as the ones previously quoted in the article (Deut. 17, Matt. 19, Eph. 5, etc.). While the rest of the religious world might cavil that there is insufficient evidence of the evil of polygamy, all a Baptist would need is ONE Scripture! Selah! Think about it!

But, the principle of the ordinance of marriage is sufficient irregardless of the precepts notated, to show that polygamy is an abomination. There is an ownership inherent in marriage, which requires a one-on-one relationship. It is really as simple

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as if God had wanted Adam to have two wives; he would have given him two. If God wanted us (as the Bride of Christ) to show fidelity to HIM ALONE, no more perfect picture could be made. Sometimes we mistakenly think that the Bride of Christ is patterned off our human marriages. Nothing could be further from the truth. Our marriages are patterned from God and His Bride—God and His Order.

Here is the principle. **“Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency”** (I Cor. 7:2-5). My wife OWNS me. I belong to her. I am forever in the category of being HER husband, and Becky is MY wife.

This intimate picture is given throughout the Bible, but clearly in Romans 7:1-4, **“Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she**

be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.”

Only ONE marriage to ONE man/woman at a time is recognized by God's laws. To the point that the Apostle Paul uses it here in Romans 7 as a irrefutable law to make his point concerning the utter difference between the law and grace. Only ONE can we be married unto. If polygamy were acceptable, marriage could never have been used to picture the unity of the one and diversity of the other.

BIBLICAL TIME AND CULTURE CONSIDERATIONS

Some have suggested that polygamy once served a purpose in populating the earth, but that now it is no longer necessary. Let me just say that this suggestion is entirely without Scriptural merit. It implies that God did not know what He was doing when He created marriage as He did and in the manner in which He did. It implies that God's timetable required a better method than the monogamous relationship He gave Adam and Eve. If polygamy was better (even for the first few generations), then God was not perfect in His design for the Genesis couple. **“And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. ...And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of**

his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. ...Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. ...And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day” (Gen. 2:18-24, 1:31).

As we can see from Scripture monogamy is the plan, purpose and propagation from God. **“Very good”** with God equals perfection. Selah! Think about it! This is the principle of marriage and the pattern is seen throughout Scripture, that whenever polygamy is practiced, it brings disharmony and fractured love into the family.

But what about this theory that polygamy was okay for a while after creation, but it is now abominable? Some might suggest that a comparable example of such an idea is in Leviticus 18:6-18, where we see specific laws against what today we call incest. **“None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the LORD”** (Lev. 18:6). Yet, God started the human race with just two people, where of necessity, Cain and Seth would have had to marry their sisters for the wives and families to perpetuate the human race according to God's command. Could polygamy have been a similar instance?

The two are not so comparable, when we follow through with our studying of these subjects. The thing wrong with incest is uncleanness. Because of the infiltration and continued saturation of Adam's depraved fall into our genetic code, near

relationship marriages now cause mutations/defects to be made prominent, but they did not, at the first. These laws were added later, because they became manifest later. Right on God's perfect schedule, we might add.

If it were necessary earlier (say in Noah's time, or even the time of the Tower of Babel and the dispersion of the nations), then God would have given the law against incest then. And His purposes would have been reflected, in that He would have saved a more numerous and unrelated segment of the population. But, the (lost canopy?) environment in the centuries following the flood evidently accelerated the effects of genetic mutation/disorder and so eventually the marriages of close relatives in both the creation and great flood aftermaths, which had been allowed/ordained by a prescient God, was disallowed by God in the time of Moses. God's order never changes, but He is very aware of our condition at all times, as is very evident in His creation and judgment methods. Follow that thought up, a little.

It was still not necessary to have a diverse gene pool on the Ark, or at the Tower of Babel. We often stop to marvel that of the eight on the Ark, God could have elected a person from here, one from there, another from this far country, etc., but He did not. He chose Noah and by His marvelous grace, elected Noah's wife and family. A proof of God's sovereign grace, but also a proof for us here, that the genetic disorder had not permeated Noah's family enough yet for it to cause problems for the yet unborn (post-flood) children. And when we think of the practical ramifications of the Tower of Babel, where God PURPOSELY flings lonely

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families to the uttermost part of the earth, it was fulfilling God's purposes of forming the different "family groups" of the human race, by the necessary acts of marrying within the same family and same gene pool for several generations to come. Only by the time of Moses, has it become necessary for God to let the children of Israel know that NOW it was time for them to separate themselves from this practice of incest.

Unlike limited gene pools, polygamy was never necessitated by God's actions and never will be. The only time polygamy occurs is when men (and women) are sinning. No Scripture validates it, and every concurrent Scripture condemns it by exclusively confirming the one man/one woman element of God's order. Let us fear the Lord and His precepts, principles and patterns (not man's). Selah! Think about it!



25 Ways to Raise A Rebel!

By Curtis
Pugh
of Poteau,
Oklahoma



Any one of these methods is bound to affect your child/children for life and eternity. A combination of two or three of these is sure to have a marked effect toward the production of a rebellious, disobedient, know-it-all son or daughter. The more of these methods you can

incorporate into your home life and relationship with your child, the more effect will be observed.

You will notice that these things are all easily accomplished. In fact, these 25 WAYS TO RAISE A REBEL are the natural inclination of every parent, for all of us are depraved and tend towards the path of least resistance. It is easy, then, to raise a rebel. Many have done it successfully in the past and many are presently involved in this easy program. You, too, can succeed in raising disrespectful, lazy, worthless, disobedient, law breaking sons and daughters! Just follow these 25 suggested steps.

1. Do not reverence God and the things of God.

Do not take your children to a Bible preaching church. Tell them you can worship God in nature or at home. Do not take them to the Sunday Bible School and other training sessions. Do not sit with your children in the meetings of God's people. Do not let them see you honor God in His appointed ways. If you must inculcate some religion in them make sure it is just tradition so that they understand that the truth does not really matter. Tell them all religions are good and that it does not matter what you believe as long as you are in earnest. If you do take them to New Testament Church meetings, allow them to wander in and out of the meeting as they choose. Allow them to put their feet on the pews and to mistreat hymn books, Bibles, etc. Allow them to play and distract others so that no concentrated attention is given to the preaching of the Word of God. This way your child will grow up having no respect for God, God's law, God's people, the house of God, God's Word, and God's authority!

2. Always uphold your child and take his side against adults.

Never admit that your child is wrong and never make him admit his wrong and make things right. Tell him that all his teachers, as well as all those in authority, especially law enforcement officers, are against him. Never believe the word of an adult against your child. This way your child will learn he is always right even when he is wrong. He will then learn to lie and maintain his cause even when he knows he is wrong. This teaches him basic dishonesty!

3. Be critical of others.

Be especially critical of school officials, governmental leaders, church leaders, the police, and other true Christians. (Forget about Miriam!) Talk about them behind their back. This way children will grow up having no confidence in God's appointed civil and religious leaders!

4. Pretend to be a good Christian.

Putting up a hypocritical front in front of the church and her leaders, but indulging in carnal wickedness at home (profanity, dirty TV, pornography, filthy jokes, etc.) is one of the best ways to let your children know that God does not really matter to you. This is especially helpful in teaching your child that there really is no such thing as a genuine, devoted Christian. This way he will grow up despising "religion" or will learn to be just as big a hypocrite as you are!

5. Maintain a double standard.

Set one standard of morals and rules for your boys and another for your girls. (Girls get into "trouble" while boys are only "sowing wild oats.") Do not teach your children that God requires both girls and boys (and men and women) to live clean and godly lives. This way your girls come to think God is unfair, and boys come to think

they can "get away" with sin!

6. Do not teach your children the dignity of honest labor.

Make light of hard working individuals in your community. Do not assign chores and responsibilities around the house to your children. Do not make them complete what they start, whether school or work projects. Allow them to "goof off" while others work. This way your child will learn how to be a slacker and upon entering the world's work force, will soon build an employment record which will get him nowhere. More importantly, your child will not learn the absolute necessity of being faithful (dependable)---the requirement for eternal rewards!

7. Do not submit to rules.

Make sure your child sees you breaking the rules of men and of organizations as well as the laws of God. Let your child see fathers dressing in an effeminate manner and mothers immodestly attired. Never mind what the Bible says: do as you please, after all, you do not want to be out of fashion. It would be terrible for someone in your family or community to criticize the way you behave and dress. Show him how to argue against the Word of God preached by the faithful pastor. Let him see you cheat on traffic laws, automobile safety inspections, licensing of automobiles, games and sports rules. Teach your child to win at any cost! This way your child will learn it is ok to be a lawbreaker--ok to break both God's laws and man's laws!

8. Prefer one of your children above the others.

Pick a favorite among your offspring and treat him or her differently than you do the others. Make it obvious to all around you that you love one child more

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25 Ways to Raise

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than the others. Lavish gifts and attention on the preferred one. This way the one preferred learns he or she is better than others and therefore can dominate them. This teaches the one(s) discriminated against that he or she is worthless and unlovely as well as unloved.

9. Prefer your child/children above your mate.

Let your children know they are loved more than your husband or your wife, as the case may be. Take their part against your mate and defend them when your mate says they have misbehaved. Tell your child/children that you love them more than anyone else in the world. Keep secrets between yourself and your child and from your mate. This way your child learns early on which parent he can despise and how to “work” one parent against another in order to get his own way!

10. Do not tell your children what to do.

Let him or her do just as they please. (Teach them---but do not train them---there is a difference!) Let them choose their own music, TV programs, and friends. Let them make important decisions in matters of school attendance, chores, foods, dress styles, etc. Let them make all these choices early on in life so they get used to making their own decisions without regard to the will of God or the benefit of guidance from you as a parent. By not telling your child what to do, he will soon think that whatever he thinks is right and whatever he wants to do must be done. This way he quickly learns that the rights and wishes of others (including parents and God) are unimportant!

11. Beg your children to obey. Entreat them, but never

command them. Always try and “talk them into” doing what you know they should do. Forget that God commended faithfulness in parents who would command their children after them. Promise your children rewards (bribes) for doing what they ought to do. Money and gifts will cause them to obey when respect will not. This way children learn to expect bribes, payoffs, etc. and come to understand that their wishes are supreme and that obedience for mere right’s sake is worthless. This way they learn that standing for truth and principles is unimportant. They will soon learn to obey only when they get something that they want. (As they get older, the bribes will become costlier!)

12. Do not ever spank your children.

Forget what the Word of God says. Modern educators and psychologists know more than God! If you will just leave your child alone, he/she will grow up just fine. This teaches children there is no payment for sin and no chastening for unfaithfulness. They soon learn to do as they please and all respect for authority is gone.

13. Always buy your child whatever he wants.

Always buy him or her an expensive toy every time you go to the store or to town. Soon “junior” will learn how to throw tantrums right in public if you refuse to buy him what he wants. Give in to his every whim. This teaches your child to gratify every desire and to spend his money foolishly! Girls grow up expecting husbands to buy them everything they take a fancy to and boys grow up expecting to gratify every desire!

14. Allow your child to be destructive.

Toys, furniture, clothes, books,

etc., are all good targets for the youngster left to himself and his inborn destructive tendencies. Let him alone and he will destroy valuable antiques, precious keepsakes, and other expensive possessions. Climbing on, stomping on, jumping on, throwing and slamming are all within the destructive capabilities of “junior.” This teaches your child to get pleasure out of being destructive (mental imbalance) instead of out of being constructive and creative. He will soon be costing you good money as his wastefulness increases!

15. Allow your child to mistreat the property of others.

Regardless of the value of the other person’s property, always allow your child to do as he pleases with it. Should he destroy the property of others, do not ever force him to make restitution. Do nothing to inculcate in your child respect for the rights and property of others. This way he learns to respect the rights of no one other than himself! Watch his selfishness and greed grow!

16. Teach your child to always get even.

Teach him or her to fight and somehow always “get even” when wronged by another. Teach him that forgiveness is wrong and forbearance is foolish. Do not tell your child that God says that vengeance is His. This way he will learn no self control, patience, or gentleness and can go through life constantly making enemies and generally being a social misfit.

17. Allow your child to talk back to you.

Talking back (answering again) and arguing with parents, teachers and other adults in authority should be allowed and even encouraged as being beneficial to the development of assertiveness in children. Threaten your child

repeatedly, but never discipline your child as you promised. Laugh at him when he shows “smart Alec” tendencies at a young age. This way he learns that back talking is ok. He need not respect and honor his father and mother. By learning that immediate obedience is not required of him, your child learns early not to submit to any authority. He learns that you and others do not really mean what they say and that he does not have to obey the first time he is told to do something.

18. Never make your child “pick up” after himself.

He should never be made to feel responsible to pick up toys, clothes, litter, tools, leaves, etc. Let him see you act in this way. Throw litter on the roadways and in other public places. This way your child will grow up expecting others to care for him like a baby. His future mate will really appreciate this!

19. Allow your child to criticize adults.

Never mind that he is just a child or youth and has half formed values and knows little of real life: let him spout off all he wishes in talking against older people. He has a right to say whatever he wants to say. This way he learns to despise older people, including you, for you are not so much different from those you allow him to speak evil of!

20. Mothers, determine to always get your way regardless of what your husband says.

Wives/mothers should always whine, argue, pout, scream, threaten to leave, etc., or whatever it takes to get their own way, regardless. Wives should never obey their husbands. Do not reverence your husband as your head. This way your child will learn he, too, can get around

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25 Ways to Raise

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obedience and will soon despise father!

21. Fathers, do whatever your wife wants.

Husbands, always give in to the desires of your wife on every point. Do whatever she wants. Forget about what the Bible says in this matter. Never stand for right principles. This way children learn to despise authority, disrespect father and finally come to despise a dominating mother.

22. Leave your children alone for extended periods of time.

Your children would not do wrong if left to themselves! Your children are not depraved. They will never get into trouble if left alone for hours at a time regardless of the circumstances. Allow them to supervise themselves while you shop, visit, travel, etc. By leaving them alone for extended periods of time your children can learn from TV, evil companions, wicked adults, experimentation with drugs and sex, etc. and can do as they please, learning what the world wants them to know. Forget that “**. . . a child left to himself bringeth his mother to shame**” (Prov. 29:13).

23. Never apologize to your child.

Regardless of how wrong or mistaken you have been as a parent, never admit this to your child. Try and fool him. Lie to him and deny any fault or wrong doing on your part. This way your child learns to follow your example. They learn to act stubbornly and pridefully just as they see you do. They will soon be just as hypocritical and lying as you are.

24. Do not chasten your child until you are really angry.

Allow your child to disobey and misbehave again and again until

you are really angry and almost out of control: then discipline them. That way you can be really brutal and inflict severe pain on them and perhaps even serious injury. Do not let your children learn that God always punishes sin and fits the punishment to the seriousness of the crime and that He chastens His children for their disobedient acts. This way your children quickly learn just “how far” they can go and also that there is not always punishment for willful sin.

25. Do not spend time with your children.

Involve yourself with your job and religious, community and sports activities so that you never have time to spend with your children. Do not talk to them or learn what their interests are. Never pray with them. Do not counsel them concerning the anti Christian things they are being taught in the secular school system. Never contradict a school text book, teacher, or school friend. If you attend the meetings of a church, do not let what you learn about right and wrong affect your life. This way your child soon learns that church is a “front” and that you really do not care about Christ or them. This method will allow the world to press them into its mold. Let them learn that selfishness and making money are more important than either God or they are. This way they, too, will soon be worshipping the false god of materialism!

Of course these 25 WAYS TO RAISE A REBEL are a satire. They are presented, not to encourage their implementation, but rather as practices to be avoided.

If you have been guilty of allowing one or more of these things to enter your life and relationship with your children, repent of it and begin to do what

is right. This may really take some “doing” as patterns may have already been established in your life and that of your children. God will bless your obedience. Be wise, gentle, but firm, and do what is right.

Remember: “more is caught than taught.” What are your children “catching” in the areas of attitudes, information, values, and priorities from you and those around them. May God give us grace to bring our children up properly, “**in the nurture and admonition of the Lord.**” Amen.

(Berea Baptist Banner, March, 1992).



How People Should

(Continued from page 1) ♦

evident in our lives. The souls that are close to God, are those souls who commune with Him often – even many times every day.

Now, I want us to use our text verse as a simple outline of “How People Should Pray.” At first glance, you might read these words this way: “O, how people need to pray! O, how necessary prayer is in the lives of God’s people!” And, I suppose that this would do us some good, to consider the “necessity” and the importance of prayer. But, I want us to rather think upon the manner and the internal workings of prayer. I want us to consider the “way” or the “how” of praying, as Paul lays it out for us in our text verse. The simple outline is this: “**pray everywhere**” while “**lifting up holy hands,**” “**without wrath**” and “**without doubting.**” These truths and the “how” and the manner of prayer is laid out for us in our text verse.

EVERYWHERE

The word “**therefore**” in our text verse, indicates that the words that Paul is about to write,

have some reference to the words which he has just written. In the previous verses, the Apostle Paul stresses that men ought to often pray unto God, and we should pray for a wide array of persons and situations. In our text verse, Paul says that men should “**pray every where.**” I believe that this idea of “praying everywhere” has some reference to the preceding statements in which he said that we should pray for all men (v. 1); that we should pray for the heads of the governments, and the leaders in society (v. 2); that God intends to save all of His elect (v. 4); that there is only one God over all of the earth, and over all of the men who live in the earth (v. 5); that Jesus Christ gave Himself as a ransom for all of those that will be saved (v. 6); and, in particular, that Paul was a preacher, teacher, and an apostle who was sent to the Gentiles, wherever they might be (v. 7). So, no matter where the soul was that was saved; no matter who the soul that was saved; it was Paul’s desire that we all would pray – no matter where we are, and no matter where the objects of prayers might be.

I believe that Paul’s desire for those that would read this epistle, was a worthy desire – that men would pray everywhere. Is this not a good desire for us to have for ourselves and for others, that we all might be consistently praying unto God? Is not this a good desire to have, that we, as the people of God, might be approaching the throne of mercy and grace on behalf of men and women and situations all around the world? Isn’t it comforting and even exhilarating, to know that right now, all around the world, saints are praying unto God? Our desire should be personal – in that we would be participants in the

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How People Should

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effectual prayers that are being offered up all around the world at any given moment. Our desire should also be for our churches – in that our church of which we are a member, would be a praying church that would participate in the prayers that are daily offered up all around the world. Even on a grander scale, our desire should be for the people of God wherever they are – that we all would take advantage of the blessed privilege (and responsibility) of prayer, which is granted unto us. In reality, the simple desire of Paul, was that the men would call upon the name of God at all times, and in all places. It was Paul's desire (and ours today, as well) that the Lord's people would diligently seek the face of God everywhere and in all circumstances.

The Apostle Paul commanded the Thessalonians, **"Pray without ceasing"** (I Thess. 5:17). Can you imagine a place or a time wherein you ought not to pray unto God? Is there any part of our lives, or any area of this Creation, wherein men ought not seek unto God? Let me give you some examples of prayers from Scripture:

We find that the children of God ought to pray unto Him both night and day. **"I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day"** (II Tim. 1:3) (See also I Thess. 3:10). Whether it is night or day, God is ready and willing to hear our prayers. Whether it is night or day, we are in need of communication with our Lord God in Heaven. In fact, if saints are praying everywhere, then while it is day on one side of the globe, and night on the other side

of the globe, the saints of God are praying "night and day" every minute of the day!

The Scriptures also teach us that we should pray "everywhere," even in times of trouble. We read about the time when Peter was imprisoned, in the early days of the church at Jerusalem, and we find out that the saints of God were very diligent to pray for Peter in this difficult time. **"Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him"** (Acts 12:5). Without ceasing, the members of the church were praying for Peter and for the trouble that faced Peter and the church. These folks knew Who it was that had called them, and they knew Who it was that was able to deliver them. Who else could they call upon? Who else could be their refuge in time of trouble? Why do we seem to forget such simple facts, when we ourselves are faced with difficulties and troubles?

Further, no matter what the trouble might be, even in times of persecution, the saints of God ought to lean upon the God of Heaven and earth. In the Old Testament, we have Daniel as one of the best examples of a man who was diligent in prayer. He was a man who did certainly pray everywhere and often. When he was told by the government that he was not allowed to pray, he still prayed. When he was threatened and persecuted, he still prayed. Eventually, he was caught. **"Then these men assembled, and found Daniel praying and making supplication before his God"** (Dan. 6:11). However, despite the threat of the lion's den, Daniel still prayed.

As we go through this life, we are obliged to give unto God praise and glory. These are still

times of prayer. We can never be so low that we do not need to pray; nor can we ever be so high that we can afford to neglect prayer. In the book of Luke, at the time that the angel appeared unto Zacharias (the father of John the Baptist), we find that the people were indulging in worship, and they were united in prayer, as they offered up their praise and worship unto God. **"And the whole multitude of the people were praying without at the time of incense"** (Luke 1:10). I believe that this ought to be replicated in the churches of Jesus Christ. That we would come together and unite our thoughts, our hearts, and our willing minds, as we offer up praise and worship unto God. We can do this through public worship and prayer.

There is more that I could say, as far as the requirement that we ought to **"pray every where."** In times of supplication, when we express our deepest desires, and our most dire needs – we should pray unto God (See Eph. 6:18). In times of thanksgiving, as we acknowledge God's gifts and favors which He has so graciously bestowed upon us – we should pray unto God (See Col. 1:3). No matter where we are, and no matter the situation, God is always there, and we should always avail ourselves of the opportunity to speak and converse with Him. Imagine the effect, if God's people, all around the world, were to consistently take up this privilege to **"pray every where."**

LIFTING UP HOLY HANDS

The second desire that Paul expresses concerning other men's prayers, is that they would be **"lifting up holy hands."** Some folks might vainly imagine that Paul is speaking of attire or an apparent or visible sanctity,

when he speaks of the fact that the ones who pray unto God would lift **"holy hands."** Perhaps some folks might envision this man with **"holy hands"** as a person who adorned ornately, and who appears very pious, and who intercedes on the behalf of all of the lesser saints who are assembled before him. This is, in fact, the practice and the method which is adopted by some forms of religion, and even some parts of so-called Christianity.

However, I do not think that Paul is referring to any particular place, attire, or ritual, when he expresses his desire that men would **"pray every where, lifting up holy hands."** Though it is true that the chapter in which our text verse is found, does have much to do with the public worship service; it is also true that Paul expected men to **"pray every where,"** which must include the times and places outside of the public worship service of the churches of Jesus Christ. So, it must be true that these "how's" concerning prayer, must be applicable to instances outside of the church services as well. In actuality, Paul wanted his fellow saints to always and everywhere demonstrate humility, reverence, and sanctity as they presented themselves before the Holy and magnanimous God, Whom we serve, and Who has always been our Succor and Strength. This is presented to us, in the picture of men **"lifting up holy hands"** as they and we approach the throne of mercy and grace.

Let the world know, that our God is Holy! In particular, as saints of God who approach the God and Father in Heaven through the Holy Saviour Jesus Christ, we should mend our ways, and contemplate our behaviors

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and attitudes, and seek a certain holiness as we come before God. **“For God hath not called us unto uncleanness, but unto holiness”** (I Thess. 4:7). More than anything else, I believe that this is what Paul had in mind when he speaks of **“holy hands.”**

We read in the book of Romans, of a warning and exhortation that Paul had for the Roman Christians: **“Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life”** (Rom. 6:18-22). I believe that the best and most effective prayers are offered up by those men and women who are not tainted with the sins of this world. How can we hope to have success in our communications with a Holy God, when we do not express any real desire for holiness in our own lives? Paul is not building up the men who would lead in prayer, when he expressed his desire that these men would lift **“up holy hands.”** Rather, he is encouraging these men – men who are servants of God and members of the churches of Jesus Christ – that they would follow after God, and follow after

holiness. They were no more or no better than any other men; yet, they would, by their lives, indicate their desire to please God, and their desire to live in a manner that would demonstrate their pursuit of holiness and perfection.

We read in the book of Hebrews, **“Follow peace with all men, and holiness, without which no man shall see the Lord”** (Heb. 12:14). I know that there is a doctrinal truth stated here – one that we often refer to as we remind folks of their need for a Saviour Who would intercede on our behalf, and Who would impute His righteousness unto us so that we would have a basis, or a right, to stand before a Holy God. But, I think that there is a practical truth as well: Those who seek holiness in this life, are most likely to be the ones who “see” and “hear” God in an effective manner, as they sojourn on this earth. These faithful servants are the ones who are most noted for their prayers.

Thinking about this from a selfish perspective, I want “holy” men and women to pray for me – I want them to lift up holy hands unto God on my behalf. It is true that I am happy to know that any man or any woman would pray for me, and mention me and my needs and my ministry before God’s throne. However, in a rather selfish sense, I most covet those prayers of men and women whom I know are in full pursuit of holiness and righteousness in this life. I am happy when even a casual Christian (is there really such a thing?) will pray for me; but, I am happier still, when those devout saints of God will remember me when they come before God in prayer. Sadly, if these things are true, and if my own selfish desires are shared by others, do you not imagine that there is someone right now, for whom I

am praying, who might also desire that holy men and women would pray for him? Should you and I not aspire to holiness, so that we might be the praying saints that would be an encouragement to others? Maybe the phrase **“lifting up”** is even a picture of the way in which you and I should offer up – not just our hands – but, our hearts, and lives unto God. Perhaps, we should be motivated to demonstrate holiness in our lives, so that we, too, can better see and hear God in this life, and so that He will make use of us in a greater way in this life.

WITHOUT WRATH

Thirdly, I want us to notice from our text passage, that Paul had a desire that his readers would pray **“without wrath.”** In this instance, I think that Paul is mostly speaking of a desire that men would not be angry with one another, and that a spirit of unity and peace would be felt amongst the children of God. I suppose that you and I know this from our own experience, but it is true that an angry, irritable, or ill-tempered man is not going to be prone to prayer – much less are the prayers that he offers up be inclined to be effective or fruitful.

As a matter of fact, it is difficult to properly approach God if we harbor in our hearts ill will, or anger, or wrath against some other of God’s people. The Lord Jesus Christ once said, **“And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses”** (Mark 11:25-26). How dare we ask for forgiveness from God, when we are not inclined to forgive those who sin against us! Has any man ever sinned against

you to the extent that you have sinned against God? Are the transgressions that men commit against each other in any way comparable to the transgressions which men have committed against our holy and righteous God? We ought to imitate Christ. We should follow His example. We should be a forgiving and gracious people – who could be more forgiving and gracious than Jesus Christ? Certainly, as the Lord desires for us, harmony and peace and unity in the churches of Jesus Christ, and amongst the people of God, will be conducive to successful prayers and a prosperous prayer life.

In reality, it is even wrong for us to express undue anger or wrath against the world that might subject and persecute us. Paul said, **“Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good”** (Rom. 12:19-21). We must not allow anger or wrath to consume us! **“Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil”** (Eph 4:26-27). There may be a place and a time for a “righteous anger” or indignation against the evils of this world. But, we must not over-indulge in such anger, nor should we allow this anger to continue or fester. John Trapp said, “If ye have overshot in passion, let it not rest or roost in you, lest it become malice.” The Apostle Paul said, **“But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your**

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mouth" (Col. 3:8) (See also Eph. 4:31-32; James 1:19-20).

John Gill thinks that the mention of "wrath" in our text verse "has reference to 'murmuring,' as the Ethiopic version renders it, impatience and complaint against God in prayer." I suppose that men are often "dissatisfied" with God, and I suppose we are often prone to complain about our lot in life, or become impatient with God and His will as He accomplishes His purpose in our lives. I do not know that this would often qualify as "wrath" in the way that I understand wrath or anger. But, even our small displeasures with God will be impediments in our prayers. It is not good to pray unto God while at the same time harboring discontent or dissatisfaction or even anger against such a Good God as ours! In reality, we need patience as we deal with men – but, we also need patience in our relationship with God (See James 1:2-4). God is not bound by mortal time or human conventions! We ought not grow angry or impatient or even restless in our service unto our Lord God. Let God know – and others who may hear our prayers – that we are leaving everything in God's hands, and we are ready to submit our will unto His will. He will take care of us, and our trust must be in Him. And, this leads me to my final point today:

WITHOUT DOUBTING

In our text verse we notice that Paul hoped that men would pray everywhere, holding up holy hands, denying wrath, and "without doubting." I think here at the end of this verse, Paul gets to the matter of "faith." Here, at the end of our sermon, we get to the matters of "belief" and "trust."

It is essential that one would have faith (believe) in the One unto Whom he prays. Without faith it is impossible to please Him. And, without faith it is impossible to properly pray unto God. James said about the praying saint, **"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways"** (James 1:6-8). Let us not doubt such a God as He Whom we serve! Let us pray "without doubting"!

Concerning the doubt that is mentioned in this passage, John Gill said that the reference is to a person's "doubt and diffidence about being heard, and having the petitions answered." In other words, one may doubt that God has the ability to do that which He has promised, and one may doubt that he or she has a right to approach God. Concerning the abilities of God to hear and answer our prayers, the Lord Jesus Christ said, **"For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them"** (Mark 11:23-24). The praying saint must demonstrate that he has faith in God that God is able to do that which he requests of Him. Why should we pray to a deity who does not have the ability to answer our prayers? If we doubt our God, then our prayers are no better than the prayers that

the heathen man offers up to his false god. In fact, it is probably true that there are many heathens who have more belief in their gods, then many of the professing Christians who pray in a frivolous and unbelieving manner to the one true God, which they claim to serve. Many do not allow that God is sovereign, and yet they request His aid. Many do not allow that God is the Creator, and yet they desire His help. What kind of god is this, and what kind of prayers are these? There is no faith to be found in the person praying, and there is no strength to be found in the god who is the recipient of the prayer.

It is further true that this "doubt" that Paul speaks of might have something to do with a "doubt" that we might have of our own rights, and a doubt of the privileges that are laid before us. In other words, some may say, "How can I, a poor sinner, approach unto God?" Or, "How dare I, a man who is small and unworthy, call upon such a Mighty and Holy Saviour?" Well, it is for these reasons that we call upon Him! If we were worthy, we should not need Him! If we were strong and mighty and able to save ourselves, we should not call upon Him! But, this is not the case. We are small and we are helpless and we are sinners – therefore we need God and we need Jesus Christ as our Saviour.

As lowly men and women of this world we must not doubt our right to approach God through the Person and the Work of Jesus Christ. We must not doubt what Christ has done on our behalf, and how that He has brought us into favor with God, and has opened the way for us to supplicate and worship and praise at the throne of God. Remember what Paul said in the verses just preceding our

text verse, **"For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time"** (I Tim. 2:5-6). Jesus Christ is our Saviour, and He is our Mediator, Who has brought us unto God. **"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need"** (Heb. 4:16). **"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it"** (John 14:13-14).



The Resurrection

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they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." The Apostle Paul echoed the words of both: **"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust"** (Acts 24:15).

In my humble opinion this text has suffered greatly at the hands of postmillennialists, amillennialists, and even some premillennialists. Some post-trib premillennialists contend that Daniel 12:2 lays the death blow to the pre-trib rapture position, seeing that Daniel puts the resurrection of the righteous at the end of the tribulation period. While many cannot agree on the details of Daniel 12:2, most do agree that we see here the glorious truth of the doctrine of the resurrection of the body in the Old Testament.

THERE IS A BODILY RESURRECTION

Some liberal scholars and a few

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The Resurrection

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premillennialists such as A. C. Gaebel, H. A. Ironside, Clarence Larkin, William Kelly, etc., see only a figurative resurrection in this passage. Gaebel says: "Physical resurrection is not taught in the second verse of this chapter--We repeat the passage has nothing to do with physical resurrection. Physical resurrection is however used as a figure of the national revival of Israel in that day" (*The Prophet Daniel*, p. 200). These premillennialists are as guilty of departing from the literal meaning of prophecy here as the amillennialists are in Revelation 20:4-6. Those who spiritualize Daniel 12:2 and apply the first part to Israel's restoration ignore the last part of the verse about the resurrection to shame and everlasting contempt. Daniel 12:2 speaks of a resurrection of individuals as shown by the contrasting fates.

A literal resurrection is surely taught here. If it is not, it would be difficult to find where it is in the Bible. Spirits do not sleep in the dust of the earth as they are immortal and constantly active. Will someone quote me a verse which speaks of sleeping spirits?

Liberal theologians assume that the Israelites of old knew nothing about the resurrection of the body. This is a great mistake (Job 19:25-26; Isa. 24:22; 26:14; 66:24; Hos. 6:2). Those who suffered for their faith in the Old Testament times looked for "...a better resurrection" (Heb. 11:33-35). Hebrews 11:35 settles for all time that all the Old Testament saints did believe in a resurrection of the body.

The saints under the old dispensation compared death to a sleep. **"For now should I have**

lain still and been quiet, I should have slept: then had I been at rest" (Job 3:13). **"Consider and hear me, O LORD my God: lighten mine eyes, lest I sleep the sleep of death"** (Ps. 13:3). This truth is also seen in the New Testament as well. Christ said: **"Our friend Lazarus sleepeth..."** (John 11:11). It is said of Stephen: **"And when he had said this, he fell asleep"** (Acts 7:60). Of the Corinthians Paul said: **"...some are fallen asleep"** (I Cor. 15:6). To the Thessalonians Paul mentioned **"...them also which sleep in Jesus..."** (I Thess. 4:14). The soul and spirit do not sleep, but the body does: **"And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many"** (Matt. 27:52-53).

At death the body enters into a state of inactivity. The resurrection is an awakening out of sleep when the body shall rise fresh and vigorous, as a man out of comfortable sleep. **"O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands"** (Job 14:13-15). The psalmist wrote: **"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness"** (Ps. 17:15). **"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead"** (Isa. 26:19).

The phrase **"dust of the earth"** in Hebrew is literally "ground of dust" or "dusty earth," and it refers to the grave (Job 20:11). The thought is based upon Genesis 3:19: **"...for dust thou art, and unto dust shalt thou return."** Job said: **"They shall lie down alike in the dust, and the worms shall cover them"** (Job 21:26). The psalmist penned these words: **"Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust"** (Ps. 104:29). King Solomon said: **"All go to one place; all are of the dust, and all turn to dust again"** (Eccl. 3:20).

A RESURRECTION OF THE RIGHTEOUS

Amillennialists say a general resurrection is taught here. But they have a problem with the words: **"And many of them."** They press the word "many" to mean "all," and they cite Romans 5:19 to prove that "many" sometimes means all without exception. But they would be hard pressed to prove that "many" has such a meaning in nearly every other verse in the Bible. Let sovereign grace amillennialists try their meaning in some verses (Matt. 20:28; Acts 13:48). Amillennialists ignore the meaning that "many" has in the context of Daniel chapter 11: **"...there shall many stand up against the king..."** (v. 14); **"...shall take many..."** (v. 18); **"...many shall fall down slain"** (v. 26); **"...shall instruct many..."** (v. 33); **"...many shall cleave to them..."** (v. 34); **"to rule over many..."** (v. 39); **"take away many..."** (v. 44). Also in Daniel chapter 12, verse 3, the **"many"** that are wise and turn others to salvation are mentioned. This cannot mean all without any exception. Daniel 12:3 explains the **"many"** that awake to everlasting life in Daniel 12:2. Again in Daniel 12:10 the **"many"** refers only to

the righteous: **"Many shall be purified, and made white, and tried; but the wicked shall do wickedly..."**

Amillennialists have a hard time explaining away **"many"** in Daniel 12:2. At least a few admit this. Albert Barnes says: "The natural and obvious meaning of the word *many* here is, that a large portion of the persons referred to would then awake, but not all" (*Daniel*, Vol. II, p. 258). Edward Young writes: "We should expect the text to say all. In order to escape this difficulty, some expositors have taken the word *many* in the sense of all. However, this is forced and unnatural. The correct solution appears to be found in the fact that the Scriptures at this point are not speaking of a general resurrection, but rather are setting forth the thought that the salvation which is to occur at this time will not be limited to those who were alive but will extend also to those who had lost their lives" (*The Prophecy of Daniel*, p. 256).

It is best to apply the word **"many"** to the many who rise to everlasting life. First, many indicates a multitude which leaves another multitude behind. Second, the metaphor of sleep for death is used in Scripture exclusively of deceased saints. The wicked are not said to be sleeping. Third, in Daniel 12:2, John 5:28-29, and Acts 24:15 believers are distinguished from unbelievers and are mentioned first. Why if all are raised at the same time as some say? Fourth, according to the context in Daniel 11 and 12, the many in the mind of Daniel are elect Israelites who suffered martyrdom under the reign of the willful king in the time of great suffering.

The Bible clearly teaches that there are at least two resurrections.

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The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

1. Can you please give a short definition of sovereign grace?

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

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



Sovereign grace may be distilled in three simple words "God saves sinners." To expand, God chose to save a multitude of sinners out of Adam's fallen race before the world began in electing grace, according to the good pleasure of His own will. He chose them in Christ not because of any foreseen merit, faith or obedience, but rather because of His own unconditional, sovereign love. Christ agreed to die in the stead of all the elect as their only qualified Surety. Jesus Christ was born of a virgin, lived a perfect life, and offered His merits and blood on the cross as a perfect sacrifice, suffering in the stead of all that the Father gave Him before the world began in the Covenant of Grace. Christ bore the sins of God's elect on the cross and satisfied all the claims of justice on their behalf by suffering the equivalence of the eternal wrath of the Lake of Fire for each one in particular. Christ Jesus died, took the sins of the elect to the grave, and 3 literal days later rose from the dead without sin, securing their complete redemption, justification, and eternal life. The Holy Spirit agreed to regenerate, call, indwell and preserve all that the Father chose and Christ agreed to die for before the world began in the Covenant of

Grace. In God's appointed time the Holy Spirit regenerates the elect by giving them spiritual life, immediately enabling them to respond to the truth of the Gospel by gracing them with the gifts of repentance and saving faith in the finished work of the Lord Jesus Christ. Beginning with the new birth the Holy Spirit indwells the elect and begins the work of fruitful sanctification and conformity to the image of Jesus Christ. The Spirit preserves the elect as the earnest of the promised inheritance, securing their entrance into glory. You will notice that in the expanded definition no mention is made of sinful man's perverted will, wicked heart, carnal mind, defiled works, denominational affiliation, or ceremonial religious performances. Those who ascribe to the teachings of "Sovereign Grace" wholeheartedly believe in the simple theology of Jonah who proclaimed **"...Salvation is of the LORD"** (Jonah 2:9). Other Scriptures teaching sovereign grace are plentiful (Matt. 11:25-29; John 6:37-40; 8:36; 10:11,15,26-29; 15:5,16; 16:13-15; 17:1-11, 21-26; Acts 13:48; 18:7-10; Romans 1:18-31; 3:9-31; 4:2-8; 5:1-11; 8:1-9, 28-39; 9:11-24; I Cor. 1:21-31; 2:10-14; II Cor. 4:3-7; Gal. 1:3-4; 2:16-21; 3:11-14; 4:3-7; 5:22-26; Eph. 1:1-14; 2:1-14; 4:22-24; Phil. 1:5-6; 2:13; Col. 2:9-10; I Thess. 1:4-6; 5:9, 23-24; II Thess. 2:13-15; II Tim. 1:9; 2:10, 24-26; Titus 1:2-3; 2:14; 3:3-7; Heb. 7:24-28; 9:12, 26-28; 10:5-14; 13:20-21; I Pet. 1:1-9, 18-21; 2:9-11, 21-25; 3:18; II Pet. 1:1-9; 3:8-9; Jude 1, 24-25; Rev.

1:5-6; 5:9-10; 13:8; 17:8). I took the time to look up the Scriptures and list them for the reader. I encourage you to prayerfully read and meditate upon them to gain a real understanding of sovereign grace teaching.

One other point needs to be made. Sound Baptists use the term sovereign grace to distinguish themselves from Arminians and Pelagians who teach some form of works salvation. I use the term to distinguish me from those who call themselves Calvinists. I am not a follower of a man who identified and taught the anti Christian idea of sprinkling unsuspecting infants with water. Nor do I identify with the Reformation leaders who are Protestants. I am a Sovereign Grace Baptist.

TOM ROSS

Roger Reed
20 Ledgewood Dr.
Mansfield, Ohio 44905

Missionary of
West Jefferson
Missionary Baptist
Mission
90 E. Main St.
West Jefferson, Ohio
43162



I am always disturbed when someone asks me to give a short (brief) definition/answer on any subject. But to ask for a short (brief) definition on the subject of Sovereign Grace that I have studied and read about for years (and I am still studying) is like trying to give a short (brief) answer on how a chicken produces and lays an egg.

So here is my answer to this question, in short. **"And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among**

many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Rom. 8:28-30).

I would encourage you, dear reader, also to read Ephesians chapters 1-3 unless some may find that too laboring or too long to do.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). God Bless!

ROGER REED

Mike DeWitt Sr.
PO Box 950
Springfield, OR
97477

Pastor
Parkway Landmark
Baptist Church
PO Box 950
Springfield, OR
97477



Grace is unmerited favor, and God has given it to whomsoever He will.

MIKE DEWITT

Matthew Stepp
286 Big Creek Road
Wayne, WV 25570

Pastor
Big Creek
Baptist Church
286 Big Creek Road
Wayne, WV 25570



Sovereign grace is how the Bible declares that sinners are saved from eternal death unto eternal life. Our Lord defined sovereign grace succinctly in the middle four verses of John 10:24-29, **"Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye**

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The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

2. What Scriptures prove Baptist churches should be independent?

Roger Reed
20 Ledgewood Dr.
Mansfield, Ohio 44905

Missionary of
West Jefferson
Missionary Baptist
Mission
90 E. Main St.
West Jefferson, Ohio
43162



I do not just believe Scripture(s) prove Baptist churches should be independent, but I believe that Scripture(s) prove they are (were) independent.

Revelation chapters 2-3 are great examples that the early churches were independent of each other or the Lord would not have had to write seven separate letters. If they had not been independent of each other then he could have wrote one letter to cover all the issues, but that is not what He did. He wrote seven specific letters to seven specific churches with seven specific problems. I believe because they were all independent of each other.

Being a missionary myself I know the importance of being sent out by one independent Baptist church, which in my case is Big Creek Baptist Church. This falls in line with (Acts 13:1:16; 14:26) when the church in Antioch was led by the Holy Spirit to send (separated and recommended) **"Barnabas and Saul for the work whereunto He had called them."** I believe this was missionary work. You will note that the Antioch church did not need the permission of the church in Jerusalem to do this because they were independent of each other. One church has no business in the

affairs of another church because they are independent of each other.

Dear readers, consider how confusing it would be for me if I was under the control of all fifteen churches that support the mission in West Jefferson, or any other missionary for that matter! Each supporting church knows I am a member of Big Creek and that they are the ones that sent me out.

Also, Paul wrote to individual churches, each having their own problems. I also believe that Baptism and the Lord's Supper show the independence of the Lord's churches. If they were not independent from one another, then if you belonged to the church at Corinth you could go to the church at Ephesus or Philippi and vote in their business meetings and take the Lord's Supper with them as well, and you would have a voice in decision making in each Baptist church in the world. Nowhere in Scripture is that taught or even suggested. Only one church has authority over me and the mission work, just as Barnabas and Saul had one church (the church in Antioch) over them. God Bless!

ROGER REED

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

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



I think it best to define what an independent Baptist Church is. A New Testament Baptist

Church is a local, visible, and literal congregation of scripturally baptized believers, organized and duly constituted for the express purpose of carrying out the Great Commission as outlined by the Head of the church, the Lord Jesus Christ in Matthew 28:18-20. Since every church in the New Testament had a definite location and was considered as the body of Christ in that given locale (the church of God at Corinth was considered to be the body of Christ 12:18, and the whole church that came together in one place 14:23) it naturally implies that each church was independent. Each church of the Lord Jesus Christ functioned as an independent, autonomous body of believers. So in reality every time the word church is used in the New Testament it is referring to an independent body of baptized believers, with the exception of the few times when the word church is used in a generic or institutional sense. Each independent church was responsible to preach the Gospel to every creature, keep and observe the ordinances, maintain the purity and discipline of its membership, and earnestly contend for the faith as it was once delivered unto the saints.

Independent Baptists do not believe that any organization outside of its own membership has any authority to dictate to the local church. Thus, a convention, fellowship, or association should have no authority over the local church. When Paul instructed the church at Corinth in the principles of church discipline and how it related to the eligibility of partaking of the Lord's Supper in I Corinthians 5, he clearly intimates that it was the responsibility of the church to purge out the old leaven, not a convention, association, or fellowship of

churches. Every metaphor used to describe a church implies a local, visible, independent entity (body, building, flock, bride, etc.). Each church conducts business as a democratic body under the Headship of Christ and the Administration of the Holy Spirit. No convention, association or fellowship should come between the local church and the direction of its Head. The church decides where its mission dollars go. The church calls or removes a pastor, not a board or a convention. One only has to look at the history of Baptists to see that man made conventions, boards, and associations usually morph into a bureaucratic monstrosity that seeks to undermine and even destroy the independence of the local church.

Independence does not mean that churches cannot cooperate together and help one another. They certainly may do so in the Spirit of Christ for the furtherance of the Gospel without seeking to undermine or usurp the independence of one another. We may exchange letters of recommendation with one another, support one another's missionaries, attend one another's special meetings, etc. However, cooperation and encouragement are a far cry from a Convention or Association demanding that a church obey its dictates or else.

TOM ROSS

Matthew Stepp
286 Big Creek Road
Wayne, WV 25570

Pastor
Big Creek
Baptist Church
286 Big Creek Road
Wayne, WV 25570



"And I say also unto thee, That thou art Peter, and upon this

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Forum #1

(Continued from page 12) ♦

believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

Sovereign grace is necessary, because men are totally depraved since the fall of Adam. Christ details this by saying **"ye believe not, because ye are not of my sheep"** (John 10:26). They will not believe, though they hear the truth. Total inability is sovereign grace: **"But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible"** (Matt. 19:26). **"The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one"** (Ps. 14:2-3).

Sovereign grace is salvation at the purpose and pleasure of God. Christ differentiated between reprobates and His beloved elect by naming the latter **"my sheep"** that He will call by name, just as He called Lazarus from his incarcerating tomb. **"My sheep hear my voice, and I know them..."** (John 10:27). Unconditional election is further clarified by His concluding statement, **"My Father, which gave them me..."** **"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto**

the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his (Sovereign) grace, wherein he hath made us accepted in the beloved" (Eph. 1:4-6).

Sovereign grace is a particular redemption of a particular people, as denoted by the Lord's words: **"I know them...And I give unto them eternal life."** It is an atonement limited to **"my sheep"** and the reason that Christ gives for the unbelief of the reprobate Jews, is that **"ye are not of my sheep."** The vicarious death of Jesus Christ FOR His sheep is evidenced by His very name. **"...and thou shalt call his name JESUS: for he shall save his people from their sins"** (Matt. 1:21). **"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. ...He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities"** (Isa. 53:5, 11). Universal redemption/atonement is foreign to Isaiah and Scripture. **"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity..."** (Ps. 32:1-2).

Sovereign grace is always going to be irresistibly successful. **"My sheep hear my voice...and they follow me."** Our Lord expects no less! Would a drowning man brought to the surface of life refuse to gasp in that precious air of life? Holy Spirit regeneration changes a dichotomous abomination of Adam's fallen descent into an adopted child in the trichotomous image of his Father! **"Who hath delivered us from the power of**

darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:13). **"And you hath he quickened, who were dead in trespasses and sins; ...But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)"** (Eph. 2:1, 4-5).

And lastly, sovereign grace is eternal life. In His own words: **"I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand..."** How much more clearly can the Sovereign of the universe speak? Once in grace? Always in grace! Eternal security is in the preservation of the saints by sovereign grace. They will persevere, because they are preserved in everlasting life. **"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. Who shall separate us from the love of Christ..."** (Rom. 8:33-35). Back to John 10:29, **"My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."** Selah! Think about it!

MATTHEW STEPP



Forum #2

(Continued from page 13) ♦

rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). It is amazing to me sometimes, how powerful this verse is. Whenever a question comes up on the Lord's church, we find our way back to this telling statement of our Lord.

The Greek word **"ekklesia"** used here, is defined as **"a local, visible, called-out assembly."** Therefore, by very definition, Baptist churches are going to be 1) Local; 2) Visible; 3) Called-out; 4) Assemblies. Selah! Think about it!

Thirty-seven times in the New Testament, the word **"ekklesia/church"** is used in the plural: churches. **"...unto the churches of Galatia"** (Gal. 1:2). **"The churches of Asia salute you..."** (I Cor. 16:19). **"...but also all the churches of the Gentiles. ...The churches of Christ salute you"** (Rom. 16:4, 16). Proof of each Baptist church's independence of the others, is inherent in this plural usage of the word **"ekklesia."** If they were not independent, then the generic sense of the word would be sufficient in many of these cases, in that they would refer to the **"church"** in Galatia/Asia/Macedonia/etc, but the Bible is very clear NOT to do this. There is an autonomy and independence in each **ekklesia/assembly.**

There is an independence granted to each of the Seven Churches in Asia that Jesus Christ sends letters to in Revelation 2-3 via John the Beloved. **"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, ...What thou seest, write in a book, and send it unto the seven churches which are in Asia; ...And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, ...And he had in his right hand seven stars: ...The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks**

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Forum #2

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which thou sawest are the seven churches" (Rev. 1:10-13, 16, 20). The independence of Baptist churches is proved in this passage, in that the Lord does not send His commandments to one "star" or pope over all of His "big, universal" church! Christ carefully and meticulously sends UNIQUE exhortations, warnings and directives to the seven stars/angels/pastors of the seven assemblies/ekklesias/churches in Asia. Each independent church is to act upon these unique directives as it pertains to their independent assembly. Selah! Think about it!

Scriptural baptism is tied to the independence of Baptist churches. The Apostle Paul "re-baptized" twelve saints at Ephesus to ensure independent church membership (in this case Antioch Baptist Church, where Paul was a member.) The Apostle Peter knew the difference and when he recognized the need for baptism of Cornelius' saved household, he commanded the Joppa brethren to do the baptizing (cf-Acts 10:23, 45-48), rather than minister the baptism he, himself was authorized to give (from the Jerusalem assembly). This was right and proper, as the Joppa church would be the assembly with the responsibility to teach her new members and eventually establish a new local, visible, independent assembly in Caesarea.

To verify and validate Scriptural baptism, New Testament churches would send letters to obtain and deliver such confirmations. **"...need we, as some others, epistles of commendation to you, or letters of commendation from you"** (II Cor. 3:1)? **"...whomsoever ye shall**

approve by your letters..." (I Cor. 16:3). **"..We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee"** (Acts 28:21). This proliferation of letters to release or receive into membership would not be necessary, if the churches were not independent.

The meticulous accounting of the interaction of two independent Baptist churches is seen in Acts 15:3-4, **"And being brought on their way by the (Antioch) church, ...And when they were come to Jerusalem, they were received of the (Jerusalem) church..."** [inserts for clarity-tms]. Throughout this important chapter, it is evidenced that the important Jerusalem church has no authority over the Antioch church (or members), except to give advice and encouragement! The writer Luke makes a very acute distinction throughout of the independence of these churches from each other (cf: vs. 22-23, 25, 27, etc).

Independent churches will be involved in mission work. Acts 13:1-14:27 is the first missionary expedition financed and authorized (recommended-Acts 14:26) by the Antioch Independent Baptist Church through the Apostles Paul and Barnabas. It begins and ends with an independent gathered congregation "sending" and "endorsing" what was accomplished! No mission boards found in Scripture, just independent Baptist churches. Selah! Think about it!

Finally, church discipline shows the necessity of independent Baptist congregations. If church A disciplines a member for heresy/immorality, then church B cannot take that person into membership until the member is restored

into full fellowship by church A. **"For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus"** (I Cor. 5:3-5). If the assemblies of God were not independent, then the apostolic authority of Paul would have been enough to exclude this recalcitrant member (of the same body?), but it is NOT the same body. The Apostle Paul is requiring this independent Baptist church at Corinth to be **"gathered together"** as a local, visible, called-out assembly to administer the correct excusive and purgative discipline.

Baptist churches have always been independent because New Testament churches were independent and because Bible doctrine requires it. Selah! Think about it!

MATTHEW STEPP

Mike DeWitt Sr.
PO Box 950
Springfield, OR
97477

Pastor
Parkway Landmark
Baptist Church
PO Box 950
Springfield, OR
97477



Local churches were never looked upon organizationally as a church but always as churches (Rom. 16:16; I Cor. 11:16). Each church chose its own officers (Acts 6:1-6). Each church disciplined its own members (I Cor. 5:13). Churches were not responsible to any higher ecclesiastical body, or court of Law, but were

subject only to God (Rev. 2:4-5). Problems were taken care of by the individual church (I Cor. 6:1-5).

"Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren" (Acts 15:22). The church at Antioch voted and consulted with no one.

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). The Lord's churches were led by the Holy Spirit as they ought to be today and not by any other entity.

The Bible is our only source of faith and practice.

MIKE DEWITT



The Resurrection

(Continued from page 11) ♦

In Luke 14:14 Christ mentioned **"...the resurrection of the just."** This expression is superfluous if the just and unjust rise at the same time. Again Christ said: **"But they which shall be accounted worthy to obtain that world, and the resurrection from among the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection"** (Luke 20:35-36). Note that a worthiness is required to be in this resurrection. No worthiness is required to be in a general resurrection. Christ speaks of a resurrection **"...from among the dead..."** as the Greek text has it, meaning some of the dead are left

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The Resurrection

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behind. Those in this resurrection mentioned by Christ are immortal, equal with the angels, and the children of God. If this is a general resurrection, then there must be no one lost.

Revelation 20:4-6 speaks of a resurrection from among the dead: **"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."** John speaks of the same resurrection that Christ mentioned. The resurrection in Revelation 20, like the one in Daniel 12, is a literal resurrection, for those in it **"were beheaded for the witness of Jesus,"** and then they are said to live and reign with Christ. Revelation 20:5 states that the rest of the dead do not rise at this time. Verse 6 calls this **"the first resurrection."** Those in this resurrection are immune to the second death, are priests of God, and reign with Christ for a thousand years.

Hebrews 11:35 speaks of **"...a better resurrection."** In English adjectives have three degrees of comparison: positive, comparative, and superlative. Example: good,

better, and best. Hebrews 11:35 uses the comparative degree when speaking of the resurrection. This clearly implies two resurrections. The first of the righteous to everlasting life and a second which is to shame and everlasting contempt.

THE TIME OF THIS RESURRECTION

By looking at Daniel 12:1, it appears this resurrection follows the tribulation and the deliverance of the Jewish remnant: **"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."** Zechariah 14:1-9 puts the deliverance of the Jewish remnant at the second coming of Christ when He comes to set up His kingdom and reign over the earth. This harmonizes with Matthew 24:29-31. Daniel 12:2 speaks of a resurrection of tribulation martyrs at Christ's post-trib coming to earth. Revelation 11 mentions this resurrection: **"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. . . And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth"** (Rev. 11:15,18). This is the same post-trib resurrection in Revelation 20:4-6. It consists only of the tribulation martyrs. These

are raised that they might live and reign with Christ for a thousand years.

"Many" is used in Daniel 12:2 because not all sleepers awake at the end of the Great Tribulation. **"Many"** also implies that not all the saints will be dead when Christ returns to the earth to set up the kingdom. According to Daniel 12:1, an elect remnant will be delivered from the reign of the willful king. The resurrection in Daniel 12:2 and Revelation 20:4-6 is only of the tribulation martyrs who live under the reign of the beast and die for their faith. There is a translation of living saints at Christ's pre-trib coming (I Thess. 4:14-18), as well as a resurrection of the dead saints. But neither Daniel nor John in Revelation 20 mention a translation of living saints. This is because the living saints, both Israelites (Dan. 12:1) and Gentiles (Matt. 25:31-32), go into the millennium in natural bodies.

A RESURRECTION OF THE WICKED

Note that Daniel says: **"...some to shame and everlasting contempt."** There is taught in the Bible a resurrection of the unjust (Acts 24:15), a resurrection to damnation (John 5:29). The wicked are to have their bodies raised up. Revelation 20:11-15 gives the details of this event: **"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it;**

and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

The statement in verse 14 that **"...death and hell were cast into the lake of fire"** can mean nothing less than that all the occupants of death and Hades are at that time cast into the lake of fire. This is the resurrection of the unjust to damnation. This implies the righteous will not be found among the dead at that time, having been resurrected 1,000 years before as Revelation 20:4-6 tells us.

Tregelles, following earlier Jewish commentators, translated Daniel 12:2: **"And many among the sleepers of the dust of the earth shall awake; these shall be unto everlasting life; but those the rest of the sleepers, those who do not awake at this time, shall be unto shame and everlasting contempt"** (*Remarks on the Prophetic Visions of the Daniel*, p. 162). Robert Culver, J. A. Seiss, Nathaniel West, and others support this translation.

We are very much in the dark as to the resurrection body of the wicked. We must remember that they died unforgiven of their sins. **"His bones are full of the sin of his youth, which shall lie down with him in the dust"** (Job 20:11). Jesus Christ told some unbelievers: **"...ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins"** (John 8:24). Their old frail bodies with the sins of a lifetime in them with all their aches and pains will be raised up again. We know the bodies of the righteous will be incorruptible, glorious, and spiritual (I Cor. 15:42-45), but no

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The Resurrection

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such things are promised to the wicked. They will come forth with a fleshly body of sin and a lost soul. They have no spirit nor spiritual life; therefore, they cannot have a body adapted to the spirit as do the righteous (I Cor. 15:45-49).

Jesus Christ made it very plain that people with physical bodies will be cast into the lake of fire after the last judgment: **"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched. Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire; Where their worm dieth not, and the fire is not quenched"** (Mark 9:43-48). Even many conservative theologians see in these words highly figurative language describing the suffering of the wicked in their final abode, but they are unable to tell us of what the fire and worms are figures in most cases. Hence they have a shadow without a substance.

The word used for Hell (*gehenna*) here by our Lord is a Greek word made up of two Hebrew ones, originally meaning the valley of Hinnom. This valley was south of Jerusalem and was the place where the refuse of the city was dumped (II Kings 23:10). Garbage and bodies were continually kept burning there in the time of

Christ. Christ used this place of burning bodies with maggots in them to compare it to the horrors of the wicked in Hell. Hell must be very much like this burning garbage dump. The lake of fire is where the garbage of this world is burned.

Christ was a Hell-fire preacher who believed that people would go to Hell with hands, feet, and eyes. Their torment would come from unextinguished fire and immortal worms. If the fire is literal as well as the hands, feet, and eyes, then the worms must be also. You must spiritualize all things or none to be consistent. To picture a wicked man with all the aches and pains of a body of sin in an ever-burning fire with ever-eating maggots makes Hell to be Hell. **"Dieth not"** literally means "ends not" or "ceases not to live." The carcass worm not only never dies, but never ends or interrupts its decomposing devouring process.

I can hear some one ask, "If the physical body is ever-burning and the maggots ever-eating, will not the bodies soon be annihilated?" Christ answered this objection in Mark 9:49: **"For every one shall be salted with fire, and every sacrifice shall be salted with salt."** There is a reference here to how the Israelites rubbed salt on their sacrifices to preserve them. In Hell every wicked person will be salted with Hell-fire to preserve him for suffering eternal torment. The power and wrath of God by means of the fire in Hell will preserve men from annihilation so they may suffer punishment for all eternity in this most horrible condition. By some way unknown to us of this day, the fire of Hell will preserve their old natural bodies so they may suffer everlasting shame and contempt. How horrible the thought!

THE RESULTS OF THE

WHY NOT TRAVEL THE HIGHWAY?



RESURRECTION

The results of the two cases Daniel mentions are infinitely opposite to each other. Some are raised to everlasting life and happiness. Life in the Bible expresses happiness of experience (Ps. 30:5), and holiness of character (I John 3:1-2), and likeness to Christ in both. **"He that believeth on the Son hath everlasting life"** (John 3:36). **"He that hath the Son hath life..."** (I John 5:12). Those raised to life in the resurrection of the just shall have immortal bodies and enjoy eternal companionship with God, the angels, and the righteous. This is life at its best.

Sin alienates from the life of God (Eph. 4:18). Life in Eden was interrupted by sin, but at the resurrection the righteous shall rise to a life that has no end. They will live in eternal youth. They shall have no aches and pains. Their

bodies once slept in the earth, but at the resurrection of the just, they will rise to everlasting life to die no more. The resurrection body will never return to the dust as did the earthly body.

The unsaved rise to shame and everlasting contempt. The Hebrew word (*cherpah*) for "shame" means literally "reproaches," and the word for "contempt" comes from the root (*dara*) "to repel from one's self." "Everlasting" modifies both shame and contempt, and it points to unending punishment for the wicked. The unjust lived and died in a course of sin in the world, without any shame or remorse (Jer. 8:12). They rise from the grave with all their sins and full of a conviction of them in their conscience. They will be ashamed of their sins and fear to face the Judge (Rev. 6:15-17). This shame

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The Resurrection

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shall be seen by God, the elect angels, and the righteous. **"And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched: and they shall be an abhorring unto all flesh"** (Isa. 66:24). The raised wicked will be overwhelmed on account of their sins.

CONCLUSION

1. The resurrection does not change character: **"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still"** (Rev. 22:11). He who dies a righteous man shall rise to everlasting life. He who dies in his sins shall rise to everlasting shame and contempt.

2. Do you have a deceased relative who died in the Lord and whose body now sleeps in Jesus? I know that you miss him and long to see him again. Take fresh courage and lift up your head. Christ told Martha: **"...thy brother shall rise again"** (John 11:23). The departed saint will come with Christ from Heaven and be raised incorruptible at the rapture (I Thess. 4:14,18). How comforting to know that you shall at that time see him again in resurrected glory!

3. Oh, sinner, take warning. Flee the wrath to come! It is far better to repent of your sins and be ashamed of them in this life (Rom. 6:21). Trust Jesus Christ to take them away as far as the east is from the west. Then you can one day rise to everlasting life instead of rising to shame and everlasting contempt.



THE

BIBLE AND THE NEWSPAPER

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

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

SUPREME COURT: TEXAS ABORTION LAW CREATES 'UNDUE BURDEN'

(WNS)--Republican-appointed Justice Anthony Kennedy affirmed his legacy of protecting Roe v. Wade June 27 by providing the decisive vote to strike two provisions of a Texas law regulating abortion centers. Kennedy also provided the decisive vote in Planned Parenthood v. Casey, a 1992 ruling that upheld Roe. The ruling from Kennedy and the liberals—Justices Ruth Bader Ginsburg, Stephen Breyer, Sonia Sotomayor, and Elena Kagan—said abortion was safer than childbirth, long a talking point of abortion groups like Planned Parenthood. Kennedy's vote meant that the late Justice Antonin Scalia, had he lived through this term, would not have changed the 5-3 outcome. Two provisions in the Texas law, H.B. 2, were at issue: One required abortion centers to meet ambulatory surgical center (ASC) standards and another required abortionists to have admitting privileges at a nearby hospital.

RELIGIOUS FREEDOM LAW STRUCK DOWN IN MISSISSIPPI

(WNS)--A federal judge blocked religious-liberty protections in Mississippi on June 30 hours before they were set to go into effect. In a last minute, 60-page opinion, U.S. District Judge Carlton Reeves struck down all provisions to protect religious people from being forced to participate same-sex weddings

in House Bill 1523, calling the law "state-sanctioned discrimination." "Every American should be alarmed at the speed and aggression with which our fundamental freedoms—free speech, free exercise of faith, and freedom of conscience—are being eviscerated in the culture and now the courts," said Greg Scott, a spokesman for Alliance Defending Freedom.

HIGH COURT REJECTS PHARMACISTS' RELIGIOUS LIBERTY APPEAL

(WNS)--The Stormans family owns the pharmacy Ralph's Thriftway, and they object to selling Plan B and ella—two potential abortifacients—because they believe life begins at conception. If customers ask for either of those drugs, Ralph's staffers refer them to other nearby pharmacies. Ralph's reports 30 pharmacies within five miles stock the drugs. That was not satisfactory to the state of Washington, where the governor and abortion groups lobbied to change pharmacy rules to require the sale of abortifacient drugs over conscience objections. The Stormans and two other pharmacists objected to the new rules on First Amendment grounds, winning their case at the district court level, then losing at the 9th U.S. Circuit Court of Appeals. On June 28 the Supreme Court told the pharmacists they do not have a case, rejecting their appeal.

DOE REFUSES TO TALK ABOUT TRANSGENDER

SCHOOL RESTROOM RULES

(WNS)--The Obama administration is refusing to cooperate with lawmakers who want Department of Education (DOE) officials to answer questions about its recent transgender restroom directive. DOE representatives were set to testify before a Senate subcommittee on July 6 to explain the controversial "guidance" issued last month to all public schools. A joint letter from DOE and the Department of Justice directed schools to allow students to use the restroom of their choice—regardless of their biological sex—or risk losing federal funding. This week DOE officials told Sen. James Lankford, R-Okla., chairman of the Senate Subcommittee on Regulatory Affairs and Federal Management, they will not be able to make the hearing and offered no explanation or alternative dates.

JUDGE BLOCKS INDIANA ABORTION LAW

(WNS)--A federal judge on June 30 blocked an Indiana law banning abortions in cases when a baby is diagnosed before birth with a genetic abnormality such as Down syndrome. The Indiana law, one of only two of its kind in the United States, was set to go into effect July 1. In March, Indiana Gov. Mike Pence signed a statute also designed to outlaw sex-selection abortions and the buying and selling of fetal tissue. In addition, the law would require that the bodies of aborted or miscarried babies be treated in a dignified manner through cremation or burial rather than be disposed of in large containers with other "infectious waste."

DEMS' CLIMATE CHANGE PROPOSAL TARGETS SCHOOL KIDS

(WNS)—In mid-June, temperatures in the southwest

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spiked to 117 degrees, breaking the previous 1968 record of 115 degrees. Congressional Democrats were quick to use the weather to push their ongoing storyline of humans as the main culprits of global warming. Sen. Ed Markey, D-Mass., said one solution to climate change is for the government to educate children and adults of all ages about what he claims is humanity's role in global warming. But some experts argue the role humans play in climate change has yet to be scientifically proven. This month, Markey, along with seven Democratic co-sponsors, introduced the Climate Change Education Act authorizing the National Oceanic and Atmospheric Administration (NOAA) to create a climate change education program for schools and the general public. Schools would not be required to teach the education program, but those that did would receive federal funding.

HOUSE PANEL UNCOVERS ALLEGEDLY ILLEGAL FETAL TISSUE TRADE IN NEW MEXICO

(WNS)--The Select Investigative Panel on Infant Lives called on New Mexico's Justice Department on June 23 to review the possible illegal transfer of baby body parts. Panel chairwoman U.S. Rep. Marsha Blackburn, R-Tenn., issued a criminal referral to the New Mexico attorney general for the connection between the University of New Mexico (UNM) and Southwestern Women's Options (SWWO), an abortion provider located one mile from campus. The panel claims to have evidence that SWWO illegally gifted body parts to UNM for research.

INDIANA DEMANDS CHILD ADVOCATES ABANDON

BABY BOX EFFORT

(WNS)--Indiana officials say two baby boxes—newborn incubators that allow women to anonymously surrender their infants—are illegal under state law and must be removed.

In a letter sent in early June to Safe Haven Baby Boxes, the nonprofit organization that installed the boxes, Indiana's Department of Child Services (DCS) said the boxes are not a legal way for mothers to give up their babies. Women who use the boxes could face child abandonment charges, the agency warned. But Safe Haven founder and director Monica Kelsey said the organization will not remove the boxes and will continue plans to install more across the state. In a letter to Indiana Gov. Mike Pence, attorney James Bopp said DCS has "no legal basis for the position that Baby Boxes are currently unlawful."

SOUTHERN BAPTISTS DENOUNCE CONFEDERATE FLAG

(WNS)--The Southern Baptist Convention (SBC), the nation's largest Protestant denomination, overwhelmingly approved a resolution on June 14 calling on their 15.3 million members to stop displaying the Confederate flag. SBC president Ronnie Floyd urged delegates to the denomination's annual convention in St. Louis to think about the issue from a spiritual perspective. "I believe the issue of racism is from Satan and his demonic forces of hell," he said. "It is an assault on the gospel of Jesus Christ." Former SBC president James Merritt helped draft the denomination's resolution and said it had nothing to do with political correctness, as some critics claimed. "This flag is a stumbling block to many African-American souls to our witness," he said. "And I rise to say that all the Confederate flags in the world are not worth one

soul of any race."

FOR '90S TEENS, FREE CONDOMS LED TO MORE PREGNANCIES

(WNS)--Free condom distribution without counseling led to an increase in teen pregnancy in the 1990s, according to a new study released in June. The study, conducted by Kasey Buckles and Daniel Hungerman from the University of Notre Dame, found fertility rates increased by 10 percent in communities where schools provided free condoms. Gonorrhea rates rose, as well.

The study, a working paper with National Bureau of Economic Research (NBER), compared teen girls in schools that provided free condoms with 20- to 24-year-olds in the same location and teen girls in schools that did not provide condoms. Buckles and Hungerman analyzed data from 22 districts in 12 states, a total of 484 schools in mostly large, urban areas. Most of the condom distribution programs they studied launched in 1992 or 1993 to combat the AIDS epidemic.

CHRISTIAN DATING SITE AGREES TO PLAY GAY MATCHMAKER

(WNS)--ChristianMingle, a dating website targeting Christian singles, has agreed to open its matchmaking service to clients seeking same-sex relationships. The agreement came as part of a settlement in a lawsuit filed by two gay men who claimed the company's focus on heterosexual relationships discriminated against them. Conservatives denounced the decision as a strike against religious liberty and an unnecessary interference in private business. "Early on in their quest to legalize homosexual marriage, advocates assured us that it would not infringe on the rights of others, especially people of faith," Carrie Gordon

Earll, vice president of public policy at Focus on the Family, said. "From dating sites and adoption agencies to small businesses, it's clear today that people of faith are being forced to compromise or risk financial ruin."

CDC: AFRICAN-AMERICAN TEENS ARE EMBRACING ABSTINENCE

(WNS)--African-American teens are having less sex, according to recent analysis of data collected by the Centers for Disease Control and Prevention (CDC). The percentage of African-American teens who report they have never had sex rose from 18.5 in 1991 to 51.5 percent in 2015.

The jump was even steeper for males. In 1991, barely 1 in 10 were not sexually active; in 2015 it was more than 4 in 10. The results are "astounding," according to experts. While the overall number of American teens who report they have never had sex also increased in the last 25 years, the increase for African-American male teens is nearly 10 times greater—a 28 percent increase for American teens and a 246 percent increase for African-American male teens since 1991. "The increase is both unprecedented and enormously greater than any other ethnicity," said the abstinence advocacy group Ascend, formerly known as the National Abstinence Education Association.

DEPRESSION AND SAME-SEX PARENTING

(WNS)--Children who grow up in same-sex parented households may face a significantly higher risk of depression later in life. That is the conclusion of a study published a few weeks ago, without fanfare, in the open-access journal Depression Research and Treatment. The study found that young adults who had grown up with same-sex parents were more than twice as likely to

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be depressed as those raised by a mother and a father. The findings add to a growing body of research examining the effects of homosexual family structures. Gay parenting is a relatively recent phenomenon, and the available data on such families has been sparse. The new study, "Invisible Victims: Delayed Onset Depression among Adults with Same-Sex Parents," claims to be the first to "examine children raised by same-sex parents into early adulthood." It uses survey data that followed adolescents over a period of 13 years.

INTERNATIONAL BRIEFS ONTARIO COURT DEALS BLOW TO CHRISTIAN LAW SCHOOL

(WNS)--The Ontario Court of Appeal on June 29 ruled that a provincial accrediting body can legally refuse to recognize Trinity Western University's proposed law school based solely on the school's marriage views. "This is not just a loss for TWU," said university spokesperson Amy Robertson. "This is a loss for all Canadians. Freedom of conscience and religion is the first of the fundamental freedoms mentioned in the Charter [of Rights and Freedoms]." The Christian university plans to appeal the decision to the Supreme Court of Canada.

RUSSIAN ANTI-TERROR BILL WOULD RESTORE 'SOVIET-ERA' RELIGIOUS RESTRICTIONS

(WNS)--Activists in Russia warn new legislation meant to combat terrorism will violate freedoms of speech, privacy, and religion. The Yarovaya Law passed the State Duma, one house of Russia's parliament, on June 24. It would

ban proselytizing, preaching, and praying outside "officially recognized religious institutions," according to The New York Times. Pentecostal Bishop Sergei Ryakhovsky and other religious leaders warned the law would violate citizens' rights and contradict the constitution. Russia's other parliamentary house, the Federation Council, passed the bill June 29, leaving its fate up to President Vladimir Putin.



Works of the Flesh

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of committing wicked and abominable sins. The works of the flesh listed by Paul are similar to the list of sins that proceed from the heart of man as spoken by Jesus in Mark 7:21-23 which states: **"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man."**

The list before us may be broken down into the following four categories: 1) Sexual immorality; 2) Religious immorality; 3) Rivalries; 4) Drunkenness.

SEXUAL IMMORALITY (v. 19)

"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness" (Gal. 5:19).

1. It is interesting that Paul declares that the works of the flesh are manifest, or shown forth by the behavior and conduct of the individual. Even though all the sins listed in these verses have an internal root and beginning they often show themselves in

the individual's habitual, external conduct. Those who practice sin and habitually live in the flesh are detected by the immoral way in which they conduct their lives.

2. The first work of the flesh dealing with sexual immorality is the sin of adultery. Since marriage between a man and a woman is considered sacred and holy the most serious form of sexual immorality is that of adultery. Adultery is illicit sexual intercourse between one or more married persons. It is distinguished from fornication which is sexual intercourse between unmarried persons. When a man or a woman commits adultery they are defying the terms of the marriage covenant through unfaithfulness to their spouse. There are three different forms of adultery enumerated in the Scriptures. The first is the actual physical act of illicit sexual intercourse outside of the marriage bed. In the Old Testament those who were caught in the act of adultery were to be stoned. If those who had committed adultery in our present day were stoned there would be very few people living because this sin is so rampant. Whenever a nation loosens its divorce laws and goes contrary to the Word of God concerning the sin of divorce you can be sure that adultery will be prevalent in society. Jesus said: **"Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery"** (Luke 16:18).

The second form of adultery is heart adultery which is committed by lusting after another man or woman. Jesus condemned this sin as well in Matthew 5:28 which states: **"But I say unto you, That whosoever looketh on a woman**

to lust after her hath committed adultery with her already in his heart." So adultery is extended beyond the physical act to the thought life of the individual. Husbands who feed their minds with pornography are committing heart adultery against their wives. Men who go "girl watching" at the malls and beaches are committing heart adultery against their wives. The sin of heart adultery is aggravated in our day when men and women dress immodestly so as to excite the base passions of others.

The third form of adultery is spiritual adultery where a believer who is united to Jesus Christ is unfaithful to His Lord through friendship with the world or its religions. James 4:4 declares **"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God"** How many times has the influence of the world and its opinions crept into your life? Every believer should be thankful that the Lord Jesus does not divorce us every time worldliness creeps into our lives. Every form of adultery enumerated in the Scriptures has its source in the fleshly passions of the old nature and is exceedingly wicked. Adultery in all of its forms should be regarded as abominable in the sight of God and condemned by Him. Committing adultery is a breach of the Moral Law as recorded in Exodus 20:14 which states: **"Thou shalt not commit adultery."**

2. The second work of the flesh dealing with sexual immorality is fornication which is illicit sexual intercourse by those who are unmarried. It has become acceptable for unmarried people

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to live together and engage in sexual immorality. High school and college campus's are cesspools of fornication. Our public education system and the political leaders have united in promoting a so-called "safe sex agenda" which is nothing more than the condoning of fornication. The results of fornication are shocking and undesirable. Teenage pregnancies, abortions, sexually transmitted diseases, and a low self-image are the by products of the sin of fornication. The will of God is for men and women to abstain from fornication according to I Thessalonians 4:3 which states **"For this is the will of God, even your sanctification, that ye should abstain from fornication."** Those single individuals who may be reading this must understand that fornication is not what the world portrays. It is not as exciting and enjoyable as the world depicts it. The pleasure is only short lived as with all sin. It will produce guilt and heartache in your life. Save yourself for marriage. Practice abstinence no matter how unpopular it may be with your peers. It is better to be unpopular with your peers than to violate the commands of God and wind up wrecking your life!

3. The third form of sexual immorality is that of uncleanness. Uncleanness is the general term for all acts of unchastity and sexual wickedness. It would include the abominable sins of homosexuality and bestiality which are condemned by God. Leviticus 18:22-24 declares: **"Thou shalt not lie with mankind, as with womankind: IT IS ABOMINATION. Neither shalt thou lie with any beast to**

defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion. Defile not yourselves in any of these things. . ." (emph. TR). Society at large has accepted sexual uncleanness as normal and merely considers it an alternative lifestyle. Yet it is still a defiling, wicked sin in the eyes of a Holy God. Sexual uncleanness is detrimental and destructive to any society and should not be promoted or practiced by those who name the name of Christ.

5. The fourth work of the flesh under the category of sexual immorality is lasciviousness which includes every thing which leads to acts of uncleanness or attends them. Open acts of immorality against public decency are included in this sin. Lasciviousness is characterized by an inability to control thoughts and acts of immorality and sexual uncleanness. People who are lascivious are trapped by their own lusts and ensnared by Satan. Our nation is polluted and defiled because it openly allows pornography and immodesty which naturally excites fleshly passions and promotes lasciviousness. Child molestation, rape, and sex crimes are all the results of lasciviousness.

It is sad that the sins of sexual immorality have polluted our present day society. We must combat these works of the flesh by living holy lives and by standing against the immorality that is now rampant in our society.

RELIGIOUS IMMORALITY (v. 20)

"Now the works of the flesh are manifest. . . Idolatry, witchcraft. . ." (Gal. 5:19-20).

1. Fallen man has always had a bent toward idolatry which is the worship of anything other than the true God. Idolatry manifests

itself in many ways. Those who bow down to graven images, pictures, or men in acts of worship must be considered as idolaters. In this sense the Roman Catholic Church is the biggest promoter of idolatry as she directs her people to bow down to graven images as well as to the unholy pope. This is open defiance of the first and second commandments of the Moral law which states: **"Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow thyself to them, nor serve them. . ."** (Ex. 20:3-5).

Even Christians who do not bow down to graven images commit idolatry when they allow any thing to have a controlling preeminence over their affections. Our worship is to be directed to God alone who demands to be worshipped in spirit and in truth. When God's people find themselves being covetous they are committing the sin of idolatry according to Colossians 3:5 which states: **". . . covetousness, which is idolatry."** Those who place material pursuits above God are idolaters. Any man who refuses to tithe is an idolater because he is worshipping his money rather than trusting God and giving Him what is due. When God's people allow pleasure and recreation to have preeminence over the public worship of God in His church they are committing idolatry. When the television, radio, or newspaper take precedence over personal exercises of prayer and Bible study the sin of idolatry is being committed. Idolatry is committed when individuals exalt their preacher and his opinions over what the Word of God says.

In this light idolatry is a more prevalent sin among God's people than most care to recognize. We cannot serve God and idols at the same time according to I Thessalonians 1:9 which states: **"For they themselves shew 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."**

2. The second work of the flesh relating to religious immorality is witchcraft. The Greek word for witchcraft and sorcery in the Bible is *pharmakeia* which is where we derive our English word, pharmacy. In ancient religions sorcerers would mix potions that would alter the moods and perceptions of individuals so that they would be brought under the evil control of the sorcerer. All occultic practices are under the control of Satan who desires that men would worship him instead of God. Through the ages he has introduced mind altering drugs to get the minds of people off eternal realities. I consider rock musicians to be modern day sorcerers who are casting an evil and controlling spell over people. Those who abuse drugs are also sorcerers engaging in the black art of witchcraft. New age necromancers who use crystals for supposed supernatural powers are also to be considered as sorcerers. All of these practices tend to alienate the mind of the individual away from God and eternal realities which is exactly what Satan wants. If Satan can divert the mind of an individual toward acts of religious immorality the person is easily controlled by the wicked one. Sorcery is very much alive and well in our present day society. As God's people we must obey the admonition of I Thessalonians 5:22 which states:

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“Abstain from all appearance of evil.”

RIVALRY AND

DIVISIVENESS (v. 19-21)

“Now the works of the flesh are manifest. . .hatred, variance, emulations, wrath, strife, envyings, murders. . .” (Gal. 5:19-21).

1. The first two categories of the works of the flesh, sexual and religious immorality are readily recognized and admitted to be sins by God’s elect because for the most part they are outward sins. The sins enumerated under the heading of rivalry and divisiveness are not as readily recognized as works of the flesh by the people of God. Those who are doctrinally correct and outwardly moral often have the defiling sins of strife, variance, and wrath dwelling within their heart. It is rare for people to openly acknowledge that they are guilty of these sins because of the stubborn root of pride within.

2. Hatred is a vice that is a part of the old nature. Before we were saved Titus 3:3 declares that we were **“hateful, and hating one another.”** Hatred manifests itself by a malicious spirit that delights in the mental or physical torment of those whom we consider to be our enemies. Jesus commanded us to **“love our enemies,”** so believers are forbidden to hate others and wish evil upon them. Those who manifest a spirit of hatred toward believers are in darkness according to I John 2:9: **“He that saith he is in the light, and hateth his brother, is in darkness even until now.”** **“He that loveth not his brother abideth in death”** (I John 3:14).

3. Variance is another work of the flesh which is manifested by

a spirit of divisiveness. Those who engage in this work of the flesh are often found quarreling, arguing, and scolding others. Those who are most guilty of the sin of variance usually are blinded to their own faults while they frequently find fault and criticize others. Those who practice variance cannot get along with others. They delight in stirring up trouble and division among God’s people. Variance is often associated with debate and contention. When an individual persists in this behavior he is to be cast out of the church before he corrupts the whole body with a hateful spirit. Proverbs 22:10 declares: **“Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.”**

4. Emulation is the work of the flesh where people are found comparing themselves to others in an unhealthy way. There should not be a competitive spirit among God’s children. We are to compare ourselves to the standard of Jesus Christ, not to the standards of one another. Emulation naturally leads to the sins of jealousy and envy. When a person is guilty of emulation they will find themselves getting angry over the blessings and successes of others. II Corinthians 10:12 declares: **“For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, ARE NOT WISE”** (emph. TR).

5. Wrath is another work of the flesh that is manifested by unwarranted outbursts of anger. People who practice the fleshly work of wrath are often characterized by fits of hostility toward others, especially those that oppose them in some way. Men who abuse their wives and

children physically and mentally are manifesting a wrathful spirit. Angry, hostile people rarely accomplish anything for God because their outbursts destroy their testimony.

6. Strife is another work of the flesh that is manifested by a desire to sow discord, enter into contention, and disrupt unity. It is associated with the sin of variance. People engaged in stirring up strife usually do so for selfish reasons. They want to make others look bad so that their own cause can be furthered. Those who sow discord and strife are usually proud. It is one of the seven things that are abominable to God and hated by Him as recorded in Proverbs 6:19 which states: **“A false witness that speaketh lies, and he that soweth discord among brethren.”**

7. Seditions is another work of the flesh that has to do with the causing of schisms and divisions. Usually the practitioner of sedition is politically motivated. They want to gain control of the church and have things their way so they are constantly looking for ways to cause trouble and strife. I Corinthians 1:10 condemns all workers of sedition: **“Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.”**

8. Heresies is another work of the flesh aimed at producing divisiveness. Heresy is characterized by someone holding fast to a falsehood that is contrary to the clear teachings of the Word of God. Heretics usually try to formulate some new and exciting interpretation of the Scriptures rather than staying in the old paths of truth. Those who

are guilty of heresies usually try to persuade others to abandon the truth and embrace falsehood. Many times their behavior is the cause of church splits.

9. Envyings is another work of the flesh. Envy is the natural product of vain emulation. The more that people have their eyes focused on others rather than the Lord they will tend to be envious. Those with an envious spirit often despise the blessings and successes of others. They feel as though they deserve more than they are getting and are constantly preoccupied with what others have instead of what God has been pleased to give them. Envy is a most destructive vice in the realm of human relationships. It manifests itself by a spirit of cruelty as Proverbs 27:4 declares: **“Wrath is cruel, and anger is outrageous; but who is able to stand before envy?”** No one wants to be around an envious person. Envy will cause a person to be unfit for serving the Lord. Proverbs 14:30 illustrates this truth: **“A sound heart is the life of the flesh: but envy the rottenness of the bones.”** Just as an individual with rotten bones is unable to work, so also an individual whose heart is filled with envy will be unable to serve the Lord effectively.

10. Murder is the most severe of all the works of the flesh under the division of rivalries. The inward hatred, variance, and strife manifest themselves either by the physical act of taking another man’s life, or by destroying another person’s character with the tongue. Murder is a premeditated act of taking another man’s life. Jesus declared that unwarranted anger and hatred against another is the same as the physical act of violence in the eyes of God. Physical or character murder

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Works of the Flesh

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are equally offensive to God and should not be practiced by the saints of God.

DRUNKENNESS (v. 21)

“Now the works of the flesh are manifest, which are these; . . . drunkenness, revellings, and such like” (Gal. 5:19-21).

1. Drunkenness is the sin of using and abusing alcohol to the point of inebriation. It is the personal conviction of the writer that believer's should abstain from drinking alcohol as a beverage because of the many sins that it leads to. Alcohol has the tendency to arouse and excite other passions which are wicked and unlawful. Social drinking is not to be tolerated among God's people. It is a sin that not only destroys the mind, it also will destroy the testimony of the believer. Those under the control of alcohol cannot render acceptable service to God. Proverbs 20:1 declares: **“Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.”** Those who engage in the sin of drunkenness should be disciplined by the church for a disorderly walk.

2. Revellings is a work of the flesh that goes hand in hand with the sin of drunkenness. It is characterized by excessive partying and dissolute behavior. Reveling seems to be the prevailing spirit of our age. People with no fear of God would rather party their life away than be faced with the truth of eternal realities. Most people who are engaged in revellings are trying to escape reality so they turn to alcohol, drugs, or sexual perversion to divert their attention. Believers must be sober and vigilant if we are to serve the Lord so we cannot

be guilty of the sin of reveling. Since our lives have been changed we are not to live in the excesses that may have once characterized our lives. Our lives should be so transformed by the power of God that the lost world thinks it strange we do not engage in their excesses and reveling. I Peter 4:2-4 declares: **“That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries; Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you.”**

3. Paul ends the works of the flesh with the phrase: **“and such life,”** implying that there are other works of the flesh which are not mentioned in this passage. The heart of every man is filled with more corruption and hidden wickedness than he knows. Jeremiah 17:9 declares: **“The heart is deceitful above all things, and desperately wicked: who can know it?”** Because the works of the flesh are so harmful and devious the saint of God must abhor them and war against them. Romans 13:12-14 declares: **“The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering, and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.”**

CONSEQUENCES OF SERVING THE FLESH (v. 21)

“Envyings, murders,

drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God” (Gal. 5:21).

1. When Paul first preached to the Gentiles of Galatia he must have preached against the sins of the flesh that they no doubt practiced before they were saved by the grace of God. He warns them against the works of the flesh once again because the human heart is prone to fall into sin and succumb to the works of the flesh on occasion. However a true child of God cannot live in or practice sin any longer because of the change that Christ has wrought in his heart. It is true that the children of God sin, but because of the indwelling of the Holy Spirit the believer is now convicted of sin and made to feel miserable when any of the works of the flesh are operating in their lives. Those who are never grieved or convicted over sin should have absolutely no assurance that they are truly children of God. If they can succumb to the works of the flesh with no feeling of remorse and no desire to exercise genuine repentance, they are not truly born of God. If one has not been changed by the power of God, they have never been saved by the grace of God. II Corinthians 5:17 forcefully illustrates this truth: **“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”**

2. The Greek word for the phrase **“they which do”** is *prasso* and it is a present active participle which carries with it the idea of a continual, habitual practice. Paul gives a solemn warning to those who think they are saved yet can habitually practice the

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BEREA BAPTIST BANNER Financial Report 6-1-2016 to 6-30-2016

Beginning Balance	\$2,556.99
RECEIPTS:	
Amazing Grace B. C., Stockdale, TX	150.00
Berea B. C., Mantachie, MS	300.00
Berea B. C., Stonington, IL	60.00
Bethel B. C., Pasadena, TX	50.00
Big Creek B. C., Wayne, WV	313.45
Briar Creek B. C., Williamsburg, KY	150.00
Carol Willett, Edgewater, FL	50.00
Citrus M. B. C., Inverness, FL	25.00
Emmanuel B. C., Oldtown, KY	100.00
Faith B. C., Lynn, AR	12.50
Gail Knowles, Scarborough, ME	20.00
Grace B. C., Winston-Salem, NC	50.00
Grace M. B. C., Marion, IL	50.00
Grace M B. C., Tulsa, OK	35.00
Indore B. C., Indore, WV	100.00
Landmark B. C., Moncks Corner, SC	100.00
The Lord's Church, Goose Creek, SC	50.00
Michael Sherman, Ashland, KY	35.00
Mt. Pleasant B. C., Chesapeake, OH	100.00
New Testament B. C., Goshen, IN	50.00
Philadelphia B. C., Decatur, AL	100.00
Portland B. C., Plumerville, AR	50.00
Providence S. G. B. C., Tupelo, MS	200.00
Southside B. C., Fulton, MS	25.00
Sovereign Grace B. C., Indianapolis, IN	85.00
Sovereign Grace B. C., Northport, AL	100.00
Sovereign Grace B. C., Silsbee, TX	30.00
Steve Cooper, Kansas City, KS	42.50
Vicky Mills, Lancaster, KY	26.00
Victory B. C., Courtland, VA	25.00
Subscriptions	104.00
Anonymous	220.00
Dividing checks	150.00
Sub Total	\$2,958.45
TOTAL	\$5,515.44
EXPENDITURES:	
Printing	490.00
Postage	657.99
Wages	2,300.00
FICA	175.96
Dividing checks	150.00
Bank charge	13.00
Total Expenditures	\$3,786.95
ENDING BALANCE	\$1,728.49



BEREA BAPTIST BROADCAST Financial Report 6-1-2016 to 6-30-2016

Beginning Balance	\$6,990.35
RECEIPTS:	
Berea B. C., Mantachie, MS	225.00
Briar Creek B. C., Williamsburg, KY	100.00
TOTAL	7,315.35
EXPENDITURES:	
Radio Time	500.00
TOTAL EXPENDITURES	500.00
.....	6,815.35
Interest	+.05
ENDING BALANCE	\$6,815.40

Works of the Flesh

(Continued from page 23) ♦

works of the flesh. Those who live in and practice the works of the flesh will be barred entrance into the kingdom of God. They will not enter into the realms of glory. By their deeds they prove that they are unregenerate and unclean. I fear that many professing Christians in our day of loose living and easy believism have never truly been converted and changed by the power of God. They are merely playing at religion by exhibiting an outward show without an inward change of heart wrought by the power of Almighty God.

Dear reader, carefully examine your heart and ponder your condition before God in light of the solemn words of Jesus Christ as expressed in Matthew 7:21-23 which states: **“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”**



“let” Him. And yet the Bible says about God: **“...he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou”** (Daniel 4:35)? The following “prayer” is the logical result of thinking that men have control over God.

“Thank you God for saving me after I gave you permission. I know I was partially sinful but the good in me was enough to see the value in your offer. From the foundation of the world, you could see that I would freely choose you. Thanks for waiting outside the door of my heart and gently knocking. Of course you know there is no handle on your side of the door, but I took care of it and brought you in. We make a good team. With your free offer of salvation and my wise and free will, I am going to avoid an eternity in Hell. Praise God. I am clever enough to recognize the Gospel as a bargain and I have chosen to do my part. Now, God, you need to do yours. Be ever mindful of my will, oh God. I know that you have loved me since time began and I am happy to give you the gratification of loving you back.

“I am sorry that there are so many others who will not let you in. If only they would do what I was bright enough to do. It must

be frustrating for you to die for everyone’s sins only to have so many refuse you and go to Hell for their sins anyway. What a waste of your blood. If you knew they would refuse you, I am not sure why you died for them. I guess just to show how loving you are. Thank you that I am not like them. God, I will not pray for these unsaved men, because I know that you would never infringe upon any man’s free will, so what could you possibly do for them? But I will plead with them to do the right thing as I have done, and avoid the fires of Hell.

“I glory in the fact that I took the gift, I chose you, I made the right decision, I opened my heart, and I took you to be my personal savior, but I certainly did not have to! It was all of me. Thank you. I know you are just the way I want you to be and you always do what I believe is fair and for that I worship you.

“The blood of Christ has no power to save apart from man’s authorization. I am not boasting or anything, but I did nail this one. I know that one day I will stand before your judgment throne and when you ask upon what do I plead, I will boldly stand upon the shrewd decision that I made to give Jesus permission to save me.”



ANNOUNCEMENTS

The Mount Pleasant Missionary Baptist Church of Chesapeake, OH, and Pastor Tom Ross would like to announce they will be hosting their annual Fellowship Missions Conference on Saturday morning August 6th.

Services start at 9:30 am.

Preachers who will be preaching are Elders Jeff Short, Justin Meier, and Brent Spears.

Services will include God honoring preaching, earnest prayer, worship, and godly singing! Afterwards a mouth watering Baptist feast fit for kings and priests will be served (Rev. 5:9-10). Y’all Come!

The Windsor Baptist Church of Windsor, IL is seeking a qualified candidate for pastor. They are small in number but rich in truth. Candidate should meet the qualification in I Timothy 3. For more information please contact Brother John Gregory at (217) 728-9966 or Email windsorbaptist.grace@gmail.com.

The Faith Missionary Baptist Church of Cobbitty, South Wales, Australia is in need of a pastor. For more information please contact David Jackson at 4 Station Street, Thirlmere, NSW 2572, Australia or Email: shellie45@bigpond.com.au.

The Victory Baptist Church of Chehalis, Washington is in need of a pastor. Any interested brother may call Gerry Greisen at (360) 985-7975, or Mark Fenison at (360) 751-2929.

ANNOUNCEMENTS

The Short Pews



Brief
Articles
by Curtis
Pugh

A FREE WILL PRAYER

A great many people think that God cannot save them unless they

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