

# 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

## Ye Must Be Born Again

By Joseph M. Sidders  
of Guntown, Mississippi

**"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3).**

This is a wonderful chapter in the Bible for it portrays one of my most favorite characters, "the conqueror" Nicodemus. We see in this chapter the conversation between our Lord Jesus Christ and this man Nicodemus.



Nicodemus is only mentioned in the Apostle John's account of the Bible and in three different places, of which we shall discuss shortly.

We know that he was of the Pharisees; a people held up to us as an example of every religious hypocrite ever pretending to be what they are not. Is that now

◊ (Continued on page 19)

## Conduct in the House of God

By Glenn Gilbreath  
of Decatur, Alabama

### Titus 2

Before you read this article, please read Titus chapter 2. The Word of God teaches what kind of people we are to be—what our "manner of life" ought to be. What is the meaning of "conduct"? Webster's Dictionary gives a very good and simple meaning: the way that a person behaves in a particular place or situation. Vines gives the meaning



as "manner of life" (I Timothy 3:10). People conduct themselves differently depending on where they are.

For instance, if a person is at a football game, that person would have a different mode of conduct than if the person were at a funeral. When we are in church services, how

◊ (Continued on page 6)

## The Doubtful

By Paul Stepp  
of Indore, West Virginia

**"And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see" (Deut. 28:66-67)**

The phrase "hang in doubt" is what caught my attention when I last read through this portion



of Scripture. It is remarkable how much influence the KJV of the Holy Bible has on the English language. The

sayings, the catch-phrases, the vernacular and much of that influence is still felt today.

As I considered this phrase, I began to see the terrible condition of the world of men, amongst whom we live. Though they may not know it or acknowledge it, their very lives hang in doubt,

◊ (Continued on page 2)

## The Two Intercessors

By Milburn R. Cockrell  
(1941 – 2002)

**"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).**

**"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself (Himself) maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26).**

We must never join together what God has separated. We must not join the world with true religion (Matt. 6:24; I John 2:15; Jas. 4:4). On the other hand,

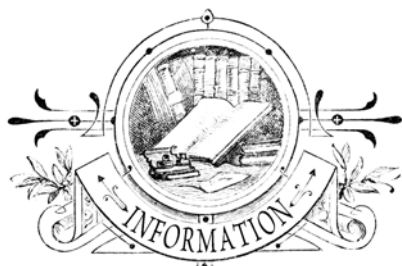


we must not separate what God has joined together (Matt. 19:9). We must not separate principles and practice, doctrine and

duty, the Savior and the Sanctifier. There is a close connection between the work of Christ and the work of the Holy Spirit. Christ works for us; the Holy Spirit works in us. Every believer has two Intercessors or two Advocates.

### I. THE INTERCESSION OF CHRIST

In council and covenant of  
◊ (Continued on page 8)



## August 5, 2021 Volume XXXXI, Number 8

Whole Number 494

Editor: Christopher Cockrell

Staff: Sheron Cockrell, Marsha Kiser, Virginia Cockrell

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

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

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

CHURCH PHONE: 1-662-282-7794.

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

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

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

SUBSCRIPTION RATES - FOREIGN One Year \$45

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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 strengthen His churches in the most holy faith.
5. To motivate God's children to a closer fellowship around His Word.
6. To inform people of world events in light of Bible prophecy.
7. To condemn and expose error wherever it may rear its ugly head.
8. To stimulate Christian growth in grace.
9. To make the Devil and his demons as mad as possible.

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KARL, Blaine, WA .....	Saturday 10:30 - 11:00 a.m.	550	5,000	AM

## The Doubtful

(Continued from page 1) ♦

even now. Or, even though they may acknowledge this terrible condition, the lost man will do nothing to change his terrible fate, yea, he is powerless to do anything about his condition. The world of men will only wander on, lost, dying, and alone, and bound to the awful sin which has corrupted us all. There is no hope for man, except in Jesus Christ. All who will reject Him or ignore Him are bound to live the life of "the doubtful." Their lives will be in doubt. Their successes will be in doubt. Their happiness will be in doubt. And peace will not be found in this world. Instead, the doubtful will live in dread and fear.

However, I want you to know that there is another manner of life to be lived on this earth. There is another condition which is found in this world and that is the life and the condition of those who will trust in Jesus Christ, and who will be obedient unto God and His Word. The Scriptures, and our own experiences, reveal to us that the ones who will commit the keeping of their souls unto God, will find peace and contentment in this life. Though the world may ridicule the Christian, and though the world may reject God and His Son; still, this is the only hope for mankind, and Jesus Christ is the only respite and relief from the doubt that so utterly afflicts this world of men. The faithful saints of the Lord, love and trust in God, and their lives show forth the qualities of the true believer.

Let us move on to consider the state of affairs amongst men, and the doubt and fear which reign supreme in the lives of natural men.

## THE TERRIBLE CONDITION OF THE UNSAVED

The unsaved and unregenerate in this world do not have much to look forward to. They are unsafe. They fear the day. They fear the night. There is no certainty or assurance in their miserable lives. **"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings"** (Isa. 33:14)? When they consider what awaits them and consider the uncertainty of tomorrow (or even the uncertainty of tonight) they can not help but be concerned, worried, or even frightened.

When you look at the condition of the unsaved from a Heavenly perspective, we understand that each of the unsaved is in a desperate place. They are teetering on the brink of destruction. **"The way of the wicked is as darkness: they know not at what they stumble"** (Prov. 4:19). If the next breath is their last in this world, they will expire and descend into Hell. What a terrible fate to have hanging over each of them, and yet they are willfully oblivious, purposely ignorant, and deliberately blind to the fact that destruction awaits them.

In the case of the wicked and the unsaved, the lives that they live seem very tenuous in this mortal realm. They live their lives in an uncertain way and their own success or survival is in doubt. **"Is there not an appointed time to man upon earth? are not his days also like the days of an hireling? As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work: So am I made to possess months of vanity, and**

♦ (Continued on page 3)

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# Brief Truths

By Randy Johnson of  
Texarkana, Texas

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation" (Ephesians 1:13).



## THE SOVEREIGN GOD

**"Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth"** (Rom. 9:18).

There was a time some decades back when people in all denominations believed in God as a Sovereign Being in some way. Even the Arminian churches of that time did not believe the looseness of what they do today. Some assemblies that call themselves churches simply ignore the Bible in order to satisfy the people. God warned of this, **"Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen"** (Rom. 1:24-25). Therefore, the sovereignty of God in their minds has no significance, so much so they do not believe God has the power to change peoples will.

So, what exactly is the sovereignty of God: it is God being a Supreme God, it is God controlling His own creation as He wills, it is God controlling by predestination as He has ordained.

Look what God said about the powerful Pharaoh, **"For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee..."** (Rom.

9:17). God raised him to power just to destroy him, that is right, Pharaoh had no choice, he had no decision, he did not choose his evil heart, God just never changed his evil heart and made him good.

Regardless of what the vast majority of the Christian religion wants you to think, God is the Sovereign Creator, not man. Man has no right to choose anything, there is no record in the Bible of man choosing anything except evil over good, which is also our nature. God caused Pharaoh's heart to be hardened because God chose him for an evil life to show His (God's) power over him. It is God Who molds the clay, some unto honor and some unto dishonor, it has nothing to do with man's choice. Romans 9:21 asks this question, **"Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"**

The question is, does the Potter (God) have the power over man to create one person honorable and another dishonorable? The answer is "yes," because it is God who has the mercy and grace, man only has evil in his heart, mercy and grace come from God. What about Esau, he had no choice in God loving him, **"As it is written, Jacob have I loved, but Esau have I hated"** (Rom. 9:13).

God hated Esau because He never loved him. Esau had no choice to love God because in his very being God hated him. God said, **"...I will have mercy on whom I will have mercy, and I will have**

**compassion on whom I will have compassion"** (Rom. 9:15). There is nothing there about God giving a person a choice, it is all about what the sovereign God chooses to do.

The Apostle Paul is another example, Saul of Tarsus did not choose to come to Christ, Jesus stopped him and changed him. He went on to be a mighty soldier for the Lord, and if Jesus had not stopped him, he would have arrested and killed more Christians. Paul said himself, **"But by the grace of God I am what I am..."** (I Cor. 15:10), not by his own power of change.

We looked at Esau whom God hated from eternity. Let's look at the opposite. What about Jeremiah? God said, **"Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations"** (Jer. 1:5). What choice did he have not to be what God made him, NONE! Jeremiah's life was predestinated and ordained of God before the world was created. God chose his life to be **"sanctified"** and **"...a prophet unto the nations."**

See folks, it is easy to condemn the beautiful doctrine of God's sovereignty, but in the Bible it cannot be unproven. There is nothing in the Scriptures to refute the sovereignty of God, NOTHING! Go ahead and find it, it is not there!

(Randy Johnson is pastor of the Sovereign Grace Missionary Baptist Church of Texarkana, Texas.)



## The Doubtful

(Continued from page 2) ♦

**wearisome nights are appointed to me. When I lie down, I say, When shall I arise, and the**

**night be gone? and I am full of tossings to and fro unto the dawning of the day. My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome. My days are swifter than a weaver's shuttle, and are spent without hope"** (Job 7:1-6). If a just man such as Job, who felt himself to be afflicted of God, could demonstrate a fear of the coming day, and the dread of the night, then how much more should the wicked be afraid?

If the wicked will admit it, the fragile state of their very existence, leads them to wonder what the next moment holds or, at least, what the next day, the next week, the next month, or the next year, may hold for them. When they examine the shaky condition of their lives, questions and doubts abound. **"Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night; we are in desolate places as dead men. We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us. For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them; In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter"**

♦ (Continued on page 4)

# The Doubtful

(Continued from page 3) ♦

(Isa. 59:9-14).

I believe it is the duty of the saved and the duty of those who are the ministers of Christ, to remind the world of the wicked of the delicate or tenuous manner of their existence. Perhaps, the Lord will use the preaching of the Word, or the proclamation of the Gospel to cause some to consider the fact that condemnation hovers over them, and damnation awaits them if they do not repent of their sins and trust in Jesus Christ. The matter of the fate of the soul of a man is not something to trifle with! This is not a matter that should be ignored, or put on the back burner. None of us, the wicked included, are promised tomorrow. If the life that we have is so fragile, should not the souls of men who have not repented begin to tremble and cast themselves upon the mercy and grace of God?

## THE FRIGHTFUL CONDITION OF THE DISOBEDIENT

We have considered the condition of the unsaved. Now, let us move on to consider the frightful condition of the disobedient. As we consider the disobedient, I believe that we are mainly talking about the unsaved, but, I suppose that the saved are also sometimes caught in disobedience? The disobedient man may wonder, "What will God do next?" Based on the disobedience of the man, there is significant doubt as to whether he can trust in, or count on, the kindness and the favor of God. In the morning, the disobedient will ask, "will I make it to the evening?" In the evening the same disobedient man will wonder, "Will I survive until the morning?" The disobedient will hope that, perhaps, the evening

will bring them peace when they have found none in the morning. In the evening, the disobedient will desire that the morning will come in the hopes that it will be better for them than has been the evening.

Especially in the case of the saved, but disobedient; or the one who has a knowledge of God, but does not know Jesus Christ as his Saviour; the question might be asked, "What can I do to return to God's favor?" In the life of such a disobedient man, there will exist a constant dread or doubt as to whether he might be soon judged by God. Or, a fear that God may remove His protection and His providence from him. **"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape"** (I Thess. 5:1-3).

It is a frightful and a worrisome thing to live every day wondering, "Will God judge me next?" The world, in some cases, will give into this despair and will indulge in wickedness. **"And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die. And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts"** (Isa. 22:12-14). The world of the wicked will seek to drown their conscience in sin, and seek

to overwhelm their knowledge and fear of God with a total indulgence in the wickedness and sin of the world. But, in the end, men will be judged. The world of men will occasionally realize this in a fashion that causes them to temper their wickedness. But, for the most part, the world rushes headlong towards destruction disobedient unto the very end.

It is a weariness and it is a constant worry that afflicts those who know God, but who are disobedient unto Him: "Will my works and my efforts be all in vain?" **"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire"** (I Cor. 3:12-15). If it is a saved man, who finds himself caught up in sin and disobedience unto God and His Word, there will be a question and uncertainty about him which will be evident to those around him who also know the Lord. I wonder, will his works endure which he has done? Or, will the disobedient attitude of such a one, result in the undoing of all that he has done and a lack of rewards for his deeds performed while he lived in disobedience?

The uncertain and fearful disobedient servant of God may ask, "Will I be judged or chastised in this life because of my disobedience?" The writer to the Hebrews spoke of such disobedience this way: **"Let us hold fast the profession of our**

**faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries"** (Heb. 10:23-27). Open disobedience unto God is a willful sin, that may bring trouble to the disobedient, even in this life. There should be a certain amount of fear and trepidation in the life of one who has come to know the Lord Jesus Christ as his Saviour, and yet has lived a life of disobedience. The disobedience may be something noticeable to all, such as forsaking the attendance in the House of God, like is mentioned in the passage we have just read. The disobedience may be in some form of sin, which a man or woman desires to indulge in, knowing full well, that the Lord would not have it so, and the Word of God does not permit that sin. Or, the disobedience could be something less noticeable, such as a failure in diligence, a laziness in service, a laxness in study, an absence of prayer, or any other sin or omission. In any of these cases, the child of God who is aware of this disobedience ought to fear God and expect some sort of chastisement in this life. His life may be full of doubt, not knowing where, when, or how the chastisement may appear. The God we serve demands service, and He demands obedience. He

♦ (Continued on page 5)





# Narrow Paths

By Doug Newell IV of  
Clendenin, West Virginia

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:14).

## LISTEN TO DAD

Here are a few thoughts I had about dads and the book of Proverbs.

The phrase, "**My son**," is found over 20 times in the book of Proverbs. Several of those instances are the author pleading with his son to listen to him and to remember what he said. For example, "**My son, hear the instruction of thy father**," (Prov. 1:18) and "**My son, forget not my law**," (Prov. 3:1) to name a few. This brought a smile to my face, because 2,990 years ago in Jerusalem, there was a dad who was repeating himself to his son, teaching the same thing over and again. People never change. And, there was probably a son who, at least in his heart, was thinking, "I know Dad." The Bible reveals the thoughts and intents of our hearts. It does not need to be updated for the times, because it shows us human nature. Fathers, read and apply the book of Proverbs to your children.

In Proverbs 4:1-5, Solomon tells his son the story of his childhood. He was, "**my father's son, tender and only beloved in the sight of my mother**" (Prov. 4:3). We know all about David's troubled family life in his later years, but it was not all bad. Notice the relationship Solomon had with David. He was his father's son. Solomon felt like he was the only and beloved son because of the affection and love David gave Solomon like he was the only son. But we know that David loved his other children too, and deeply, by

reading the heartbreaking words of David in II Samuel 18:33, **"...O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"**

David taught Solomon the Bible and applied it. **"...Let thine heart retain my words: keep my commandments, and live. Get wisdom, get understanding: forget it not; neither decline from the words of my mouth"** (Prov. 4:4-5). Solomon is a dad instructing his son, and remembering what his father said to him. Just because your parents did or said something does not make it right. Many fathers pass on generational sins to their children by word or example. There are many people who come from a long line of fools and are proud to live out their family tradition. Solomon was passing down wisdom. He took God's Word and applied it. He is teaching his son how to walk in the fear of the Lord. Let the Bible be your family tradition.

Not only did Solomon teach his son wisdom, but he had to undo the bad influences from the world. Proverbs 19:27, **"Cease, my son, to hear the instruction that causeth to err from the words of knowledge."** People never change. There always has been, and always will be bad influences and dumb philosophies that steer kids in the wrong direction. Whether it comes from another kid, a movie, or a song, a dad has to protect his children. Stop listening to people who lead you to do wrong.

We would save ourselves from a world of hurt if we would listen to wisdom instead.

(Doug Newell IV is pastor of the Buffalo Valley Baptist Church of Clay, West Virginia.)



## The Doubtful

(Continued from page 4) ♦

will not settle for less. Is it not far better for each of us, if we will only forsake our own desire in favor of the service of God, and turn from our disobedience unto willing service in the church of God?

### THE BLESSED CONDITION OF THE FAITHFUL

Up till now, we have noticed the condition of those who do not know or love God. These are in the terrible condition of being unsaved and without Christ in this world. We have also noticed those who are disobedient unto God. These know, in their hearts, that there is a God; many are still unsaved, and they live in rebellion and disobedience, though they have a head knowledge of God, and have been made to know something of His goodness and longsuffering. Many others are actually saved, and yet they will ignore the leadership of the Holy Spirit, and they will occasionally (or even often) live in disobedience to the will of God, and the precepts of the Holy Scriptures. Now, in conclusion, we want to consider the blessed and wonderful condition of those who know and love the Lord God, and who are living lives which are manifesting their knowledge and love for God. These are the ones who are both faithful and loving towards the Lord God Who has saved them. These are the ones who are thankful for the salvation provided for them, and who seek to serve God in obedience. These

are the ones who desire to abound in the grace of God in this life. **"But the path of the just is as the shining light, that shineth more and more unto the perfect day"** (Prov. 4:18).

I suppose this is the category which you and I desire to belong to. I have a sincere desire in my heart to be faithful to my faithful Saviour Who has saved me. I have a fervent desire in my heart to be obedient to my God, and to His Word—the God and the Gospel of my salvation. Those who are faithful unto God will find that the fears and the doubts of this world will become insignificant. We are the ones who can (and will) obtain peace in this life. We will overcome doubt.

And yet, I know that many others are more faithful than I, and many others display more obedience than do I. However, I hope to grow in the faith which the Lord God has granted unto me. I hope, desire, and strive to be more of what the Lord God expects of me, and more of what His Word requires of me. **"Great peace have they which love thy law: and nothing shall offend them"** (Ps. 119:165). In doing so, I believe that my life on this earth will improve, and the glories of the salvation which God has provided for me will be greatly enhanced. **"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world"** (John 16:33).

What a wonderful thing it is to know the Lord Jesus Christ as Lord and Saviour, and to be faithful unto Him and His Word! Fear and doubt are swallowed up in faith and love. **"For God hath not given us the spirit of fear; but of power, and of love,**

♦ (Continued on page 6)

# The Doubtful

(Continued from page 5) ♦

**and of a sound mind**" (II Tim 1:7). Instead of fear and worry, we find peace in the day. There is no dread or distress as we start a new day, wondering what terrors or evils await us, when we know that God is on our side, and there is nothing that men or devils can do to tear us from the grip of God Almighty! **"Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us"** (I John 4:17-19).

Instead of doubt and trembling, we find peace in the night. **"Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee"** (Ps. 139:12). There is no hurry or rush to get through the night and seek the safety of the morning when God is with us in the night! **"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest"** (Joshua 1:9).

We do not have to fear this life, nor the obstacles which may confront us, nor the evils which may oppose us. The life that we now live can be a life of peace and contentment, if only we will be faithful unto our God. **"And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith"** (Mark 4:39-40)?

And, finally, I want to remind

each of us today that there is no fear of death when we love our God, and trust in Him as we should. **"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ"** (I Cor. 15:55-57). The world lives in fear and in doubt of the monster, death. The world lives in dread of the unknown perils of death. However, Jesus Christ has conquered death on behalf of all of those who know Him. We can find peace, even in death, if we trust in Him and are full of faith in Him.



## Conduct in the

(Continued from page 1) ♦

is our conduct – our behavior? Good works are shown in our lives by the way we conduct ourselves in the House of God. Others see our conduct and will follow our guide, whether good or bad. I Timothy 4:11-13: **"These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine."**

Firstly, we must establish the reason we go to church. I John 1:3: **"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."** We are to have fellowship with God and with the Lord Jesus Christ. We meet together as a body when the church assembles to commune with Him. We come together

to worship Him. Acts 2:1: **"And when the day of Pentecost was fully come, they were all with one accord in one place."** Every member should be in His house when the times of services are set forth. It is a grand privilege to be a part of His church! What better way can we show our good conduct than to be in His house at each appointed time?

Secondly, we are to learn when we come to His house. II Timothy 2:15 says, **"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."** The only way to learn about God and Christ is to study His Word. We go to school to learn reading, writing, history, math, and all kinds of subjects to educate us so that we can function in today's society. If we had sat in class daydreaming about what we were going to do when we got out, and never studied, we would not have made it out of first grade, would we? The study of God's Word is important for His people. Colossians 1:9-10: **"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."** We study and learn to gain knowledge.

Thirdly, we are to hear the Word of God. The pastor of the church has an awesome duty to proclaim the Word of God to the church. The members of the church have an awesome duty and privilege to hear the Word. Luke 11:28 says, **"But he said, Yea rather, blessed are they that hear the word of God, and keep it."** Not only are we to study to gain knowledge of

Him, we are to hear what He tells us and we are to keep it. There must be an action on our part to take what we hear and learn and apply it to our daily lives.

We also go to church to sing praises unto Him and to pray to Him for our needs and for others. Ephesians 5:19: **"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."** If you are one who does not feel the need to sing during the service, I hope you are brought to realize what a blessing you are missing. Scriptural singing is a blessing to you and brings glory to the Lord. When we sing the hymns that others have written for us, we are making a joyful melody that is felt within our hearts and that is received by the Lord.

But the main reason we go to church – to meet with Him, to worship Him, to hear His Word and learn, and to sing and pray – should be to give Him the glory in all that we do. II Corinthians 4:15: **"For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God."**

Now that we have established the reasons we go to church, what is our conduct (manner of life) when we are there? Do we catch ourselves "nodding off" during the preaching? What should we do to fix that problem? Use of electronic devices are popular today. Most people have the Bible on their phones. If they are accustomed to following along with the preaching, I see no problem in that; but if they are used to play games during the service, then they should be left at home. Writing notes or whispering back and forth to

♦ (Continued on page 7)





# Light Contemplations

By Luke Austin  
of Cadillac, Michigan

"Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the LORD" (Psalm 107:43).

## SODOMY IS SIN

**"Thou shalt not lie with mankind, as with womankind: it is abomination"** (Lev. 18:22).

I am going to attempt to write about a subject that is a very sensitive one in our current "woke" culture. I would only ask that you take the time to read the whole article before hating me. You probably still will, but at least hate me for the right reasons and not based on assumptions.

So considering the sin of sodomy (I.E. homosexuality) the Bible has much to say. But I think sometimes Christians may go too far in their stance on homosexuality. First off, let me say it is sin. I am not trying in any way to lessen or make it acceptable, but I do notice an attitude that creeps in among Christians like the sin of sodomy is worse based on the text above. They see that word "abomination" and without much thought assume it must be a far worse sin. But read the context of that chapter, it also mentions incest, adultery, and bestiality just to mention a few. So adultery is on par with these other sins. Sodomy is a sin against the natural order of things (Rom. 1:26). I believe that is why it is so repulsive not only to the Christian, but also to people of a normal disposition. But do we have the same attitude towards the adulterer as we do the sodomite? Do we condemn adultery the same as sodomy? There is almost an attitude at times like there is a more preferable part of hell for those

that only sin against God with less socially shocking sins. The liar and the sodomite will be condemned to hell if found outside of Jesus Christ. I do not find either one's condemnation more or less desirable. Was my hell as a lying, fornicating drunk more desirable? Consider the conclusion of the chapter. **"Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the LORD your God"** (Lev. 18:30). Also on the subject of the word "abomination" consider this text as well. **"These six things doth the LORD hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren"** (Prov. 6:16-19).

There is much to say about sodomy when it runs rampant in a society. Many identify sodomy as "THE" sin of Sodom and Gomorrah. But Ezekiel 16:49 says pride, fullness of bread, and idleness were her sins. In Romans 1, we see when God gives over a people to a reprobate mind: they are given to vile affections. Women with women. Men with men (Rom. 1:24-27). When a society rejects God on a national level He gives them over to the darkest pits of the sin that already

exists in their heart. He just let them go of the leash they have been fighting. It is the dog that finally got loose of his chain. It is a judgment of God to give people over to what is in their heart. And He is just when He wipes them out as He did with Sodom.

Also, there is much confusion among Christianity about sodomy and how someone comes to be so. Many Christians would say that God did not make them that way so they must have chose it. The homosexual says I did not choose to be this way, I was born this way (A roundabout way of blaming God). But in this case, I would agree with the sodomite, but not in the way you might think. I believe they were born with a propensity towards the sins of drunkenness, lying, and fornication. But God did not make you that way, the sin of Adam did. So in essence I believe they were born that way, with those desires. But not only were they born with a nature towards that sin, they acted upon it. If they die without the forgiveness of Jesus Christ, they will be condemned because of their sins that they chose to act upon.

So what should I do as a Christian? Well, I can not support sodomy just as I can not support adultery. I will not be defacing God's rainbow anytime soon. But do I hate the sodomite? Or better yet should I? No. I should treat them as I would treat the adulterer, the drunk, the liar, the hater of God. I would advise in love as I would advise any other sinner. Repent and believe the Gospel of Jesus Christ. **"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor**

**adulterers, nor effeminate, (SODOMITE) nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God"** (I Cor. 6:9-11).

(Luke Austin is a member of the Cadillac Baptist Church of Cadillac, Michigan.)



## Conduct in the

(Continued from page 6) ♦

each other can distract not only those doing it, but also those around you. Watching the clock is another bad habit of some.

What are some positive aspects to our service? Being on time – ready and in our seats when the service starts – making restroom trips before the service starts – paying attention to the message. We are to set a good example to others when we are at church. That goes especially for our children. Parents with young children should always have them in Sunday school and in the regular services. Teach them to sit in the pew and to be still and listen. Even if they are too young to understand what is being said, they can have biblical things for them to keep their hands busy.

How do we pay attention to the message? We must truly listen to what is being said. Luke 19:47-48: **"And he taught daily in the temple. But the chief priest and the scribes and the chief of the people sought to destroy him, And could not find what they might do: for all the people were very attentive to hear him."**

Those that tried to stop Jesus

♦ (Continued on page 8)

# Conduct in the

(Continued from page 7) ♦

from teaching could not find a way because all the people were making it a point to listen and hear what He said. Colossians 3:2: **“Set your affection (exercise the mind) on things above, not on things on the earth.”**

Be respectful of the man who is doing the preaching. He can tell if you are paying attention or not. The preacher has spent much time preparing and studying, and it is up to us to give our time in paying attention. Read I Corinthians 1:17-18. The Lord God is speaking to us through the preaching when we are in His house. Satan does not want you to listen and pay attention to the message. The less you know about the things of God, the more Satan can control you. When Christ was being tempted in the wilderness, what was His answer to Satan after each temptation? “It is written.” The devil left Christ because he could not endure the Word of God. Christ was quoting Scripture to Satan. Read Deuteronomy 8:3; 6:16; 6:13.

God’s people must know the “It is written” of the Scripture. We must listen, pay attention, and take note of what is being preached. It is our duty and our honor and our privilege to know as much about His Word as we can. God is honored when His people honor Him.



## The Two Intercessors

(Continued from page 1) ♦

grace Christ assumed the office of an Intercessor as our great High Priest. An intercessor is a person who intercedes, or entreats, or prays in favor of another. In the before-time covenant the Father

said to the Son: **“Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession”** (Ps. 2:8). The Son asked the Father for the elect. In response to the Son’s request, the Father gave Him a peculiar people. These were a love gift from His Father. Christ mentions these in His high priestly prayer in John 17. He spoke of them **“as many as thou hast given”** me (John 17:2). In John 17:6 Christ said: **“I have manifested thy name unto the men which thou gavest me out of the world: thine thy were, and thou gavest them me; and they have kept thy word.”**

The redemptive work of Christ is equal to His intercessory work, and these cannot scripturally be separated. Note some Scriptures: **“...and he bare the sin of many, and made intercession for the transgressors”** (Isa. 53:12). **“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”** (Rom. 8:34). Christ as our great High Priest **“appeared to put away sin by the sacrifice of himself”** (Heb. 9:26), and now He appears in the presence of God for us (Heb. 9:24). The same ones for whom He is an atoning sacrifice are the same ones for whom He is an advocate (I John 2:1-2). Since His intercessory work is limited to those the Father gave Him, even so His redemption was for these same people.

Arminians separate between Christ’s redemptive work and His intercessory work. They have Christ dying for all men without exception, but then they are forced to admit He died for a people for whom He refused to pray. I say this because Christ said in John 17:9: **“I pray for**

**them: I pray not for the world, but for them which thou hast given me; for they are thine.”** Sovereign gracers, in line with Holy Scripture, are consistent. We have Jesus dying for the same people He prays for in Heaven.

When Christ finished His redemptive work on earth He ascended to Heaven to the right hand of God to do His intercessory work. **“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession”** (Heb. 4:14). The name **“Jesus”** speaks of Christ’s humanity, and the name **“Son of God”** of His divinity. Christ is our eternal and all-sufficient High Priest in Heaven. Literal sacrifices are not now being offered up on earth because the God-man put away sin by the sacrifice of Himself. The only sacrifices being offered on earth are the spiritual sacrifices of believer priests (I Pet. 2:9).

Honest students of Holy Scriptures must admit the Bible speaks sparingly of the intercessory work of Christ. However, as we search the Scriptures, we can glean certain things about His intercessory work. First, it is vocal. Christ does not merely stand in Heaven as the slain Lamb with nothing to do. Our great High Priest does not stand before God the Father in absolute silence. Christ actually intercedes in our behalf. John 17 is a sample of Christ’s intercessory work in behalf of His people. In John 17 Christ spoke real words to the Father.

Second, the entreaty work of Christ is real. Christ personally appears in the presence of God for us. He appears to claim the benefits arising from His sacrifice. **“For Christ is not entered into the holy places made with**

**hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us”** (Heb. 9:24). The high priest in Israel appeared before the ark and mercy-seat which was but a type of God’s presence (Lev. 16:2). Christ appears before the face of God, and He is there **“for us.”** **“For us”** points back to **“holy brethren, partakers of the heavenly calling”** in Hebrews 3:1. Christ’s appearance in Heaven as our Intercessor is as real as His appearance on earth over 1900 years ago as our Substitute and Surety.

Third, Christ’s intercessory work is personal. He does not appear in God’s presence for Himself. He appears as the representative of all the elect. He undertakes for all sorts of believers, high and low, rich and poor, strong and weak. Christ makes no exceptions, neither in respect to persons or sins. He entreats for the weakest believer as well as the strongest believer.

Fourth, His priestly work is always successful: **“...Father, I thank thee that thou hast heard me. And I knew that thou hearest me always. . .”** (John 11:41-42). The Father always hears the prayers of Christ in behalf of His people. Christ never offers a prayer out of harmony with the will of the Father, and He never does anything contrary to His Father’s Word (John 8:29). His oneness with the Father guarantees the Father will always hear His intercession. Christ and the Father have one essence, one nature, and one will.

If, as some Arminians teach, Christ is in Heaven praying for the whole world without exception to be saved, and if the Father hears the Son **“always,”** then the whole world must be saved without

♦ (Continued on page 9)



# Small Drops

By Joseph M. Sidders of  
Guntown, Mississippi

"My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Because I will publish the name of the LORD: ascribe ye greatness unto our God" (Deuteronomy 32:2-3).



## DON'T WATCH THE BALL

My son has played baseball now for nearly eight years, and one thing we still hear the coaches yell to their players is to not watch the ball after they have hit it. The idea, of course, is that they need to put all of their energy and effort into running the bases and following the instructions of their base coaches. If they were to watch the ball instead, they might miss stepping on the bag, not run hard enough to beat out a throw, or maybe miss an opportunity to advance to an extra base because they were distracted.

Life as a Christian is very similar. What Jesus calls us to do in Matthew 28:18-20 is commonly referred to as the Great Commission. He says for us to go and teach all nations to observe the things He commanded and to comfort those baptized in the name of the Father, the Son and the Holy Spirit with the truth that He will never leave us nor forsake us (Hebrews 13:5). We know the play. We know to where we will advance through our obedience.

It can be difficult to give the Gospel to someone who seems unwilling or incapable of receiving it. Sometimes it is hard for us to not be discouraged when we see souls not seek after the Lord. Remember though, we are not lobbing up our testimony in hopes of measuring its success by where the hearer goes next. We made the contact required to run, and we do not need to watch the ball to know if it has achieved its purpose.

A baseball player is called to go out, hit the ball, and upon doing so, run the bases. Those saved by God's grace are called to cry out **"Incline your ear, and come unto me: hear, and your soul shall live"** (Isa. 55:3) and **"Seek ye the LORD while He may be found, call ye upon Him while He is near"** (Isa. 55:6). God tells the prophet here that His thoughts are not our thoughts and His ways are well above ours. He promises that the Gospel has a purpose everywhere it is delivered. In Isaiah 55:10 God compares this faithful testimony to the snow or rain. He says it will not evaporate until it has accomplished that which it was sent to do: **"watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater."** He goes on in the very next verse to drive home the encouragement in the work by saying His Word shall not go forth and return unto Him void, or "without fruit."

God's promise is that anywhere the Gospel is preached, anywhere a saved sinner shares His testimony of his Savior, **"it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it"** (Isa. 55:11). Let us take comfort in doing the work of the Father, even when we do not experience the reward. Do not gawk at the advancement of others, for better or worse, trust that the Lord has orchestrated every aspect of the game!



## The Two Intercessors

(Continued from page 8) ♦

any exception. No one but a universalist believes every person on earth shall be saved. If Christ is praying for the whole world to be saved without exception, then the Father must not hear the prayer of Christ **"always"** as the Bible says. Let the Arminians give the answer to these things.

### THE CONCERN OF CHRIST'S WORK

First, it pertains to our salvation: **"Neither pray I for these alone, but for them also which shall believe on me through their word"** (John 17:20). Those for whom Christ prays in this verse are unconverted elect. These are not in danger of some final miscarriage. These unconverted elect are as sure of eternal salvation as the saints already in Heaven. But an unconverted person cannot make any conclusion for this, for he cannot know his position in atoning blood until he believes (Rom. 3:25-26).

Please note in John 17:20 that Christ's intercessory work concerns those who already believe and those who shall believe. It does not include those who die in unbelief (Mark 16:16). The prayers of Christ on earth and in Heaven explain the extent of His atoning sacrifice. Christ did not pray for Judas in John 17. Our Lord said in John 17:9: **"...I pray not for the world,..."** and Judas was a part of the world. Judas was lost and a son of perdition (John 17:12).

John 17:20 reveals that Christ prays for the unconverted elect who shall believe on Him through the words and writings of the apostles: **"Neither pray I for these alone, but for them also which shall believe on me through their word"** (John 17:20). The Word in

the hands of the Holy Spirit is the instrumental means of faith. This is seen also in Romans 10:14-15: **"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"** Four facts are asserted here in the form of questions. First, there is no real prayer without genuine faith. Second, there is no faith unless one hears the Word of faith. Third, there can be no hearing of the Word of faith without a preacher of the Gospel. Fourth, there can be no preacher of the Gospel unless he is sent by God and the church. Where there is no gospel preaching there is no faith, and without faith there can be no salvation (Rev. 21:8) or even election, for election is unto faith (Acts 13:48; II Thess. 2:13; Tit. 1:1). The preached Word is **"the word of faith"** (Rom. 10:8), and **"So then faith cometh by hearing, and hearing by the word of God"** (Rom. 10:17).

One whole religious movement has been built upon the idea that God saves the elect without the Gospel. They will ask you: "Do you not believe God could save the elect without the Gospel?" When you say, "Yes," then they quickly say, "Well, He does." I want to ask some questions. Can God enlighten the world without the sun? If they answer, "Yes," then I would ask: "Why does He not do it?" Can God save sinners apart from the death of Jesus Christ? If they answer, "Yes," then I would ask, "Why does He not do it then?" The Bible teaches that God

♦ (Continued on page 10)

# The Two Intercessors

(Continued from page 9) ♦

saves His elect by the foolishness of preaching (I Cor. 1:21). It says the Gospel is **"...hid to them that are lost"** (II Cor. 4:3), and the Bible says those who do not obey the Gospel are going to Hell (II Thess. 1:8-9).

For the sake of argument, let us assume that they are right for a few moments. If God saves the elect without the preaching of the word of the apostles, then some are saved contrary to the high priestly prayer of Christ in John 17. Christ prayed: **"Neither pray I for these alone, but for them also which shall believe on me through their word"** (John 17:20). My opponents need to show me where Christ ever prayed that the elect would be saved without the Word. Where is one verse that says unbelievers are saved? Such a verse cannot be produced. I personally would not want to be guilty of saying that God saves sinners contrary to the prayer of our great High Priest.

Second, Christ prays for our faith: **"And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren"** (Luke 22:31-32). Here is an example where our Lord exercises His high priestly work before His ascension into Heaven. Christ prayed for Peter's faith that it fail not, although Peter did not sense his danger from the Devil. Our Lord did not pray that Peter might be spared from being put in Satan's sifter, but He prayed Peter's faith would persevere. The Greek word translated **"fail"** is the root of our English word "eclipse." The intercession of Christ prevailed

before the throne of God, for Peter was turned again and used mightily of God (Acts 2).

The faith of a believer may eclipse for a time, but it never fails because Christ ever intercedes for the believer. Faith is the gift of God (Eph. 2:8-9; Phil. 1:29; Heb. 12:2), and faith is kept alive by Christ's continual intercession in Heaven for us (Rom. 5:10). How good to know that Christ prays for us personally: **"I have prayed for thee."**

Third, our Lord mediates for our preservation: **"...Holy Father, keep through thine own name those whom thou has given me. . ."** (John 17:11). The name and honor of God the Father are concerned in the preservation of Christ's sheep. Christ prays the Father may keep them through His own attributes of power and wisdom.

In John 17:15 Christ said: **"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil"** (John 17:15). In these words Christ pleads with the Father to keep them from all evil that may assail them from the world, the flesh, and the Devil.

Fourth, our great High Priest interposes for our sanctification: **"Sanctify them through thy truth: thy word is truth"** (John 17:17). Here Christ prays the truth of the written Word may bear powerfully on the inner man to bring believers to a higher degree of holiness and purity. The Bible is the ordinary means which God uses to sanctify His people. Those who think themselves above the Word have no holiness or salvation.

I John 2:1 declares: **"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus**

**Christ the righteous."** The term **"we"** indicates the supposed case is in the Christian ranks. Those Christians who sin **"have an advocate with the Father."** Hebrews 4:14 says: **"...we have a great high priest. . ."** Our Advocate does not excuse our sins, nor does He try to justify our actions. He is righteous, and He deals righteously. Our Intercessor has a sacrifice as a righteous basis of His advocacy. This is why the Father regards His pleas. Our Pleader is on the side of the law in the high court of Heaven!

Fifth, our Intercessor intervenes in behalf of our glorification: **"Father, I will that they also, whom thou hast given me, be with me where I am. . ."** (John 17:24). At death we go to be with Christ in Paradise (Luke 23:43), and at the Rapture we go to be **"for ever with the Lord"** (I Thess. 4:17). To be with Christ is to be like Christ (I John 3:1-2).

## II. THE INTERCESSION OF THE HOLY SPIRIT

Those born of the Spirit (John 3:6) should walk in the Spirit (Gal. 5:25). We are weak, and we need the help of the Holy Spirit: **"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God"** (Rom. 8:26-27). You will note that the intercessory work of the Spirit is limited to **"the saints."** Also he always intercedes **"according to the will of God."** There is harmony between the intercessory work of Christ and the Holy Spirit.

What a revelation we have of

human depravity! If we cannot know how to do a simple act like praying without the Spirit, how can we do any act apart from the help of the Spirit? Enough depravity remains even in a converted man that he does not know how to pray properly (Jas. 4:3). Because of our ignorance the Spirit must teach us how to pray properly.

The Holy Spirit is another Intercessor for us: **"The Spirit itself (Himself) maketh intercession for us."** John 14:16 reads: **"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."** The word **"other"** (*allos*) means another of the same kind, a Divine Helper. The name **"Comforter"** (*parakletos*) implies One sent alongside to help. This same Greek word is translated **"advocate"** in I John 2:1. Christ is our Advocate with the Father; the Holy Spirit is Christ's Advocate with us.

Prayer can be groanings which are not intelligible. Hezekiah said: **"Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O LORD, I am oppressed; undertake for me"** (Isa. 38:14). Asaph declared: **"...I am so troubled that I cannot speak"** (Ps. 77:4). **"Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard. . ."** (I Sam. 1:13). We have much ignorance and inability. We do not know how to express ourselves in prayer to God. But God knows the meaning of the Spirit's groans, and He interprets the inarticulate aspirations of our hearts.

Left to ourselves, we would ask for scorpions instead of a fish. The Holy Spirit in our hearts enables us to engage in prevailing prayer.

♦ (Continued on page 11)

# Little Hills

By Nathaniel Hille of  
Plant City, Florida



## SUNDAY SCHOOL LESSON - BIBLE SURVEY #25 THE BOOK OF I CHRONICLES

**TEXT:** I Chronicles 29:26-30

**DEVOTIONAL READING:** Phil. 3:1

**AIM:** Over-View of the Book of I Chronicles

**INTRODUCTION:** We now look at the 13th book of the Bible; the 8th in the Historical Section: I Chronicles. Originally, I and II Chronicles were one book. They were also once called “diaries” or “journals.”

**I. AUTHOR:** Unknown, Jewish tradition holds that Ezra is the author. As opposed to I & II Kings which were written from a prophetic perspective; I & II Chronicles is written from a post-exiled perspective. These two books are recorded looking back.

**II. THEME:** In I & II Chronicles the faithfulness of God to His covenant is in the forefront. The Holy Spirit focuses entirely on the southern kingdom of Judah. I & II Samuel and I & II Kings dealt with the conduct of the people and the kings, which brought God’s divine judgments upon them. I & II Chronicles deals with the conduct of God, which through grace, brought favor upon them. All that is recorded is to “make it plain that when God is duly honored, the whole of life is sanctified and preserved, whereas when false gods are worshiped and the commandments of the Lord transgressed, all is discord and confusion.”<sup>1</sup> A chart (copied from *Nelson’s complete Book of Bible Maps and Charts*) shows a comparison of the Samuels, the Kings and the Chronicles.

### Samuel-Kings

- >Prophetic Perspective
- >Political History
- >Wars Prominent
- >Record of Both Nations
- >Continuing History of Nation
- >Man’s Failure

### Chronicles

- <Priestly Perspective
- <Religious History
- <Temple Prominent
- <Record of Judah
- <Continuity of David’s Line
- <God’s Faithfulness

**III. ALLEGED DISCREPANCIES:** Certain apparent discrepancies between Chronicles and Kings may be accounted for in at least two ways: (1) the former omits what the latter gives in sufficient detail and vice versa; and (2) the former being written much later doubtless than the latter, the names of certain localities, etc., may have undergone a change.”<sup>2</sup>

For instance: King Azariah (II Kings 15:1-5) is called King Uzziah in II Chronicles 26:1-3. This in no way should cause the reader to doubt the veracity of any of the books of Kings or Chronicles.

**IV. OUTLINE:** A basic outline of I Chronicles<sup>3</sup>

1. Official Genealogies Of Israel’s tribes (I Chronicles 1:1-9:44)

2. The Death of Saul to the reign of David (I Chronicles 10:1-12:40)
3. Accession of David to Death of David (I Chronicles 13:1-29:30).

### V. KEY PERSON(S):

1. God: He is the focal point. The book focuses on the temple of God, the worship of God, the faithfulness of God, the covenant promise of God in maintaining the Davidic line through the centuries, to bring about the Lord Jesus Christ, King of kings and the King of the Jews.<sup>1</sup>

2. Christ Jesus: He is portrayed in David, Solomon. His lineage all the way to Adam is depicted through the tribe of Judah and through David, showing that Christ Jesus is the Son of Man, and has a right to the throne of David. This is important that this is shown for the person of the Christ.

3. King David: The whole book is dedicated to the life of David. NOTE: David’s sin with murder and adultery are omitted. His sin of numbering the people is mentioned for the narrative of the purchasing of the threshing-floor of Ornan to offer sacrifice unto the Lord God, the future site of the temple.

4. Prophets: Gad (I Chronicles 21:9-12). He was a “seer” or “prophet” who advised David during his reign as king.

5. Others: Asaph (I Chronicles 25:1-7). He is the father of the clan of Temple musicians who served during the times of the temple. He is called “Asaph the Seer” (II Chronicles 29:30). Psalms 50, 73-80 are titled “Psalms of Asaph” or similar.

**VI. “GOLDEN NUGGETS” OF SCRIPTURE:** While many refer to the books of I & II Chronicles as redundant, they are anything but. Remember what Paul wrote to the church at Philippi. **“Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe”** (Phil. 3:1). This is not mere “boring” or repetitive material. Far from it. These books contain more spiritual nourishment for the downcast and the fearful than perhaps any other of the historical books of the Old Testament.<sup>4</sup>

Observe these verses alone: I Chronicles: 4:10; 5:20; 9:13, 20; 11:9; 12:32; 14:14-15; 15:13; 19:13; 21:24-25; 28:20.

### NOTES

1. *Westminster Introductions To the Books of The Bible*
2. Gray, James M. *Synthetic Bible Studies*, Page 94, Copyright: 1906.
3. *Scofield Study Bible*, Beginning Notes on I Chronicles

(Nathaniel Hille is pastor of the Bible Baptist Church of Plant City, Florida.)

## The Two Intercessors

(Continued from page 10) ♦

The Spirit intercedes in perfect harmony with the mind and will of God the Father. Hence we must **“..pray with the Spirit..”** (I Cor. 14:15). Paul said: **“Praying always with all prayer and supplication in the Spirit. . .”** (Eph. 6:18). The Spirit intercedes with God who loves us and who will answer us according to His will and our best

interests.

### THE RELATION TO EACH OTHER

Christ makes intercession in the heavenly Temple; the Holy Spirit makes intercession in the earthly temple of our body. Christ is in the court of Heaven, while the Holy Spirit is in the court of our conscience. Christ makes intercession for us; the Holy Spirit makes intercession in us.

♦ (Continued on page 19)



# The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

## 1. What is perseverance of the saints?

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The fifth and final point of the doctrines of grace often referred to as the five points of Calvinism is commonly identified as the preservation and perseverance of the saints. Other terms used to express the same truth are “eternal security” and “once saved always saved.” Simply stated the doctrine of the perseverance of the saints means that those who have been genuinely saved by the power of God are also preserved by that same power, enabling them to persevere in holiness unto the end. This truth implies that it is impossible for a genuine, blood bought child of God to lose the Lord’s salvation and ultimately perish in his sins in hell.

The Second London Confession of 1677 expressed this truth in the following way:

“Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from a state of grace; but shall certainly persevere therein to the end and be eternally saved, seeing the gifts and calling of God are without repentance” (*Lumpkin’s Baptist Confessions of Faith*, pp. 272-273).

The New Hampshire Confession of 1833, to which most American Baptists have

historically ascribed to states:

“We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from mere professors; that a special Providence watches over their welfare; and that they are kept by the power of God through faith unto salvation” (*Lumpkin’s Baptist Confessions of Faith*, p. 365).

I like the concise statement put forth by the late Elder Milburn Cockrell in an article in the *Berea Baptist Banner* dated February 5, 1989:

“As I see it, perseverance involves two elements: on the one hand, God’s agency in preserving; on the other hand, the saints’ agency in persevering. Neither one of these by itself is the doctrine, but both together constitute the doctrine as set forth in Holy Scripture. The operation of Divine grace upon the believer will cause him to persevere unto the end, but this perseverance is not without the believer’s own continual activity.”

**“But he that shall endure unto the end, the same shall be saved”** (Matt. 24:13) is just as true as: **“..having loved his own which were in the world, he loved them unto the end”** (John 13:1). The first passage is emphasizing the need for the saint’s perseverance, whereas the second Scripture is emphasizing God’s preservation on account of Christ’s immutable love for His elect.

The twin truths of perseverance and preservation are often stated together in the same context of Scripture as the following examples attest:

Jeremiah 32:40 states: **“And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.”**

Ezekiel 36:26-27 declares: **“A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.”**

John 10:27-29 states: **“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.”**

Philippians 2:12-13 declares: **“Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.”** I Peter 1:5, 14-15 state: **“Who are kept by the power of God through faith unto salvation ready to be revealed in the last time...As obedient children, not fashioning yourselves according to the former lusts in your own ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation.”**

Jude 20-21, 23 declare: **“But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our**

**Lord Jesus Christ unto eternal life...Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.”** I will leave it to the reader to discern the connection between perseverance and preservation of the saints in the Scriptures stated above.

A vast majority of BINO’s (Baptist in name only) are what I like to call “Whiskey Baptists” because they only believe one-fifth of the doctrines of grace. Even sadder still, many of those same BINO’s have forsaken the twin truths of perseverance and preservation, stressing only God’s work of preserving at the expense of the saint’s responsibility to persevere. By so doing, many preachers have given a false security to people who have never had a genuine work of grace done in their heart. Many preach and practice a form of practical antinomianism. Due to faulty evangelism and easy-believism there are a lot of false professors who claim to be backslidden, but in reality are unregenerate and yet in their sins. There is no such thing as preservation of the reprobate in their wickedness, no matter how loud of a religious profession they may have made.

I again would like to quote dear old Milburn Cockrell:

“The reason that some deny perseverance is because their converts do not persevere. They often depart from Christ and the church and return to a life of sin and wickedness. The reason for this is because they made a false profession under easy believism and decisional regeneration. Modern evangelism produces stony-ground hearers **‘which for a while believe, and in time of temptation fall away?’**

◊ (Continued on page 14)

# The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

## 2. What is an infidel as mentioned in the Scripture?

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We certainly live in strange times. That is, as far as I can tell. Most of the people I encounter in Silsbee, TX (population 6,634 in 2019) say that they are saved and on the way to glory. Yet, when confronted with the idea of repentance, a need or desire of such is seldom seen. No, most are just fine in their present case, and most would identify themselves as a good person. No doubt this is probably the case in your neck of the woods, as well. In fact, reader, you may think to yourself, "I am just fine, as well. When is this jerk writer, ever going to get on the subject?" Be informed, reader, that by birth, every one of us, including and especially myself, is born an infidel.

The word infidel appears twice in English in the Bible, but is translated from the Greek word "apistos." This word is used elsewhere in the New Testament, being translated faithless four times, unbelievers twice, incredible once (Acts 26:8 pertaining to the faithlessness of those not believing the resurrection account), believeth not three times, unbelieving three times, of them that believe not once, to them that believe not once, for them that believe not once, unbelievers once, and unbelieving twice. As Paul used

this word in II Corinthians 6:15, we perhaps may have as good an understanding as anywhere else as to what this word means; **"And what concord (agreement) hath Christ with Belial (worthless or wicked; a name used for satan)? or what part hath he that believeth with an infidel?"**

Paul's assessment to the church of Ephesus (2:1-3): **"And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also WE all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were BY NATURE children of wrath, even as others"** (Emp.JN).

What, then, is an infidel? Keep reading in Ephesians 2:4-5: **"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);"** An infidel, then, is anyone that has not tasted of the saving, loving, quickening, rich and merciful grace of God! Oh, that the children of God, in pity and compassion would get a hold of this thought! Instead of charging the lost and dying infidel as so great sinners, we ought to recall what wondrous works and great compassion the Lord has done for us, and be as that liberated man in Mark 5, when told to tell his friends, he cried out to Decapolis (the ten

cities)! Other religions may cry out, "death to infidels!" but those who have tasted that the Lord is gracious ought to cry out, "life to infidels in the finished work of Jesus Christ!!" May God help us, starting with me, to testify to infidels and sinners, that Christ **"...came not to call the righteous, but sinners (infidels) to repentance"** (Mark 2:17).

Now for some application. If a believer, one that has been saved by grace through faith, is not to have a part or concord with unbelievers and infidels, why do we so readily assert that those that walk with infidels are believers? **"Can two walk together, except they be agreed"** (Amos 3:3)? Instead of justifying those that walk according to the course of this world, proclaiming them to be saved, children of God, we would do this sort well to call them what they are, infidels, and to proclaim the glorious gospel of Jesus Christ unto them. By turning a blind eye to the religiously unsaved, patting them on the heads in their condition, and not challenging their notion of salvation while they walk in darkness, could we be guilty as watchmen (Ezekiel 33), knowing their judgment comes, and for the sake of their emotions or relationships, omit the weightier matters of the law; judgment, mercy, and faith, and living thereby (Matthew 23:23)? Will there be infidels that were among us, living riotous lives, that will be among those of Matthew 7:21-23, that lean upon good works, but alas! they are told to depart into judgment in their unbelief?! May God help us to provoke fellow believers in love and good works, and to not support the infidel, walking in darkness, into their judgment.

May the LORD bless.

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The Greek word "apistos" is used 23 times in the New Testament and as even we Greek novices know, that merely means the opposite of "pistos/pistis" which twain are typically translated into those precious and powerful words, known as faith or faithful. So what is "apistos" as an opposite of true belief? The word literally means "faithless" or "without any faith" and it is very indicting as our Lord uses it in Luke 9:41, **"And Jesus answering said, O faithless (apistos) and perverse generation, how long shall I be with you, and suffer you...?"** Selah! Think about it!

The most common translation of "apistos" is "an unbeliever," as one that does not believe the truth and has no faith in the reality of Jesus Christ, the Son of God. It is used thusly by the Apostle Paul in nine of the twenty-three New Testament usages of the word in I Corinthians 7 & 14, alone.

Truly, the citizens of this world come down to this distinction, above all others. Pistos or apistos...? Does it matter? More than any other question in the world, eh? No distinction is eternal in race or skin color, is there? Any color can be saved, join a church, serve God, enter Heaven, etc... Young or old? Beautiful or uncomely? Male or female? Ignorant or intelligent? Backward or forward? Skinny or rotund? Rich or poor? Healthy or sickly? Weak or strong? None of these distinctions will have eternal

◇ (Continued on page 16)

# Forum Question #1

(Continued from page 12) ♦

(Luke 8:13). Arminian Baptist preachers are quick to say that such rebels against God are heaven bound because they are preserved in Christ. Their eternal security is in a fact a security in sin and wickedness. It is the teaching that you can do any thing you want to and go to Heaven at last. To teach preservation of the saints without perseverance is a wretched and fatal perversion of the Scriptures."

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**"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword"** (Rom. 8:35)?

I would encourage you, dear reader, to read all of Romans chapter 8. Perseverance/preservation in very simple terms means that once an individual is saved by the grace of God, he cannot or will not lose his/her salvation. **"For ye are dead, and your life is hid with Christ in God"** (Col. 3:3).

Perseverance/preservation is the fifth point in the doctrines of grace, also known as the TULIP doctrine, each letter representing each point in the doctrines of grace. I prefer to just call those five points The Doctrines of Grace, others like to use the TULIP doctrine, but I do not.

When discussing the doctrine of perseverance, I like to refer to this portion of Scripture, **"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"** (John 10:28-29).

Are we not men? Then how can we remove ourselves from the hand of God? There are many that say they have fallen from grace, and if they are in sin at death they will go to hell. I never understood that way of thinking. There are other groups (like the Amish) who think they need to keep doing good works in order to get to heaven. If that is the case then we do not need John 10:28-29, or a Saviour for that matter, because we could do it all on our own.

I believe all five points of grace, but there are those who only believe in the four points of grace, leaving out the fifth point, perseverance/preservation. In my studies, I have learned that if you are off on just one point, then you are off on all five points. All five points of grace harmonize with each other, take just one point away and you have taken the harmony away from this beloved doctrine. And if you do not believe all five points, then I will tell you, you are wrong and you do not know your Bible as you should, and/or you may not even be saved, but you have to come to that conclusion and examine your own salvation.

This doctrine of perseverance/preservation has been debated for years, and I am not going to try and convince you, dear reader (that is the Holy Spirit's job), but I will recommend to you two books, that I feel are very necessary so the Christian can have a better understanding of these doctrines, the five points of

grace. There are other books on the subject which I have read, but the two I would encourage you to read are *Abandoned Truth The Doctrines of Grace* by Tom Ross, and the other is *The Five Points Of Calvinism* By Frank B. Beck. We are not Calvinist, even though we are accused of it, Jesus Christ taught the doctrines of grace way before John Calvin was ever born. God Bless!

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Perseverance (Webster, 1828): "persistence in any thing undertaken; continued pursuit or prosecution of any business or enterprise begun. In theology, continuance in a state of grace to a state of glory."

This definition applies with several implications but has a critical question of origin. Does the saint persevere in business in which he/she started in themselves? Or is this business started outside of themselves? A reasonable follow-up, then, would be by what measure of power, as stated in the question of origin, can those pursuant of a state of glory rely unto the end upon its cause? This sounds real complex, but it is really not.

If salvation is a work of God, then it must continue by the power of God according to the will of God. Consider a few verses, please. **"I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him"** (Eccl. 3:14). **"Being**

**confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ..."** (Phil. 1:6). Yes, if salvation is begun by God Almighty, then those that have experienced the work of salvation shall persevere in the grace of God until that state of glory, in the design of salvation, be obtained to those to whom it is given. If Christ were to lose any of the elect, He would have to echo to the Heavenly Father the words of Judah once spoken to Jacob; **"I will be a surety for him** (Benjamin, illustrating them, the redeemed); **of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever"** (Gen. 43:9). Will the Lord Jesus Christ be to blame for not bringing any of the elect unto glory? And will He be held to blame in this because of some lacking in persevering power? Certainly not. **"All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out"** (John 6:37) and again in vs. 39, **"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."** This surely reads like a guarantee and explanation of perseverance to me.

Perseverance, though, is not simply a guarantee to exist until a time received unto glory. No, not at all. In fact, in John 8:12, Jesus declares, **"...I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."** So, those that have been redeemed, quickened, and shown the glorious gospel of Jesus Christ by the power of God unto salvation

♦ (Continued on page 15)



# Forum Question #1

(Continued from page 14) ♦

shall persevere, that is, walk in the light following Christ, until the day of our redemption from this world. So, then, the application in this life of the perseverance of the saints is fellowshiping with the Lord Jesus Christ, and not simply existing while we sit under a TULIP sucking our thumbs. **"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin"** (I John 1:6-7). This is not to say that we will not sin, but that our sin will grieve us, and we will desire and persevere in fellowshiping with the Lord rather than the sinfulness of the flesh and of this world.

If, however, the work of salvation is initiated by men, and men are by nature sinners, then even our own work of salvation would be a sinful effort. Proverbs 21:4 states that even **"the plowing of the wicked is sin."** There is no effort that man, in the natural condition, can do that is not sinful against God. So, if man's attempt of self-salvation is sin, what must be the outcome and reward thereof? Romans 6:23 states, **"...the wages of sin is death...."** What hope, then, is there in perseverance, the continuance in a state of grace to a state of glory, when all a man may continue in is sin? Man cannot continue in holiness, godliness, or reconciliation by his own merit, for man cannot properly initiate these. All he can continue in is sin. And, continuing in sin will not ultimately bring a state of glory, but a state of death.

What, then, is perseverance of the saints? Shortly, it is the work

of God toward sinners, saving them from their sins, and keeping them in this life by the power of God in the light and fellowship of Jesus Christ, until every one that Christ died for will be brought into the glorious presence of Jesus Christ.

May the LORD bless.

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Faith in action! It is the fifth and final TULIP petal of sovereign grace as it is paired with the gift of eternal immortality (preservation of the saints). **"Here is the patience (perseverance) of the saints: here are they that keep the commandments of God, and the faith of Jesus"** (Rev. 14:12). The common definitions of faith fit well with this perseverance of the saints. It is a legacy of trusting God and His Word. It is true that saints persevere because of faith and hope, but on a more pragmatic level, it is because of "who" and "what" we now are. Selah! Think about it!

Transformed from a dead and depraved sinner into a living and sanctified saint by the justification of Christ's atonement and the regeneration of the Holy Ghost, it is not now a mere question of whether the newborn creature desires to persevere, but rather that the transformation of salvation has now produced an immortal and invincible spirit within this fleshly body that cannot ever desist from godly endeavors, praise the Lord! How powerful is that for eternal security?!

As Brother Pete Chadwick used to recite to his Bible class here at Big Creek, "God don't do no halfway works...!" God did not just perform a window-cleaning job on the windshield of our life, and give us a pat on our back and tell us to go out there and be good boys. How superficial is that? No! He took a dead body out of the coffin of spiritual death and gave us spiritual life, sight, hearing, tasting, grasping and every other grace we would ever need to fight the good fight of faith/perseverance. We had nothing, and now we have everything. All of the resources of the Almighty are not just at our disposal, but are actively dispensed to us by Jesus Christ toward His glorification as our Saviour and God.

As the world looks on the outside, I am aware that it looks tawdry at times. The flesh may quit and give up. The outer man may flop and fail. But the reality of the salvation is founded in permanent faith. Listen to the Apostle Paul explain the supernatural transformation that enables faithful perseverance from the inside-out. **"We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look**

**not at the things which are seen, but at the things which are not seen: for the (tawdry) things which are seen are temporal; but the things which are not seen are eternal"** (II Cor. 4:13-18).

An "Arminian" works-based "salvation" via a "sinner's prayer" or "giving your heart to Jesus" could never secure an eternal security, but the sovereign grace of God's gift secures both the preservation (immortality) of the saints and the perseverance (faithfulness) of the saints unerringly and unfailingly. Once in grace, always in grace, or once saved, always saved is Bible truth based solely on the fact of grace. The perseverance of the saints is not predicated upon our works, but rather our works are predicated on the gift of faith from God the Father. Eternal security is regularly assailed as a "license to sin" by detractors, but any true child of God has an innate desire to please their Father. We love Him, because He first loved us. The professing bastards will return to the swine and the vomit of the dogs, but we possessors of life already sin more than we want, and the continuous grace of God enables us to grow wiser and more sanctified to His holy purposes as we indubitably persevere.

The irresistible regeneration of the Holy Spirit has changed forever our internal "wanna be" from sinners to saints. **"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them"** (Eph. 2:8-10). The fact that God has ordained us unto good works includes Him predestinating the

♦ (Continued on page 16)

## Forum Question #1

(Continued from page 15) ♦

desire (love and faith), the means (ability and opportunities) and the constant righting of our vessels (forgiveness and inspiration). Selah! Think about it!

MATTHEW STEPP



## Forum Question #2

(Continued from page 13) ♦

significance, but the matter of faith or faithless—there we have a stark line drawn. Believer or unbeliever and Jesus Christ is the crux of this ultimate, eternal question. **“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God”** (John 3:16, 18).

Perhaps the most fascinating and poignant translation of “apistos” is found in Acts 26:8, **“Why should it be thought a thing incredible (apistos) with you, that God should raise the dead?”** Can not believe that? Is it incredibly impossible to believe that there is life after death? Judgment after death? If it is inconsistent with your puny observable truth, oh unbeliever, be warned that it is very consistent with the eternal and immutable truth of God. Listen to the words of Christ: **“marvel not”** “be not incredulous/apistos.” **“Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless (apistos/incredulous),**

**but believing”** (brought to the point of disbelief of the reality of Christ, **“..Thomas answered and said unto him, my lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed”** (John 20:27). The power of faith is in the evidentiary comprehension and understanding, not always in the limited seeing. Selah! Think about it!

Christian, or Christ follower, or not? the Latin word for “not faithful” is “infidelis.” In our modern English, the faithless or untrustworthy acts of infidelity are commonly used concerning marriage. Infidelity is the act of being unfaithful to our vows—of being untrue. **“He that (faithfully) overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving (apistos), and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death”** (Rev. 21:7-8). I think it is interesting that lumped in the description of these “faithless unbelievers” is the additional summing appellation of **“all liars”**. An unbeliever has chosen not to believe the truth. He has lied, first of all and most damningly to himself. Lord, have mercy on these “infidelis.”

Probably recognized that word by now? Transposed from the Latin into English are those “unbelieving infidels.” Those found unfaithful to the truth must accept the title infidel. Not just speaking of atheists, that choose to reject the (a)theism of God, but any false (untrue/apistos) religion qualifies as an infidel.

Muslims, Hindus, Catholics, polytheism, agnostics, etc are all by definition faithless rejectors of the truth—infidelis/infidels. **“And what concord hath Christ with Belial? or what part hath he that believeth with an infidel (apistos)”** (II Cor. 6:15)? None at all. Infidel or believers which are you? Selah!

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There are only two places in all of Holy Writ that have the word “infidel” in them, both being in the New Testament: II Corinthians 6:15, **“And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?”** and I Timothy 5:8, **“But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.”**

According to W.E. Vine the word “infidel” means an unbeliever or unbelieving. Our modern-day rendering is Religion. A person who does not accept a particular faith, especially Christianity. (In Christian use) an unbeliever, especially a Muslim. (In Muslim use) a person who does not accept the Islamic faith; kafir (def. 2). A person who has no religious faith; unbeliever. (loosely) a person who disbelieves or doubts a particular theory, belief, creed, etc.; skeptic. Not accepting a particular faith, especially Christianity or Islam; heathen. Without religious faith. Due to or manifesting unbelief: infidel ideas. rejecting the Christian religion while accepting

no other; not believing in the Bible or any Christian divine revelation.

By definition, we have many **“infidels”** in our world today who need to come to the saving knowledge of Jesus Christ. **“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God”** (John 3:3).

**“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures”** (I Cor. 15:1-4).


**“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him”** (I Thess. 4:14).

**“And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved”** (Acts 2:21). God Bless!

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The word “infidel” occurs twice in our English translation of the Scriptures commonly referred to as the King James Version. II Corinthians 6:15 states: **“And what concord hath Christ with**

♦ (Continued on page 17)

## Forum Question #2

(Continued from page 16) ♦

**Belial? or what part hath he that believeth with an infidel?**" The context of this Scripture is urging genuine believers to have no fellowship, communion, concord, or part with unbelievers who are described as being unrighteous, spiritually darkened, idolaters, and walking in the ways of Satan. An infidel is an unbeliever, one who does not believe in the Gospel of the Lord Jesus Christ and is yet in his sins. I Timothy 5:8 declares: **"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."** The context here is identifying a man who would not provide for his household due to his own neglect, carelessness, sloth, or laziness. Such a man is described as being worse than an infidel, or worse than an unbeliever. In essence he is an unbelieving reprobate.

Both of the references to **"infidel"** clearly reveal that it is an unbeliever the writer is describing. The Greek word for infidel is *apistos*. *Strong's Concordance* says: "disbelieving, i.e. without Christian faith (specifically a heathen); untrustworthy (person), or incredible (thing): that believeth not, faithless,... infidel, unbeliever."

*Vine's Expository Dictionary of New Testament Words* defines *apistos* in the following way: "(3) The adjective *apistos* is translated 'unbelievers' in I Col. 6:6, and II Cor. 6:14; in verse 15, R.V., 'unbeliever' (A.V. 'infidel'); so in I Tim. 5:8; 'unbelieving' in I Col. 7:12, 13, 14, 15; 14:22, 23, 24; II Cor. 4:4; Titus 1:15; Rev. 21:8; 'that believe not' in I Cor. 10:27. In the Gospels it is translated 'faithless' in Matt. 17:17; Mark

9:19; Luke 9:41; John 20:27, but in Luke 12:46, R.V., 'unfaithful'; A.V. 'unbelievers.' Once it is translated 'incredible,' Acts 26:8. See FAITHLESS, INCREDIBLE, UNBELIEVER" (page 119).

Thus, the word **"infidel"** is a descriptive term for an unbeliever who ultimately will die in his sins and spend an eternity of infinite punishment in the Lake of Fire. Revelation 21:8 declares: **"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."**

TOM ROSS



## Forum EXTRA

Editor's Note: Last month we did not get Bro. Newell's answers in time for publication. So as an extra this month we have published them this month.

1. The social networking site Facebook is very much against Christians. Is it right for us as Christians to be a part of, and associate with it?

**"For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee"** (Titus 2:11-15).

Facebook is, indeed, a site that cultivates evil, self, pride, lies, hate, and all manner of wickedness. That being said, Facebook, and every social media application, are microcosms of this present evil world. The Apostle Paul gives guidance toward Titus how to live in in this present world, and this would be suitably applied in all areas of life. So, the simple answer(s) to the question are: yes, no, and maybe.

Yes, it is right for the child of God to include themselves in forms of social media. We can safely say "yes" when the child of God is posting and responding in a sober (sound and with discretion), righteous (agreeable with the LORD, as He is supremely right), and godly (with piety), while also denying ungodliness (wickedness, lacking reverence toward God), and worldly lusts (craving and longing for sin). How does one post in such a way? Consider, again, what Paul told Titus. We should live, and post on social media, **"Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."** Post pointing sinners to Christ, as we see the day of our redemption closer than ever. Respond pointing sinners to Christ, as we see the day of our redemption closer than ever. Reprove, rebuke, love, and consider fellow sinners, with all long-suffering, that most people are on a first-class ride to the gates of hell, pointing sinners to Christ, as we see the day of our redemption closer than ever. The child of God should use the influence, platforms, and opportunities afforded to us in this life, giving glory to God, pointing sinners to Christ, as we see the day of our redemption closer than ever.

No, it is not right for the child

of God to include themselves in forms of social media. That is, when we do not show ourselves, as Paul stated, as sober, righteous, and godly, but rather, are drawn by ungodliness and worldly lusts. Everyone is guilty of this, and I mean especially me. One could go to my Facebook account and see how much I have failed in this. When the themes of our media accounts, rather than being the glorious gospel of Jesus Christ, include our favorite sports teams, what we had for supper, the contents of our last meals, a sales pitch, or whatever, we should consider the error of our ways and repent. When Facebook is used to post half-naked pictures of ourselves, show ourselves popular while holding services of alcohol or whatever, or utilize memes to back-handedly attack someone, we should repent. I am sure every reader is thinking of how someone else is guilty of these things (and more), but please, reader, consider your own self and repent. Either repent and serve the Lord soberly, righteously, and godly on social media, or delete your account right now. And, if this is how you live your life, as on social media, only talking about the Lord and the Lord only having importance in your life in but a small portion, with no true relevance, and everything is all about you, then repent, believe on the Lord Jesus Christ, and thou shalt be saved (Acts 16:31).

Maybe. This answer comes with caution. Over the past year, with COVID-19 and all the restrictions that were placed upon us, there has been a rise of Facebook services, that is, faithful men of God preaching the Word of God, reaching people, literally, all over the world. This sounds great, does it not? I know I have

♦ (Continued on page 18)



# Forum EXTRA

(Continued from page 17) ♦

been blessed and refreshed by it, and certainly enjoyed the 11<sup>th</sup> Hour Bible Conference. So, how could this possibly be a bad thing. Please consider Ephesians 4:14-16, **"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."** I love my older brother, Elder Doug Newell IV, but he is not fitly joined together and compacted in the assembly where I pastor. The same goes with my dad, Elder Doug Newell III. The same with Elder Sam Wilson, Elder Tom Ross, Elder Joseph Sidders, and a whole bunch of other sound men. The Lord has fitly joined together the assembly of Sovereign Grace Baptist Church of Silsbee, Texas, and will add to us such as pleases Him, and has also promised that we do not need to outsource preaching to be properly fed in the Word of God. We have what we need. Can I improve as a preacher and as a pastor? There is no doubt the answer is a loud "yes!" But, when members start to seek preaching and guidance from other sources than the source that God has given for edification, that is, the local assembly, then we break the Lord's model, and this can lead to bitterness, strife, division, murmurings, and all

manner of evil. Statements like, "I wish our pastor preached more like so-and-so," may begin to creep in, along with discord and resentment. If this is the case, repent and rekindle the love you have for the Lord in the local assembly.

Or, watching/listening to home church services from home for fear of Covid-19, perhaps many have forsaken the assembling of themselves together in the long-term. Church is not just about the preaching, though the preaching of God's Word is most important. How can someone provoke you in love and good works if they never see you, and, how could an absent person provoke a present person in love and good works (Hebrews 10:24-25)? Repent, and get back in the house of the Lord. You go shopping. You run your errands. You get your hairs cut. The bank, the post office, Walmart. You see your germ-bag kids and grandkids. Turn internet church off and get back in the assembly.

Brothers and sisters, by the Word of God I encourage you to live soberly, righteously, and godly, and to deny worldly lusts and ungodliness. If this means you need to repent, and change everything about your Facebook life to continue in it, then repent and be glad to serve the Lord in such a way. If this means that you need to delete your social media accounts, then repent and do it, while keeping in mind your manner of living; again, social media, and all its wickedness, is merely a microcosm of reality. And, if we use Facebook to be fed, while neglecting the importance of the local assembly, nurturing that institution, and regarding its particular members as set and fitly joined together by the Lord Jesus Christ, Himself, while provoking and being provoked in

love and in good works, repent unto God and to the assembly for neglecting the Lord and His assembly. May we all, especially me, examine ourselves as we look for the coming of the Lord. May the Lord bless.

JOE NEWELL

2. Could you please comment on Psalm 130:4

**"But there is forgiveness with thee, that thou mayest be feared"** (Ps. 130:4).

The emphasis of this verse is the idea of fear, which, at the first, would appear strange. We must be careful not to twist the Word of God, attempting to make it say what we think it should say. If we were to change the words or neglect the meaning of words, we would be guilty of perverting the Word of God, and of robbing God of His glory through His Word.

According to *Strong's Concordance*, the Hebrew word for fear is also translated as revere, dread, and frighten, while the *Brown-Driver-Briggs/Thayer Hebrew Lexicon* adds the word awe to the definition. Understanding this word in this verse would give the believer a far better understanding as to what eternity will look like, and what it will not look like in the presence of the Lord. May God help us in our understanding.

First, the forgiveness of sins is not merely a mechanism for removal of pain and suffering. The Lord did not forgive a sinner of their sins so that their big toe would not hurt anymore. Jesus did not die, was buried, and rose again victorious so that sinful men could stroll over heaven with sinners for a big reunion. Jesus, the Son of God, Holy and accepted, did not fulfill all things, being obedient to the Heavenly Father, to fulfill the flights of fancy of the faithful, yet fool-hearted, redeemed. No, not

at all.

Second, the obvious instruction of this verse is that, in the realms of eternal glory, the redeemed are sanctified unto God through the forgiveness of sins that we would eternally stand in AWE of His righteousness. Consider a glimpse through Scripture; Revelation 4:10-11, **"The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things and for thy pleasure they are and were created."** And again in Revelation 5:9-10, **"And they sung a new song, saying, Thou art worthy to take the book, and the open the seals thereof: for thou was slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on earth."** This certainly sounds like an explanation of the reverence as mentioned in Psalm 130:4, does it not?

Lastly, we would be remiss to consider this awe toward God because of the forgiveness of sins only in a future sense, would we not? Are not the children of God forgiven now? Why, then, do we not live lives of awe, fear, and reverence now? Is it that our forgiveness of sins, the work of salvation by Christ Jesus is weak? Or that the Spirit of God is ineffective? Or, is it yet that my proper heart's desire to worship God, told Him in awe in my heart and in my life, is passionately lacking? In honesty, I must answer the latter. God help me to see the pure awesomeness of God,

♦ (Continued on page 19)

## Forum EXTRA

(Continued from page 18) ♦

in the trinity of godliness, for the cause of my redemption, even the forgiveness of sins, and to walk reverently before Him.

We all fall short of fearing the Lord as we ought. Reader, please consider a final thought. It is possible that the believer simply has not reached perfection of this attitude in this life, as none can, but is looking and longing unto that end. If that is the case, may God be with you in desiring the Lord in such a manner. It is also possible, and even likely, that, while one may think they are a believer, saved, and forgiven for their sins, yet has no reverence toward God, His Holiness, and the price of sin, but desires to justify their sins, that they have not authentically believed, nor do they have forgiveness of sins. Read the verse again: **“But there is forgiveness with thee, that thou mayest be feared.”** Where there is smoke, there is fire. Where there is forgiveness, there is fear/awe/reverence. If you have no fear/awe/reverence in speech or manner of life, examine yourself, repent, and believe on the Lord Jesus Christ. May the Lord bless.

JOE NEWELL



## The Two Intercessors

(Continued from page 11) ♦

Christ intercedes without us, in and by Himself. The Holy Spirit intercedes in and by us. Christ pleads His own merits, while the Holy Spirit pleads the merits of Christ.

If Christ did not make intercession for me as a sinner, the Holy Spirit would never make intercession for me as a saint. If we can know by our Christian

experience the Holy Spirit is making intercession in us, we can be sure Jesus Christ is ever making intercession in Heaven for us. Christ represents us in Heaven; the Holy Spirit represents us on earth.

When it says in Romans 8:26 the Spirit **“maketh intercession”** in the Greek language, these words are very beautiful. They literally mean to go out to meet a helpless creature for the purpose of intercourse and consultation, then to intervene by taking up his cause and pleading on his behalf. The Spirit is not some influence, or impersonal force. He is a Divine Person who is ever present to help us when we pray before the throne of grace. The object of the Spirit's intercession is the laying bare of all the deep and hidden needs of the saints before God and Christ.

### CONCLUSION

1. Christ pleads our cause before God's throne in Heaven. May we plead His cause on earth. **“Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy”** (Ps. 107:2). **“And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again”** (II Cor. 5:15). **“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light”** (I Pet. 2:9).

2. Let us as believers be thankful we have two Intercessors, two Advocates, two Helpers, instead of merely one. We have a Divine Friend in the high court of Heaven, Jesus Christ. We have a Divine Friend in our body, the Holy Spirit.

3. Some person may say, “These

words are well and good for a person who is saved, but I am unsaved. Do you have any message for a poor sinner like me?” Your Christian friends are praying for you. But it could be that Jesus Christ is praying for you in Heaven that you may be brought to faith through the Word. Remember the Bible says that Christ makes intercession **“...for the transgressors”** (Isa. 53:12). If for so many transgressors, then why not for you?



## Ye Must Be Born

(Continued from page 1) ♦

what he is found doing here in John chapter 3? After pointing out his need for being reborn Jesus said in John 3:10, **“...Art thou a master of Israel, and knowest not these things?”** Nicodemus was also a ruler-of-sorts as we see by his seat on the Sanhedrin court in Jerusalem (John 7:45-53). He was wealthy as illustrated in John 19:39 by the “hundred pounds” of myrrh and aloes he brought to Jesus burial.

We see an effectual change most clearly in the character of Nicodemus as we look at three different phases illustrated by the three different mentions of him in the Bible. This first phase was one of confusion. In the “darkness of confusion” (Wiersbe) Nicodemus likely came to Jesus at first as a result of the miracles displayed at Passover (John 2:23). He came to Jesus in secret “by night” confessing the beliefs of a group rather than of himself speaking with pronouns such as “we” rather than “I”: **“...we know that thou art a teacher come from God...”** Do these sound like the words of one fully persuaded, or perhaps of one who has maybe heard of Jesus' reputation but still feels

a bit skeptic? **“Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit”** (John 3:5-8).

Oh what grace! Jesus is not one who simply acknowledges a rumor of who He is or what He might be but cuts right to the marrow! He says, “Man is wicked... ‘righteousness as filthy rags’...he must be born again or he will never see the kingdom of God!” We see the word **“Spirit”** mentioned here by Jesus with a capital ‘S’. The Greek word is ‘pneuma’ and is translated many other times as the Holy Spirit or Holy Ghost.

What a hard truth, this being born-again. There may be many so-called churches who would tell you that a babe to Christianity would choke on such a bone of truth. Beloved, I am here to tell you they will spend an eternity in Hell without it! You cannot simply live how you want, and as a result, worship how you want and expect that it will please God. We must be Christians, which is to say Christ-like, and His ensample unto us here is to tell the poor lost sinner that He **“must be born again”** to see the Kingdom of Heaven.

The word back in John 3:3 for the phrase **“he cannot see”** utilizes the word ‘dynamai’ which is a word of power. It is saying here that man has no power to

♦ (Continued on page 20)

# Ye Must Be Born

(Continued from page 19) ♦

see the Kingdom of God lest it be given to him through new birth or regeneration. The principle of being born-again and having the power to truly see Christ was so important that Jesus repeated it in John 3:3, 3:5, and 3:7.

Let us now consider the conclusion to this conversation. **“Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his**

**deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God”** (John 3:10-21).

I submit to you beloved that verses 16-21 are prophetic words of the very journey that had begun for Nicodemus. God never delivers a purpose without giving a promised plan of action. The purpose of being used to spread the Gospel must first start with being born again.

This second phase is a phase of conviction. As the seeds of Gospel truth had been sovereignly planted in the sinner Nicodemus we see the “dawning of conviction” in his heart for his Savior. We saw in our first point the importance of being given new purpose of God by the new-birth. Now we shall see Jesus expressing the importance of living for that purpose. In John chapter 7 Jesus speaks of the law given by God through Moses. He mentions circumcision which was a picture of living differently for the Lord; being sanctified for the very purpose they had been given. He even speaks of the importance of our looking for him which leads us to John 7:37-38, **“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.”**

Jesus is speaking of a painful thirst, not a simple lacking of electrolytes that we might feel today but one of intense pain and suffering. He says that not only will they be satisfied but they will, as a result of their receiving of the Holy Spirit, satisfy others with their honoring God by their

words and deeds. Hallelujah! Can you imagine, our good works provoking others to love?

Now instead of jumping right to verse 50 where we next see Nicodemus let us heed to the context here in John 7:45-53: **“Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge any man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. And every man went unto his own house.”**

Look here how Satan taunts our convicted Nicodemus in verses 47-48. This is part of the conviction phase. We start to see the truth of our state, as a no-good sinner in the eyes of a God that hates sin, and feeling us pulling away, Satan lashes out, shaming his prey. See how the living waters flow from Nicodemus as even though he is but a babe his words speak of the importance of hearing the words and actions of our Lord Jesus Christ. Is that not the Gospel? See this man who is innocent. This man whom you desire to slay with your actions and with your words. Is it right that we not hear Him? Is it right that we not consider His motives?

The final phase is that of confession. As dawn follow darkness so must the full daylight follow still. We next and finally

find Nicodemus in John chapter 19 following the crucifixion of our Lord and Savior. **“But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced”** (John 19:34-37).

These verses confirm Jesus' own words in John 3:13-15, that the Son of man must be lifted up (exalted) above all else that the elect could experience eternal life. We must surely make note that each time we see Nicodemus it is accompanying a lesson of water; each time showing that water is not enough to save. First we saw that man must be born of water and Spirit in John 3:5. Secondly, if any man comes to drink of the Spirit he will flow forth the living water John 7:37-38. Finally, coming forth from Christ we find both blood and water.

The blood and water illustrate two aspects of salvation: blood to atone for the guilt of sin, and water to wash away the stain of sin. The blood speaks of justification and the water of sanctification. The two must always go together, for those who have trusted the blood of Christ to save them should live clean lives before a watching world. Each time we see blood accompanying a part of the trinity it is a reminder of our need to conquer the flesh; the calling to be overcomers through Christ Jesus by living by faith.

We cannot hope to atone for our sin, this is the necessity of Christ and our being bought by

♦ (Continued on page 21)



# Ye Must Be Born

(Continued from page 20) ♦

the blood or born again. It was necessary for Jesus to "thirst" (verse 28) so that we might never suffer "thirst" again!

We find Nicodemus for the last time in John 19:38-42 where he had brought myrrh and aloes and aided Joseph of Arimathea in preparing Jesus body for the sepulcher. We find Nicodemus this last time not questioning Jesus ability and position with God. We find Nicodemus no longer convicted but blending in with worldly authorities. We find Nicodemus this time risking defilement as he touches the dead body of Christ. His hope was no longer in keeping the outside of the cup clean by the traditions of man, but rather it was in the blood. He now saw his own defilement from within and openly confessed his need for a savior. Nicodemus' name meant "conquerer." This was not symbolizing a great victory he would win but rather the victory that had been won for him and the flesh that he would no longer allow to come between him and his Lord. "Oh victory in Jesus, my Savior forever. He sought me and bought me with His redeeming blood. He loved me ere I knew Him, and all my love is due Him. He plunged me to victory beneath the cleansing flood!"

If you are reading this and know yourself to be born-again, may the Holy Spirit enable you to see your need to conquer the flesh. If you are lost I pray you heed these words, "Ye must be born again, ye must be born again...I verily, verily say unto thee, ye must be born again!" May the Lord see fit to add the blessing to His message.



# The Law of Liberty

By Rosco Brong  
(1908 - 1985)

*Comparison of Law and Grace ---  
the Law of Moses  
and the Law of Liberty*

**"But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses" (Acts 15:5).**

**"..Ye are not under law, but under grace." "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom 6:14; 8:2).**

**" For brethren, ye have been (were) called unto liberty; only use not liberty for an occasion to the flesh, but by (through) love serve one another" (Gal. 5:13).**

**"If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well" "So speak ye, and so do, as they that shall be judged by (through) the law of liberty" (James 2:8, 12).**

Much of the confusion in the teachings of professed Christianity as to the way of salvation and the duties of a Christian life is traceable to a failure to understand that saints and sinners are under two different and in many ways contrasting systems of law. Heresies resulting from this failure range all the way from fake holiness to antinomianism.

## MEANING OF LAW

The word "law," as used in the New Testament, generally refers collectively to the laws or commandments of God given in what we call the Old Testament, especially to the law given through the ministry of Moses. However, the context sometimes shows that some entirely different "law" is in



view.

In Romans 7:7-25 we find reference not only to the "law of God," in which the inspired apostle de-

lighted **"after the inward man,"** as does any true Christian, but also to a "law" or rule that **"when I would do good, evil is present with me,"** and even to **"another law in my members,"** which he calls **"the law of sin."**

I believe that the expressions, **"..the law of the Spirit of life in Christ Jesus..."** (Rom. 8:2), **"the royal law"** (James 2:8), and **"..the law of liberty"** (James 2:12), refer essentially to the same great

system of law under grace, as we might call it, or law under the new covenant. That the apostle's declaration, **"..Ye are not under the law, but under grace,"** (Rom. 6:14) is to be understood relatively and not absolutely is clear when we compare I Corinthians 9:21 in the King James version:

**"(I became) . . . to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law." The words "under the law to Christ" could be**

translated "within law for Christ" or, as some texts read, "within the law of Christ."

What is meant by **"the law of liberty," "the law of the Spirit of life in Christ Jesus," "the royal law,"** or **"the law of Christ"** may best be understood by comparing it with **"the law of Moses,"** as God's Old Testament law is called in Acts 15:5.

## CONTRAST OF PRINCIPLES

First, we may note a contrast of basic principles. The law of Moses is based upon principles of righteous government; the law of liberty is based upon principles of family relationship.

This is a basic and vital difference, and failure to recognize it leads to all sorts of doctrinal errors.

Defense of "infant baptism" on "covenant" grounds is based upon ignorance of this difference

♦ (Continued on page 22)

## Philip & Nathanael



Caleb Newell, 2021

**"Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see" (John 1:45-46).**

# The Law of Liberty

(Continued from page 21) ♦

between God's governmental covenant with Israel as a nation and His covenant of grace with individual souls redeemed by the blood of His Son.

Varied notions of salvation of sinners by means of their own works are based on ignorance or misunderstanding of the words of Jesus, **"...Ye must be born again"** (John 3:7). Governments may provide for naturalization of the foreign-born, may exile or expatriate native-born citizens, may change and transfer privileges and obligations of citizens by decree and force, may even govern family relationships to some extent and provide for legal adoption of children---but a blood relationship in any family is established only by birth. Even so, a spiritual relationship in the new covenant is established only by the new birth.

The heresy that a spiritually reborn child of God can lose his relationship to God and be cast into hell after he has been saved---this heresy is based upon ignorance of the difference between a citizen subject to legal government and a child subject to his Father's love.

Catholic and other notions that God has authorized any man or men, even His church, to legislate for Him, to add to and revise His Word, to exercise authority over their brethren, are based upon ignorance of this difference between a government with different levels of authority and a family in which every child is accountable directly and only to his Father. See Mark 10:42-44; Rom. 14:10-12.

## WITHOUT AND WITHIN

A second great difference between the law of Moses and

the law of liberty is that the law of Moses was imposed from without, but the law of liberty is inscribed within.

In Exodus 20 through 23 we may read a good part of the law of Moses, that is, of God's law given through Moses to His people. And in Exodus 24:3 we find the people saying, **"All the words which the LORD hath said will we do."** Of course, they miserably failed to attain to this perfect righteousness, as fallen man must always fail. And so God made a new covenant, as we find in Hebrews 8:8-13:

**" . . . Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers. . . For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."**

Here is an explanation of why the law of the new covenant is called the law of liberty. In a sense we are slaves of Jesus Christ, but the sense is that in our hearts we desire to serve Him. True Christians enjoy the only true liberty: the liberty to do what we want to do: and if we are true Christians, the thing we most want to do is to obey and honor our Lord. His laws are in our minds and hearts.

## MOTIVATIONS

Thirdly, the motivations of the law of Moses are chiefly motivations of fear; the

motivations of the law of liberty are chiefly motivations of love.

Motivations of love are not absent from the law of Moses: the commandment to love is a new commandment only by way of emphasis; actually it is quoted from the writings of Moses.

Motivations of fear are not absent from the law of liberty: in different contexts Christ commanded us to fear as well as to fear not. True, we read that **"... perfect love casteth out fear..."** (I John 4:18), but since perfect love is not attained in mortal flesh, we still have room for fear.

So the contrast is a contrast of emphasis, but it is a real contrast nevertheless. The compelling power of the law of Moses is mostly fear of the consequences of disobedience; the compelling power of the law of liberty is mostly our love for our Savior. **"For the love of Christ constraineth us"** (II Cor. 5:14).

## PENALTIES AND BLESSINGS

A fourth contrast between the law of Moses and the law of liberty also is relative rather than absolute: a matter of emphasis, but worthy of our attention.

Under the law of Moses the emphasis is upon eternal penalties and temporal blessings; under the law of liberty the emphasis is upon temporal penalties and eternal blessings. This statement may at first seem confusing, but it deserves to be thought through until it is understood.

Death---spiritual death, physical death, the second and eternal death---death is the penalty for violation of the law of Moses, the wages of sin. Every soul that sins under the law of Moses is under this curse (Gal. 3:10-12); therefore the blessings promised for obedience to this law can be only temporal.

But under the law of liberty the penalty is not legal punishment but loving chastisement---not the curse of eternal death but the blessing of temporal correction, that we may be partakers of our Father's holiness (Heb. 12:5-10). And the blessings of this law are not only temporal but eternal: **"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory"** (II Cor. 4:17).



## The Short Pews



Brief Articles  
by Curtis Pugh  
(1944 - 2018)

### I DIRTY DOG DOUBLE DARE YOU?

When I was a boy and we wanted to emphasize a dare -- one that could not be ignored -- we would say, "I dirty dog double dare you" to do or say this or that. The purpose of such a title is to try and get folk to study their Bibles. The dare is this: to find a single verse in the Bible that says that the new birth is caused or brought to pass by an act of the sinner's will.

Previously a \$100.00 reward has been offered to anyone who can provide such a verse. No one attempted to claim that money. Nor do we think anyone will take up this dare successfully. The Bible just does not say that there is anything that a sinner can do in order to cause the new birth.

In fact the Bible teaches just the opposite. It tells us the cause behind those who welcomed Christ when He was on earth as being the new birth. It says of

♦ (Continued on page 23)

# The Short Pews

(Continued from page 22) ♦

them, **“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God”** (John 1:13). Believers believe that verse though they may not fully understand it. Others may argue with it, or try to, because they think they were born again, because they did something that caused God to regenerate them – that is, to birth them from above.

The Bible teaches that there is absolutely nothing that a unregenerate person can do to please God. His praying does not please God. His “going forward” does not please God. His sincerity does not please God. His crying does not please God. His “making a decision for Christ” does not please God. The proof is found in Romans 8:7-9: **“Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.”**

The first verse quoted above says that the new birth is not **“of the will of man, but of God.”** Paul wrote, **“For he [God] saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy”** (Rom. 9:15-16). Only sinful human pride thinks that an act of the lost sinner’s will can bring spiritual life – the life of the new birth. The Bible certainly does not teach such a thing.

Lost sinner, you are forced to this place: you are shut up to the fact that if God does not birth you by His Spirit you shall remain dead in your sins. Cast yourself on Him!

## RELIGIOUS BLASPHEMY

Claiming to do what God has already done is to commit the sin of blasphemy. For instance, claiming to have created the world is blasphemy. Most professing Christians would agree with the foregoing statements and yet multitudes of times each day well-meaning religious people tell lost people to commit the sin of blasphemy.

Surprisingly enough, these well-meaning folk tell people to commit the sin of blasphemy in order to be saved! What is it they tell people? Very often you will hear folk telling lost people to “believe,” or “accept the Lord,” or “make a decision for Christ,” and then add to it “and make Him Lord” or “make Him your Lord.” It is human wisdom to think that sinners can be saved by this work or that work. But the Bible is clear, **“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast”** (Eph. 2:8-9). The carnal mind of the unregenerate just will not believe that Christ finished the work of providing a satisfactory payment for the sins of His people. So they add some kind of works to their so-called plan of salvation and often this supposed good work is actually sin.

These folk encourage – actually they demand – that the sinner commit blasphemy by claiming to do what God has already done. If asked, I suppose each of these folk would claim to have done this thing that God has already done

and so they, too, would be guilty of blasphemy. What exactly is it that they demand of the sinner that constitutes blasphemy? Why, they tell lost individuals to “make Christ Lord.” In spite of the fact that God has already done this very thing, multitudes of people are told to do what God has already done!

What does the Bible say? Peter said, **“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ”** (Acts 2:36). This is not quibbling about words! God has already made the same Jesus whom the Jews crucified **“both Lord and Christ.”** (Christ means Messiah or deliverer: the long-promised savior of Israel). Clearly and really God **“hath made”** (past tense) this Jesus to be Lord!

He is Lord! You cannot make Him Lord! No man ever did make Him Lord! Claiming to do so is to claim to do what God has already done! What lost sinners ought to do is summed up in Psalm 2:12: **“Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.”** Do you have “trust in him?” This is saving faith and is the work of God in those whom He saves. We counsel you, as Jesus said, **“...except ye repent, ye shall all likewise perish”** (Luke 13:5).

## THOUGHTS ON BEING A GOOD FINISHER

More than fifty years ago one of my professors in Bible college warned: “Many start well, but few finish well.” Both the Bible and observation prove that he was right in what he said. Surely it must be that God works a desire –

♦ (Continued on page 24)

## BEREA BAPTIST BANNER

### Financial Report

6-1-2021 to 6-30-2021

Beginning Balance .....	\$1,672.75
<b>RECEIPTS:</b>	
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 .....	200.00
Briar Creek B. C., Williamsburg, KY .....	150.00
Bruce Allen, Cross Plains, TX .....	25.00
Carol Willett, Cottonwood Shores, TX ....	100.00
Citrus M. B. C., Inverness, FL .....	25.00
Emmanuel B. C., Oldtown, KY .....	100.00
Eve Knowles, Scarborough, ME .....	100.00
Faith B. C., Lynn, AR .....	12.50
Grace B. C., Corbin, KY .....	100.00
Grace B. C., Gladwin, MI .....	50.00
Grace B. C., Rural Hall, NC .....	50.00
Grace Missionary B. C., Tulsa, OK .....	50.00
Indore B. C., Indore, WV .....	100.00
The Lord's B. C., Goose Creek, SC .....	50.00
Michael Sherman, Ashland, KY .....	35.00
Mt. Pleasant B. C., Cheapeake, OH .....	100.00
New Testament B. C., Goshen, IN .....	50.00
Parkway Landmark B. C., Springfield, OR ..	100.00
Philadelphia B. C., Decatur, AL .....	100.00
Portland B. C., Plumerville, AR .....	50.00
Southside B. C., Fulton, MS .....	25.00
Sovereign Grace B. C., Silsbee, TX .....	30.00
Sovereign Grace B. C., Wellington, KS ...	100.00
Victory B. C., Courtland, VA .....	25.00
Subscriptions .....	188.00
Anonymous .....	300.00
Dividing checks .....	150.00
Sub Total .....	\$4,291.00
TOTAL .....	\$5,389.13
<b>EXPENDITURES:</b>	
Printing .....	569.48
Postage .....	507.15
Wages .....	2,300.00
FICA .....	175.96
Dividing checks .....	150.00
Bank charge .....	13.00
Total Expenditures .....	\$3,715.59
ENDING BALANCE .....	\$732.66



## BEREA BAPTIST BROADCAST

### Financial Report

6-1-2021 to 6-30-2021

Beginning Balance .....	\$3,692.85
<b>RECEIPTS:</b>	
Berea B. C., Mantachie, MS .....	225.00
Briar Creek B. C., Williamsburg, KY .....	100.00
Calvary Ind. B. C., Sumas, WA .....	100.00
Grace B. C., Corbin, KY .....	100.00
.....	525.00
TOTAL .....	4,217.85
<b>EXPENDITURES:</b>	
Radio time .....	563.98
TOTAL EXPENDITURES .....	563.98
.....	3,653.87
Interest .....	+0.03
ENDING BALANCE .....	\$3,653.90



# The Short Pews

(Continued from page 23) ♦

a will – to finish well. Paul wrote, **“..work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure”** (Phil. 2:12-13 ).

The first phrase in our quote is an exhortation to earnest and faithful effort towards apprehending that for which God apprehended us. Indeed, if you are saved it is because God laid hold upon you just as He did Saul of Tarsus. Further along in his same letter Paul wrote: **“Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus”** (Phil. 3:12-14). Notice especially two words: **“apprehend”** and **“apprehended.”** All those whom God predestinated, He **“did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren,”** (Rom. 8:24). That is why God apprehended you if He did. If He did not, you are not yet saved!

The second phrase in the quotation in the first paragraph above is an explanation as to how the child of God is enabled to **“apprehend”** that for which he was **“apprehended of [by] Christ Jesus.”** The explanation is this: **“it is God that worketh in you.”** And He works both causing you **“to will”** and enabling you **“to do”** what He has determined

that shall be done. While the Bible teaches that God has His will accomplished by every man, the lost do His will apart from their conscious cooperation and without any desire on their part to serve God. But it is completely different for the child of God. His Bible tells him that God continues to deal with him and to work in him motivating him and enabling him to **“press toward the mark for the prize of the high calling of God in Christ Jesus,”** as Paul has written.

Those of us who are seeking to be good finishers – to finish well – find ourselves today in the final or finishing days of this age of Christ’s congregations upon the earth. There is no evidence that the Lord’s churches will be on the earth from Revelation chapter four onward in time. And so as God wraps up this present age – as it is brought to a finish – we are to finish our course well and do so according to the rules of the racetrack. Forward!



## ANNOUNCEMENTS

The Beauty Mountain Baptist Church of Edmond, WV, and Pastor Johnathan Bailess would

like to announce their upcoming Bible Conference, November 5th-7<sup>th</sup>.

Service times are Friday at 7:00 p.m. with a meal provided at 5:00 p.m., Saturday at 10:00 a.m. and 2:00 p.m. with lunch provided, and Sunday at 10:00 a.m. and 2:00 p.m. with lunch provided.

Scheduled speakers are: Elders Justin Meier, Andy Proctor, Clint Keith, Joe Collins, Tom Ross, Benjamin Stepp, Doug Newell IV, Matthew Stepp, Leroy Pack, Joe Sidders, Nathan Long, Paul Stepp.

For more information contact Pastor Bailess at (304) 663-8894

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The Grace Landmark Baptist Church of Buckhannon, WV, is seeking a pastor. The church is Sovereign Grace and Landmark in doctrine and practice. Any interested called pastor of like faith may contact Brother Brad Butcher at (304) 669-4738 or (304) 745-6226.

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The Stephens Branch Baptist Church of Martin, Kentucky is in need of a pastor. They are an Independent, Sovereign Grace, Landmark, Missionary Baptist church holding to the doctrines of grace and the King James Bible. If you are interested in being considered or would like more

information on the church you can call Brother Lonnie Edwards at (859) 629-1413 or write the church at: Stephens Branch Baptist Church, 1025 Stephens Branch Road, Martin, Kentucky 41649.

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The Lord’s Baptist Church in Tacoma Washington is in need of a pastor. For more information please contact Gaylen Russell at 360-879-5565 (home) or 253-495-4567 (cell) or by Email: [gaylenr@rainierconnect.com](mailto:gaylenr@rainierconnect.com).

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The Sovereign Grace Baptist Church of Caldwell, KS is in need of a pastor. For more information please contact the church in writing at SGBC, 400 N. Main St., Caldwell, KS 67022, or by phone Brother Darin Wiley 620-863-2431.

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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.

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ARTICLE INDEX	
Brief Truths by Randy Johnson .....	p. 3
<b>Conduct in the House of God</b> by Glenn Gilbreath .....	p. 1
<b>The Doubtful</b> by Paul Stepp .....	p. 1
Forum .....	pp. 12-13
<b>The Law of Liberty</b> by Rosco Brong .....	p. 21
Light Contemplations by Luke Austin .....	p. 7
Little Hills by Nathaniel Hille .....	p. 11
Small Drops by Joseph Sidders .....	p. 9
Narrow Paths by Doug Newell IV .....	p. 5
The Short Pews by Curtis Pugh .....	p. 22
<b>The Two Intercessors</b> by Milburn Cockrell .....	p. 1
<b>Ye Must Be Born Again</b> by Joseph M. Sidders .....	p. 1