

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).

Volume VII, Number 12

SOUTH POINT, OHIO, DECEMBER 5, 1986

Whole Number 96

The New Testament On Divorce

By Alvah Hovey
(1820 - 1903)

In Matthew 19:3-9, this narrative may be found: "And there came unto him Pharisees, trying him, and saying, Is it lawful for a man to put away his wife for every cause? And he answered and said, Have ye not read, that he who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh? So that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why then did Moses command to give a bill of divorcement, and to put her away? He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from



Alvah Hovey

the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another,

(Continued on page eight)

Why I Believe The Doctrines Of Grace

By Steve Cornett
Barboursville, West Virginia

Several years ago I read an article on why I disagree with the doctrines of grace. I thought I would answer him as to why I believe these doctrines.

We who believe and preach the doctrines of grace are a minority. At one time we were a majority. Our position is the historical position of the Baptists. Men like Spurgeon, Gill, Keach, Pink, Bunyan, T. P. Simmons and many others held to these truths.

As long as God has His churches in the world, His truth will shine as a light in a dark place. The Bible says that God's ways are not our ways, neither are His thoughts ours. Let me give three reasons why I believe the doctrines of grace.

I. JESUS CHRIST PREACHED



Steve Cornett

THE DOCTRINES OF GRACE.

The doctrines of grace did not originate with John Calvin as many proclaim. The Lord Jesus Christ preached the doctrines of grace 1500 years before John Calvin. He preached all five of these doctrines. (Continued on page three)

Church Truth At The Point Of Crisis

By Jarrel E. Huffman
Duncan, Oklahoma

B. The Protestant or Non-Sectarian Problem

The late Buell Kazee well said, "Baptists are either unique, or they are nothing." This is it in a nutshell. If we differ not from the Protestants and others, then we may as well join them. If not, why not?

It is far too easy to get one's head into a book, and to start agreeing with the author of the book. I certainly am not against the possession of books (as my library proves), but I am against the reading of Protestant works (and those of some Baptists) without taking what is said with a grain of salt. After all, if the learned divines rejected immersion for baptism, practiced open communion, taught a hierarchical form of church government, and in many places hounded, persecuted, and killed Baptists FOR BELIEVING TRUTH, they are suspect, to say the least!

The Bible is the Book for Baptists.

Remember, anything can be proved from church history. Think up any doctrine, and someone in history has believed it. Remember, history is not the norm for Bible students, especially Baptists. Examine all things first by the Scriptures. If they confirm a

(Continued on page two)

The Evils Of Romanism

By Roy Mason
(1914 - 1978)

One of the most awful institutions that the world has ever known is the Roman Catholic Church. It has such a black, bloody, intolerant record as to sicken one, when that record is read in unbiased history. How any

one can delve into the history of the Catholic Church and ever want to be a Catholic is more than we can understand. Even more awful than what is said in history is what is said



Roy Mason

in the Bible about this organization. (Read Rev. 17:1-6). "Drunken with the blood of saints, and with the blood of the martyrs of Jesus. . ." How perfect the description, for the (Continued on page three)

An X-Ray View Of Xmas

By Milburn Cockrell

Jesus Christ said in Mark 7:9: "Full well ye reject the commandment of God, that ye may keep your traditions."

Men should always be willing to give up their traditions and receive the teaching of the Word of God. Observation has convinced me that most people are not nearly so badly offended when the Word of God is refuted as when their traditions are proven false. All matters of faith and

practice must be judged by the Word of God. This goes for human traditions in the religious world as well.

I believe in Jesus Christ, but I do not believe in Christmas. I believe in the virgin birth, but I do not believe in Santa Claus. I believe Jesus Christ died on the tree of the cross, but I have never had a Christmas tree in my home. I believe Jesus Christ is the light of the world, but I never

(Continued on page five)

THE BEREA BAPTIST BANNER

Milburn Cockrell, Editor

THE BEREA BAPTIST BANNER (UPS 546470) is published monthly for \$3.00 per year by the authority of the Berea Baptist Church, P. O. Box 552, South Point, Ohio 45680-0552. Second-class postage paid at South Point, Ohio.

POSTMASTER: Send address changes to THE BEREA BAPTIST BANNER, P. O. Box 552, South Point, Ohio 45680-0552.

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

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

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

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

SUBSCRIPTION RATES

One year	\$3.00
Two years	\$5.00
Five years	\$12.00

PLANNING TO MOVE? Notify us three weeks in advance. The post office does not forward second class mail unless the addressee guarantees the forwarding postage. They charge us \$.25 for each "change of address." Please save us this expense and the post office time.

BUNDLES TO ONE ADDRESS: These are sent for \$2 per paper for a year. An example: 10 papers for one year \$20, 20 papers for a year \$40.00.

LOCATION OF PUBLISHING CHURCH: Our church is located on county road 1 about two miles down river from South Point, Ohio, in a community called Sheridan. We are about two miles from Ashland, Kentucky, on the opposite side of the river. Readers are always welcome to visit our services.

EDITOR'S PHONE: 1-614-377-9429.

A PAPER WITHOUT SUBSCRIPTION: Some time people write to us and say that they did not subscribe for the BBB. They are receiving our paper because someone else has paid for their subscription. We trust the BBB will be received as an outstretched hand to you. Take what you find helpful and discard what you cannot use.

If you do not want to receive such a gift subscription, please write to us. We are happy to cancel such a subscription. We do not want to go where we are not wanted.

Church Truth

(Continued from page one)

doctrine, it matters not who believed or did not believe such; if they reject a doctrine (as pederbaptism), it matters not if the learned divines of the past have declared such to be true.

True Baptists are unlike all other religious groups. They are different because the Scriptures make them different. They seek not to be different just for the sake of being different. If the line of demarcation has been rubbed or smudged, it is no wonder that many today are trying to get the Protestants into church capacity!

C. The Reformation or Historical Problem

If the Lord's churches have ever apostatized *en masse*—at any point in history, then the claims as to succession and perpetuity are as true for the Campbellites as for Baptists. But, if the words of Jesus are true (and who can doubt such—Matthew 16:18), true Baptists had better hold the fort!

Baptists were doing business for the Lord long before the Protestants brought about the Reformation under Martin Luther. Many Baptists have been forced to go underground to escape the persecution of the whore of Rome. Some, hoping that the Reformation would bring a respite from persecution, were sadly mistaken. The Protestants, as soon as they established themselves (by uniting church and state), began also to persecute the Baptists.

Strange bedfellows indeed! Many brethren like to brag and boast on the Protestants and Puritans, as if the Baptists owed them a favor. It is amazing what time can do to historical facts! Our forefathers fought and died to oppose infant baptism, for instance. Infant baptism is the cornerstone of Protestantism. If it were to die, Protestantism would die. Hence, the Protestants will defend this heresy to the bitter end—even if it means killing a few Baptists to do so.

How should true Baptists look on this situation? Should they condone the idea of making Baptists Protestants? Certainly not. Should they gloss over the facts about Protestantism? Certainly not. Should they expose error for what it is—treason against the Lord and His Word? Certainly.

D. The New-Landmark or Neo-Campbellite Problem

What is the answer to this problem among Baptists? Shall we ignore it? For sure, it will not go away on its own. The sad thing that some good men have fallen prey to this way of thinking.

To the statement that "All of the elect will join a true Baptist church before they die," we answer: show us just *one* reliable historian who has espoused such a doctrine. Show us just *one* reliable confession of faith which sets forth this doctrine. Show us just *one* instance where the main-stream Baptists have taught such a doctrine? It is not enough to say, "But the Bible teaches this doctrine." If so, the majority of true Baptists would have discovered it in the Scriptures, and would have left us proof positive that they taught such. There is not a hint that true Baptists have ever taught that all of the elect would become Baptists before they die!

To the statement that "Jesus was baptized for all of the O. T. saints, and by this made them Baptists," we answer: where is the clear-cut proof? Where is the confession of faith that hints at such? Name just one reliable Baptist of the past who believed such. None can be found.

The cornerstone Scripture which is supposed to prove that all of the elect will come into a true church before death is John 10:27: "My sheep hear my voice, and I know them, and they follow me." First, it is agreed that all of the elect are indeed the foreknown of God (Rom. 8:29); second, it is agreed that all of them in God's own time are made to hear His voice and come savingly to Him (John 6:44). But does the expression, "...and they follow me," refer to *salvation* or to *service*? If we make the subject matter salvation (soteriology), then there is no problem; however, if we make the subject matter service as well (ecclesiology), then there is a great problem. The whole passage (John 10) depicts Jesus as the SHEPHERD OF THE SHEEP. The subject matter is soteriology (how God saves His people). All of the elect do follow

Christ in the matter of regeneration and calling; but all of the elect do not follow Christ in the same degree of obedience in the matter of the Lord's church (ecclesiology). As anyone can clearly discover, the matter of the O. T. saints and infants sets forth great problems with those who hold this new doctrine.

Let us notice another glaring error of this system of theology. All of the brethren who are proponents of "New-Landmarkism" do, as I know, sing hymns in their services. They may or may not use instruments. But they all sing hymns—either from the regular hymnals or the *Gadsby Hymnal*, etc. Were all of these hymn writers Baptists? Certainly not. We might mention names such as Augustus Toplady (*Rock of Ages*), John Newton (*Amazing Grace*), or Isaac Watts (*O How I Love Jesus*). Neither of these men was a Baptist. But according to the theology of the New-Landmarkers, all of these men died unregenerate, because neither of them died as a Baptist. Yet, these brethren continue to sing these hymns. Consistency, thou art indeed a jewel!

CONCLUSION

There is no doubt, unless we hide our heads in the sand, that definite problems face true Baptists of our day. What shall we do in combating such?

First, let us remember that there is a danger with any new doctrine. Spurgeon warned of this danger: "One of the perils of the hour is the failure of many good men to discern the peril. There is sometimes a drift toward error which is gradual and almost imperceptible, and yet may be so steady and strong that the trend of a man's influence is toward error, although he is continuously advocating the truth" (*Down Grade Controversy*, p. 62). Again, Spurgeon warned of any false teaching: "It is hard to get leaven out of dough, and easy to put it in" (*Ibid.*, page 67).

Second, let us remember that true Baptists must take a stand for truth and against error. By this, I do not mean "nit-picking," as is the practice of some. Nor do I mean the defamation of character and dealing in personalities. The cause is far too great to get sidetracked on issues on which Baptists have differed through the centuries. BUT THESE DOCTRINES TO WHICH I REFER ARE NEW DOCTRINES, AND DOCTRINES WHICH NO TRUE BAPTIST IN HISTORY HAS HELD!

Third, let us remember that ignoring false doctrine will not solve the problem. There is always the tendency to hope that erring brethren will drop their new doctrines and return to the truth. This can happen, but it seldom does. In either case, ignoring the problem is not the answer. Spurgeon said, "to pursue union at the expense of truth is treason to the Lord Jesus" (*Ibid.*, p. 34).

Fourth, let us remember to act like brethren. Dealing in a vicious and

ANNOUNCEMENTS

All song books which have been purchased from us have been sent. If you have not received your books or book, contact us immediately.

It would seem that a republication of the books is to take place. Any interested person or churches should contact us telling how many they might want. Send no money at this point—just the number of books you may want.

condemning tone will only drive good brethren further into heresy. The Bible admonishes that love and caution should precede actual rejection (Titus 3:10). Remember, God has not appointed any "hit men" to purge Baptist ranks of the heretics. The problems are serious and are not to be countenanced, but the manner of opposition must be Bible-based. Opposition in the flesh is foolishness! Spurgeon said of those who opposed him, "We would not touch a hair of their heads, or deprive them of an inch of liberty. Let them speak, that we may know them; but let them not deny us the same freedom; neither let them denounce us for defending what they are so eager to assail" (*Ibid.*, p. 32).

Fifth, let us remember that the churches of the Lord must be *informed* and *warned* against these problems. Hosea of old warned, "My people are destroyed for lack of knowledge" (Hosea 4:6). Pastors of each local flock are commissioned of the Lord to feed, lead, and protect the flock (Acts 20:28-31). Woe be to the pastor who forsakes the flock in the day of adversity (Jeremiah 23:1, 2)!

Sixth, let us remember the four problems under discussion: (1) The Athenian or New-Light Problem. Solomon said, "...there is no new thing under the sun" (Eccl. 1:9). New doctrine (as to origin) is nothing but false doctrine with a new dress. (2) The Protestant or Non-Sectarian Problem. Jesus established His church while He was here on earth (Matt. 16:18). It is His church with His commission, His ordinances, His offices, and His presence. In this church is the true way of service; Protestants, Puritans, and Catholics do not qualify as members. (3) The Reformation or Historical Problem. Jesus promised perpetuity to the kind of church He established (Matt. 16:18). True Baptist churches can trace their history—doctrine and practice from the present to Christ. (4) The New-Landmark or Neo-Campbellite Problem. True Landmarkism has no connection with the ideas proposed by this doctrine. True Landmarkism teaches that true and acceptable service is found only in a true Baptist church, but it does not teach that all of the saved are in Baptist churches. Neither does it teach

(Continued on page three)

Church Truth

(continued from page two)

at the O. T. saints were brought to church relationship by the baptism of Jesus.

Lastly, let us remember that church truth" should be defended for the following reasons:

1. Jesus Himself established His church during His personal ministry. It is His church, not ours (Matt. 16:18).

2. Jesus established a local, visible church into which He placed definite officers (pastor and deacon), definite doctrinal ordinances (baptism and the Lord's Supper), a definite form of government (autonomous), a definite commission (preaching the gospel to all the world), and a definite promise to be with you always, even unto the end of the world--Matt. 28:20).

3. The Scriptures teach that the church of the Lord is the house of God, the pillar and ground of the truth (1 Tim. 3:15).

4. The Scriptures declare that true, acceptable service must be in gospel order--a born again, scripturally baptized person who is a member of a true Baptist church in good standing. As God declared of the Tabernacle, that it was here "He placed His name," so has He declared of true worship in this age.

5. The Scriptures declare that each and every doctrine in the Word of God is to be contended for (Jude 3). While some doctrines may be more important than others, there are no non-essentials. Every Scripture is inspired, and henceforth, profitable (1 Tim. 3:16).

6. The Scriptures teach that the churches of the Lord are to guard against error, heresy, and false doctrine. Some will deny the true faith (1 Tim. 5:8); some will err from the true faith (1 Tim. 6:10); some are not sound in the true faith (Titus 1:3); and some are not steadfast in the faith (Col. 2:5,7).

"Truth forever on the scaffold,
Wrong forever on the throne;
Yet the scaffold sways the future,
And behind the dim unknown
Standeth God within the shadows,
Keeping watch above His own."

Why I Believe

(continued from page one)

He preached total depravity in Luke 13:19. He told the rich young ruler that none is good save God. He told the Pharisees in Mark 7:20-23: "And he said, That which cometh out of a man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man." Here He names three forms of evil: human nature out of the heart, human mind--evil thoughts, human actions, adulteries, murders, etc. Sounds like total depravity to me.

In John 6:63: "It is the spirit that

quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Man is dead in sin, unable to do anything spiritually for himself. This sounds like total depravity to me.

He preached unconditional election in John 6:37. He spoke of some that the Father had given unto Him. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." He said in His intercessory prayer in John 17:2 that He had been given "power over all flesh that he should give eternal life to as many as thou hast given him." No more, no less. In John 15:16 He said: "Ye have not chosen me, but I have chosen you." He does away with free will. He did the choosing. This sounds like election to me.

He preached irresistible grace in John 6:44. He said none had power in themselves to come unless the Spirit draw them.

In John 6:37 He said: "All that the Father giveth me shall come to me." God's all drawing power would make him willing. God never saves a man against his will, but conforms his will to do God's good pleasure. In Matthew 1:21, talking about Christ's birth: "He shall save his people from their sins." Note the words "SHALL SAVE."

He does it by the mighty working of His Holy Spirit. All of God's people shall be willing in the day of His power.

He preached particular redemption. By this we mean that Jesus died for His sheep only, and not for those who go to Hell. In Matthew 20:28 He said: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." No not for the whole human race, but only for the ones whom the Father chose and the Spirit draws. In John 10:11 Christ said: "I am the good shepherd: the good shepherd giveth his life for the sheep." Not for every man that ever lived. Because many were already in Hell when He went to Calvary to make an atonement for the sins of His people.

Christ also preached eternal security. We mean by this that everyone God saves He keeps. In John 10:27-29 He said: "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." John 3:16, is a favorite Arminian text which they don't even believe. "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." You notice Christ said everlasting life. That means forever, world without end. No foot race with Satan is seen here.

2. THE DOCTRINES OF GRACE EXALT GOD.

Either salvation is all of grace or all of works. There is no middle ground. Only the doctrines of grace exalt God and give Him the proper glory due Him. Arminianism exalts man's will, which is contrary to Scripture. You see, God is sovereign and not man.

Psalms 115:3 says: "But our God is in the heavens: he hath done whatsoever he hath pleased." He is the maker and possessor of Heaven and earth, one is His throne, the other His footstool. He does whatsoever He so desires in creation and providence and in grace. God hath made all things for Himself, yea, even the wicked for the day of evil. God saves all those who are written in the Lamb's book of life from the foundation of the world.

In Jonah 2:9 God says salvation is of the Lord, not a joint effort with man. Grace exalts God and not man. We must always give God all the glory for saving Hell-deserving sinners.

Not unto us, no not unto us, but unto thy name alone is due glory, honor and praise. Only the doctrines of grace exalt God's grace while Arminianism exalts man's free will.

3. THE DOCTRINES OF GRACE ARE THE KEY TO SUCCESSFUL EVANGELISM.

One of the greatest problems facing us today is that man is trying to do the work of the Holy Spirit. The Arminian when he closes his sermon says God has done all He can and can do no more. So he leaves salvation up to man. This results in a lot of false professions. We must preach not what man can do for God, but what God must do for man!

If I believed like the Arminians do that God's done all He can and He can do no more, I would quit preaching the gospel.

We who preach the doctrines of grace know that since God has elected sinners unto salvation, they will be saved through the preaching of God's Word. In II Thessalonians 2:13-14 we read: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Here we have the surety of evangelism, election, how the elect are saved. Verse 14 says: "Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." This does away with Arminianism and Hardshellism. We have God's purpose, election and the means, the gospel.

Paul in Acts 18:8-11 was doing mission work. We read: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this

city. And he continued there a year and six months, teaching the word of God among them." Paul stayed and preached because he knew the Lord had lost sheep there who needed to hear the gospel and be brought into the fold.

If God would have done all He could, He would have told Paul to go home and forget about it, but God is God and His people shall be willing in the day of His power.

The reason we preach is that God's sheep hear His voice, and they follow Him, and He gives unto them eternal life, and they shall never perish. No, beloved, because God is sovereign and in control is so much more the reason to be evangelistic. We know God's Word will not come back void but accomplish His purpose (the salvation of His people).

I know these doctrines are not popular in our day, but neither was Jesus Christ in His day. I close by quoting Matthew 11:25-26: "At that time Jesus answered and said, I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Praise God, may the Lord bless you all. Amen.



Evils

(Continued from page one)

Catholic Church has slain its millions.

HOW DID THE CATHOLIC CHURCH START?

It was not started by Jesus. The Catholic claim to being the "original" church is so phoney as to be ridiculous. They claim that Peter was the first pope of Rome. They lack evidence that Peter was ever in Rome, and he was never a pope anywhere! The truth is, there was no pope and no hierarchy for several centuries. Some of the heresies of Catholicism began early, but the Catholic Church did not have its real beginning until in the days of Gregory the Great about A. D. 590.

The Galatians held some of the heresies later incorporated by the Catholic Church. They held--some of them--to a false gospel (See Gal. 1:6-7). The Holy Spirit foretold the Catholic heresy concerning the

(Continued on page four)

IN SEARCH OF THE UNIVERSAL, INVISIBLE CHURCH

By Milburn Cockrell

PAPERBACK

One (1) Copy \$1.00
Five (5) Copies \$4.00
Ten (10) Copies \$8.00
Fifteen (15) or more copies. \$60 each

Order From

BEREA BAPTIST CHURCH BOOKSTORE
P. O. Box 552
South Point, Ohio 45680-0552

Evils

(Continued from page three)

celibacy of the ministry (See I Tim. 4:3). But it was the Roman Emperor Constantine who brought about the situation that really make for the Catholic Church organization. He vowed that if he won a certain battle, he would become a Christian. He won it, and professed to become a Christian. In reality he seems to have known nothing about genuine Christianity. He ordered his soldiers baptized by the thousands, when of course they knew nothing about conversion. He turned the pagan temples into so-called places of Christian worship. Images in the temples were re-named after the "saints." The "Pontifex Maximus" or supreme Pontiff, the head of the pagan religion, had his title bestowed upon the highest Church leader. That is how the "pope" came to be. It was the assumption of the title of the former pagan religious leader.

WHO REALLY GAVE RISE TO THE CATHOLIC CHURCH?

The answer is--the Baptists! Baptist churches, democratic in government, surrendered their freedom, and more and more was authority centralized. This centralization reached its climax with the formation of the hierarchy with the pope at the head. However, there were Baptist churches all along that refused to go along, and these suffered horrible persecution.

Baptists today are busy repeating the blunder that gave rise to the Catholic Church. They are centralizing their authority in "boards" and "headquarters" organizations, and are creating a "denomination" which is comparable to some of the "churches" of other faiths. State Secretaries are virtually "bishops" in reality. Mission superintendents are "presiding elders" in actual function. Churches that don't fall in line, and accept the "whole program" of the "Denomination," are persecuted, just as the non-conformist churches of the early centuries were. A cruel, utterly intolerant ecclesiasticism is growing up, and Baptist preachers are in deadly, craven fear of it, for they know that if they take issue with the Denomination, or object to something that is wrong with one of our Baptist institutions, their "goose is cooked" ministerially speaking. The Baptist "Association" people, the "Bible Baptist" group, the "Fundamentalist" Baptists, and the "Conservative" Baptists, as well as the "General Association of Regular Baptists", all exist because of protest against the ecclesiasticism of Northern and Southern Baptists.

"FORNICATION WITH THE KINGS OF EARTH"

For centuries the Catholic Church crowned kings, and was so powerful that no king dared defy the pope. The Church used the power of the sword against all dissenters. Baptists were slaughtered by the millions. The "Dark Ages" were brought in through the papal domination of

kings and countries. The Bible was taken from the people. Pomp and ceremony, liturgy and ritual took the place of the preaching of the gospel. The same is true today in lands where the Catholic Church holds supreme sway. Our own experience as a missionary in Brazil made us to know that where Catholicism dominates, people know no more about Christ as personal Savior than they do in lands given over to the grossest paganism. Let us not be deceived, Catholicism is not Christianity!

As one makes a study of Roman Catholicism, the question comes, "How could Christianity have ever become so perverted as it has in this religion?" Only Satan furnishes an explanation. Only he would have produced this masterpiece of perversion.

THE WORSHIP OF CATHOLICISM --WHAT IS WRONG WITH IT?

1. *It involves the worship of a false goddess--Mary.* Mary is made to be exactly that--a goddess. There is no Scripture warrant for this. Mary needed a Savior just as all others (See Luke 1:46). Mary is prayed to by Catholics, but Jesus said to "ask the Father in my name." Mariolatry is just as bad as any heathen idolatry.

2. *Their worship involves praying to the "saints."* And they have a perverted notion as to what constitutes a "saint." Saint, in the Bible sense, is simply a believer--a saved person--a child of God. Saint, in Catholic terminology is a person who has been "canonized" by the Catholic Church. Joan of Arc was first burned, then later canonized. There is not the slightest warrant in the Scripture for praying to "saints." We are to pray to the Father in the name of Jesus--not in the name of saints.

Some Baptists are developing "saints." They have "saint Lottie Moon" and some others. She isn't prayed to yet, but just let time do its work!

3. *They engage in biscuit worship.* They consider the sacred wafer as the actual body of Christ, and that is why they bow before it. If it isn't God--and it isn't--then that is gross idolatry. More than idolatry, it pretends to be the offering of the Body of Christ over and over, whereas the Bible says that He was "once offered" (Heb. 10:10).

4. *Their worship involves "vain repetition" of prayers.* Such endless repetitions as "Hail Mary's," said to the counting of beads. But Jesus said, "When ye pray, use not vain repetitions as the heathen do, for they think that they shall be heard for their much speaking" (Matt. 6:7). Besides this, the beads (rosary) they use is of heathen, Hindu origin, for of course there is no such word as "rosary" in the Bible.

5. *Their worship involves the use of a language that is unknown to most of the worshippers.* Paul said that he had rather utter one word in a language understood, than many in a language unknown to people (See

I Cor. 14:19). Where is there any Scripture that says that Latin is a holy language? There isn't any! Latin serves to keep people in ignorance. How people can stand to hear all that sing songing of Latin through the noses of priests, is more than we can comprehend.

6. *Their worship instead of according with the simplicity of New Testament worship, is a complex thing.* Elaborate robes, incense, pomp and ceremony, and just plain "hokey" characterizes the worship. A lot of "stuff" takes the place of the preaching of the Word of God. Candles are burned in great numbers. What is there holy about a candle? Nothing. They are just smelly and smokey! Yet plenty of Baptists are Rome enough to have "candlelight services?" If they want to add a holy flavor to something they have the lights turned out, while they burn candles. The Greek Orthodox Church adds "whiskers" to candles. Let one of their priests get his whiskers singed off, and he would be no good until they grew back. What consummate tomfoolery!

7. *In their worship, the bread and the wine is withheld from the people and is guzzled by the priest.* No scriptural observance of the Lord's Supper. It is exalted into a "sacrament" and the bread and wine becomes (so they say) the actual body and blood of Christ. Jesus said, "Drink ye all of it" (Matt. 26:27). Today the priest drinks "all of it." Wonder how he holds all the wine he drinks?

8. *A colossal lie is introduced into their worship.* That lie is technically called "transubstantiation," and is to the effect that the bread and wine becomes the actual flesh and blood of Christ. Chemistry can demonstrate at any time that this is a lie, for chemical analysis will reveal that after the bread and wine is "blessed" by the priest, it is not flesh and blood, but still bread and wine. However, cold hard scientific facts don't worry Catholicism.

This falsehood concerning the bread and the wine is perpetrated

every day the world over, whenever people gather for the "mass." And please take note that no mention is even made of "mass" in the Bible. In reality it is mass fakery, palmed off on the masses.

CONTRARY TO SCRIPTURE

Catholicism is usually considered a form of Christianity, but the truth is it has no right to be called "Christianity," for it bears little resemblance to the religion established by Jesus. Even a casual reading of the New Testament will make this clear.

Let us note some of the things about Catholicism that are completely contrary to the teachings of the Scriptures:

1. *Their withholding of the Bible from the people.* The Knights of Columbus advertise that the Bible is a Catholic Book, and they claim that the Catholic Church is the preserver of the Bible. The truth is the Catholic Church is the "embalmer" of the Bible. They embalmed it in the dead Latin tongue of Jerome, making the Latin Vulgate the official Bible. They violently opposed the translation of the Bible in the language of the people, and they don't like for people to own and read a Bible today. In Catholic countries most people have never even seen a Bible. In this country if a Catholic wants a Bible, they insist that he procure the Catholic Douay Version, and that it be read in the light of "explanatory" notes printed along with the text. The Church assumes that the individual is incapable of properly understanding the Bible. Opposed to this view are such passages as John 5:39 and Acts 17:11. In Brazil priests have often had public Bible burnings on the streets.

2. *The infallibility of the pope.* The Catholic Church holds that the pope speaking officially, is clothed with infallibility. Two things are wrong here. First, there is no such Scriptural office as that of "pope." The term pope is not Christian, but wholly pagan. Second, no fallible man (and all men are fallible) is clothed with infallibility. Even con-

(Continued on page five)

Berea Baptist Broadcast

STATION	TIME	DIAL	WATTS
WFTO, Fulton, MS	Sunday 1:00-1:30 p.m.	1330	5,000 AM
WFTA, Fulton, MS	Sunday 9:30-10:00 a.m.	101.7	3,000 FM
WNDA, Huntsville, AL	Sunday 9:30-10:00 a.m.	95	50,000 FM
WANO, Pineville, KY	Sunday 7:30-8:00 a.m.	1230	1,000 AM
WYWY, Barboursville, KY	Sunday 7:30-8:00 a.m.	950	1,000 AM
WGNT, Huntington, WV	Sunday 8:30-9:00 a.m.	930	5,000 AM
KBMC, Eugene, OR	Sunday 1:00-1:30 p.m.	94.5	100,000 FM
WDZ, Decatur, IL	Sunday 8:30-9:00 a.m.	1050	1,000 AM
WRNO, New Orleans, LA	Sunday 9:30-10:00 a.m.	25m	3,000,000
(short wave)		(1530 - 1600 GMT)	(11965 KHZ)

Time Conversion on WRNO to the British Isles and Europe:

GMT London, England time (also Ireland and Portugal)

(During Summer: GMT + 1 hour)

GMT + 1 Western Europe and Poland, Yugoslavia, Czechoslovakia, E. Germany, Albania (During Summer: GMT + 2 hours)

GMT + 2 hours Hungary, Rumania, Bulgaria, Finland, France, Greece.

(During Summer: GMT + 3 hours)

GMT + 3 Soviet Union (During Summer: GMT + 4 hours)

GMT + 5 Eastern USA and Canada (During Summer GMT + 6 hours)

GMT + 6 Central USA and Canada (During Summer GMT + 7 hours)

Evils

(Continued from page four)

cerning the prophets, we read that they were men of "like passions" as the rest of us (See James 5:17). The "dogmas" of popes are considered as genuinely true as the writings of the apostles. For instance it was declared as a dogma a few years ago that Mary ascended to Heaven in like manner as Jesus did. Pure falsehood and bunk! Not one line of Scripture to justify such a belief.

3. *The vice-gerency of the pope.* The pope is called the vice-gerent of Christ--the executive designed to carry out his will on earth. The truth is, the Holy Spirit came to administer while Jesus is away (See John 14:16, 26; 15:26; 16:7). Jesus is spoken of as the *Paraclete* (in the Greek) and he said, "I will send you another Paraclete (Comforter) that he may abide with you. . ."

4. *The healing power of relics.* The Catholic Church dotes on bones and relics of the "saints." Many have purported to have been healed by looking upon, or touching some relic or some old bone of a "saint." What promise is there in the New Testament of healing through "bones?" None. That stuff is all play upon superstition. Back during the early centuries pilgrims by the thousands visited the Catacombs of Rome in search of the bones of saints, and they just about cleaned them out. If the bones of "St. Peter" could be found (and we don't think they were found in Rome) those bones would be of no greater value than soup bones procured in any butcher shop of today. The Church has played upon the superstitious credulity of ignorant masses of people. In Italy the Church displays the blood of a "saint" and it is supposed to boil and bubble at a certain time. Maybe that "saints" blood was made to "boil" sometimes while he lived, but if it boils now, it is a shenanigan working Church that makes it boil.

5. *The keeping of people in gross ignorance.* In this country where Catholicism has to compete with other religions, they have schools, but in lands where Catholicism holds supreme sway, they permit the masses to go on in illiteracy and ignorance. Such has been true in Brazil and in all Latin America. The Church likes for the populace to be in ignorance such that they yield complete obedience. Baptists and Protestants in Brazil have done wonders in bringing education to the people of that land.

6. *Growth by physical birth rather than by the "new birth."* All who know anything about Catholicism, know that it is a non-evangelical religion. It does not go forth preaching the gospel and securing the conversion of people. It grows through children being born. Those children are "baptized" before they have any say so about it, and are in the church without their consent. Because it means more Catholics, families are encouraged to raise big families. But

the Great Commission does not command growth by reproduction, but by proclamation of the gospel (See Matt. 28:18-20).

(Continued in January issue)

X-Ray View

(Continued from page one)

hang up Christmas lights.

While I do not consider myself an old Scrooge, I do not observe December 25 as a religious holiday. To me Christmas is only the name of a season. There is nothing wrong with having a time of cheer, joy, happiness, peace, and good will among men. It is not evil for families to get together once a year for food and fellowship. It is not a sin to give a gift or to receive a gift.

You may say, "But does not the special church services, the exchange of gifts, and the merrymaking of December 25, occur because Jesus Christ was born 1986 years ago? Did not the New Testament churches celebrate Christmas?"

Very few mortals living today dare to investigate the Christmas tradition. Most people do not care to put their thinking cap on and to think sensible about these questions. Millions of professed Christians have their minds already made up and do not care to bother with Scripture and facts. But let us think seriously about these things, for truth is more precious than error.

WAS CHRIST BORN ON DECEMBER 25?

There is not a word in the Bible, from Genesis 1:1 to Revelation 22:21, which tells us the exact time of Christ's birth. Profane history furnishes us with no light on the matter. The early Christians were divided on this subject and so have all succeeding generations. Present day chronologists are not only unsure of the exact month but of the year of Christ's nativity.

Encyclopedias and other reliable sources--including the Catholic Encyclopedia--will frankly tell you that Jesus Christ was not born on December 25. Modern Christian scholarship has produced abundant evidence that Christ was not born ---of all days---December 25, 1 A. D.

Matthew's Gospel relates that "Jesus was born in Bethlehem of Judea, in the days of Herod the king" (Matt. 2:1). Other Scriptures tell us that Herod was alarmed to hear of His birth (Matt. 2:3). When Joseph heard of Herod's plot to murder the young infant, he fled to Egypt by night (Matt. 2:14), and he remained there until Herod's death (Matt. 2:19).

Josephus, the celebrated priest and historian, affirms in his historical works that Herod died in B. C. 4. If Herod died on March 13, B. C. 4, the birth of Christ must have occurred the fourth year before the common account called Anno Domini. The assumption that Jesus Christ was born in the year 1 A. D. is the basic

premise of the Julian calendar, but the Roman monk, Dionysius Exiguus, who constructed the Julian calendar in the sixth century A. D., was not very good at arithmetic. He misplaced the year 1 A. D. at least four years in his calculations.

Even though there is no record which shows the exact date of Christ's birth, there is sufficient evidence within the Bible itself which clearly reveals that His birth was not near the traditional date. A number of things in the Bible point in this direction.

In Luke 2:8 we read: "And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night." Anyone familiar with the climactic conditions of Palestine during the month of December knows that there were no shepherds or sheep in the open fields at this time of the year. December is an extremely cold (Matt. 24:20) and rainy month in the hill country of Judea where Christ was born. Only during the warm months of summer and fall did the shepherds take their sheep into the open fields at night. From mid-October to mid-April is the rainy season (S. of S. 2:11). During the rainy season the shepherds took their flocks into the shelter of sheepfolds at night. So, if the shepherds were in the fields, it was not December.

The great commentator, Adam Clarke, writes: "It was the custom among the Jews to send out their sheep to the deserts, about the Passover, and bring them home at the commencement of the first rain; during the time they were out, the shepherds watched them night and day. As the Passover occurred in the spring, and the first rain began early in the month of Marchesvan, which answers to part of our October and November, we find that the sheep were kept out in the open country during the whole of the summer. And as the shepherds had not yet brought home their flocks, it is a presumptive argument that October had not yet commenced, and that, consequently, our Lord was not born on the twenty-fifth of December, when no flocks were out in the fields" (*Commentary On The Bible*,

ANNOUNCEMENTS

The local Fellowship Meeting will be with the Living Stone Baptist Church near Barboursville, W. Va., and Pastor Steve Cornett Dec. 26 at 7:00 p.m. The Men's Meeting will be with the same church and pastor Dec. 5 at 7:00 p.m.

The Midland Baptist Church, Franklin Furnace, Ohio, and Pastor Harry Balmer will have special services Dec. 8-12 at 7:00 p.m. The speaker is Pastor Al Gormley of Lexington, Ky.

p. 857).

There is great unanimity among scholars on this point, for great men like John Gill, Albert Barnes, J. B. Lightfoot, Joseph Mede, and others concur with Clarke.

We learn from Luke's Gospel that the birth of Christ occurred during the first enrollment made when Cyrenius (Quirinius) was governor of Syria (Luke 2:1-7). Every person was required to resort to his own tribal territory in order to be entered in the registry. The date when this enrollment began was B. C. 4. It is doubtful that Emperor Augustus would have called for a registration for being taxed in the dead of winter. Thus again we see the birth of Christ was four years earlier than commonly believed.

The widely believed idea that Christ was born in a stable cannot be documented from the Scriptures, or any other authoritative source. Luke merely says that Mary "brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn" (Luke 2:7).

For centuries theologians, artists, poets, and song-writers have assumed that the manger was in a stable attached to the inn. But several of the Christian fathers asserted that the stable was a cave, and modern scholarship has confirmed that caves were frequently used in Eastern countries to provide shelter for livestock. It is possible that Mary and Joseph were compelled to take refuge in a cave.

WHEN WAS CHRIST REALLY BORN?

The Bible suggests that Christ's nativity was in autumn, sometime during September, near the Feast of Tabernacles which was typical of His incarnation.

Christ's ministry came to an end at Passover time in 31 A. D., which was in the spring of the year. Then three and a half years preceding the spring of 31 A. D. would put the commencement of His ministry in the early autumn of 27 A. D. The Gospel further tells us that Christ began His ministry just as He was approaching 30 years of age (Luke 3:23). Since Christ was just about 30 years old when He began His ministry in early autumn, 27 A. D., this clearly shows He was born in the early autumn of B. C. 4--30 years before.

In the New Testament we have another important feature which will show the season of Christ's birth. It concerns the time periods in which the Levitical priesthood served in the temple. By comparing these prescribed times with certain in New Testament references, we can arrive at the very season for the nativity.

According to the Gospel of Luke, Zacharias was performing his service in the temple at Jerusalem when an angel told him that his wife Elisabeth was going to conceive and bear a son. The period in which Zacharias received this information was during

(Continued on page six)

X-Ray View

(Continued from page five)

the priestly course of Abijah (Luke 1:5). By referring to I Chronicles 24:10 we discover that the priestly course of Abijah was the eighth in order. This plainly means that he was ministering in the ninth week after the beginning of God's first month, Nisan. According to the Roman calendar this was about June 1 to June 8.

Elisabeth must have conceived sometime during the middle of the month or later. Now if we go forward from this date nine months, we come to our month of March. John the Baptist was born in the early spring in the month of March. The Bible says that Christ was six months younger than John (Luke 1:36). By adding six months to the time of John's birth, we come to the month of September.

The most learned and candid writers of the world concede that the early churches had no such festival as Christmas till the third century. In his excellent book, *4000 Years of Christmas*, Earl Wendel Count proves that the Christmas celebration goes back 2000 years before the birth of Christ to pagan worship.

The true origin of Christmas is pre-Christian and of great antiquity. It goes back thousands of years before the birth of Christ to Semiramis in the City of ancient Babylon. "Building upon the primeval promise of the woman's Seed Who was to come, Semiramis bore a son whom she declared was miraculously conceived! and when she presented him to the people, he was hailed as the promised Deliverer. This was Tammuz, whose worship Ezekiel protested against in the days of the captivity. Thus was introduced the mystery of the mother and child, a form of idolatry that is older than any other known to man" (*Lectures On The Revelation* by H. A. Ironside).

All of this was Satan's effort to delude mankind with an imitation so like the truth of God that they would not know the true Seed of the woman when He came in the fulness of time. Before long the Babylonian system spread throughout the known world. In the time of Jeremiah the Lord condemned the Jews for indulging in the celebration of the birthday of Tammuz, the son of the queen of Heaven (Jer. 7:17-20). Ezekiel makes reference to this idolatry in his book of prophecy (Ezek. 8:14). Tammuz's birthday was December 25. Our pagan Anglo-Saxon ancestors called December 25, "Yule Day," or the "Child's Day," long before they came in contact with Christianity.

Most of the things connected with Christmas came from pagan sources. The wassail bowl of Christmas has its precise counter part in the drunken festival of Babylon. The lighting of candles on Christmas Eve was done by the pagans on the eve of the

festival of the Babylonian god. The Christmas tree came from the palm tree of Egypt that denoted the pagan messiah known as Baal-Tamar. In pagan Rome it was the fir tree of Baal-Berith. The Yule log is the dead stock of Nimrod, deified as the sun-god, but cut down by his enemies. The mistletoe was representative of the Babylonian messiah, "the man the branch." The Christmas dinner, the Christmas goose and Yule cakes, were essential articles in the worship of the Babylonian messiah.

Concerning Christmas, the *Americana Encyclopedia* says that it "was not observed in the first centuries of the Christian church, since the Christian usage in general was to celebrate the death of remarkable persons rather than their birth" (Vol. VI, p. 622).

By this time someone is saying, "If modern Christmas celebration came from Babylon 2,000 years before the birth of Christ, how in the world did such a pagan custom get Christianized?"

The tendency on the part of Christians to meet paganism halfway began shortly after the apostolic age. In about 230 A. D. we find Tertullian lamenting this problem. He said, "By us who are strangers to Sabbaths, and new moons, and festivals, once acceptable to God, the Saturnalia, the feasts of January, the Brumalia, and matronalic, are now frequented; gifts are carried to and fro; New Year's Day presents are made with din, and sports and banquets are celebrated with uproar; oh, how much more faithful are the heathen to their religion, who take special care to adopt no solemnity from the Christians" (Cited by Alexander Hislop in *The Two Babylons*, p. 93).

Leon McBeth, associate professor of Church History of Southwestern Seminary, Fort Worth, Texas, writes thusly on Christmas: "Christmas apparently originated in the Eastern Church among Christian groups known as 'adoptionists.' These adoptionists believed Christ's baptism was the point at which Christ became Divine, i.e. was 'adopted' as the Son of God. The first Christmas was intended to commemorate the Christ-event, but placed that event at Christ's baptism. This annual observance of Christ's baptism was placed on January 6.

"Interestingly, the earliest known Christmas had nothing to do either with the birth of Christ or with December 25. . . .

"This annual observance of the Christ-event rapidly spread to the Western Church, where it underwent two very significant changes. The more orthodox Western Christians changed the meaning to emphasize not Christ's baptism but His birth, which they regarded as the true incarnation. They also changed the date from January 6 to December 25. These changes took place probably between 336 A. D. and 354 A. D., and stem primarily from church

leaders at Rome.

"There were at least two important reasons for these changes. The first was theological. Western Christians emphatically rejected adoptionist views, and held firmly to the Biblical truth that Christ's physical birth marked the incarnation. . . .

"A second reason for the change was practical. From remote antiquity there had been in western Europe a mid-winter festival called Brumalia and observed on December 25. It was connected with sun-worship, and December 25 was sometimes called 'natales invicti solis'—birthday of the unconquerable sun. This festival was held in honor of the birth (rebirth) of the sun god, and was set at the season when short winter days began to lengthen. There were candles and bonfires to aid the sun god's recovery. Other features included feasting, decorations, and exchange of gifts" (*The Itawamba County Times*, Dec. 24, 1964).

NOT COMMANDED IN THE BIBLE

There is not a single word in the New Testament, or anywhere else in the Bible, telling us to observe Christmas. The inspired apostles of Christ and the early churches knew nothing of Christmas. If God wanted His people to celebrate the birth of Christ, why did He not command us to do it in the Bible? Why did He deliberately hide the exact day of His Son's birth? The simple answer is that God did not want His people to celebrate Christmas.

Look at the word "Christmas" a few moments. "The name Christmas comes from the early English term 'Christes Masse,' which means 'Christ's Mass.'" (*The World Book Encyclopedia*, Vol. 3, p. 1425). How blasphemous to link the name of Christ with the Roman Catholic Mass! How can a Baptist delight in using this term since they do not believe in mass? Are some Baptists trying to become Roman Catholics one day out of the year?

I prefer the modification of the Greek initial (Xmas), for it leaves the precious name of my Savior out of this heathen holiday. X in algebra stands for the unknown, and there are millions who do not know the truth about Christmas. The modern conservative cry to put Christ back into Christmas is absurd. Jesus Christ was never in Christmas. God forbid that I attempt to put Him into the headaches and hangovers of this heathen holiday.

The fact that God has not commanded this celebration is sufficient reason for all Bible-believers not to have any part in such a practice. I do not celebrate Christmas because my Lord never told me to do so. I dare not go beyond what is written in His instruction book, the Bible. The Bible is the safe and sufficient rule of faith and practice.

Someone says, "I know Christmas is of pagan origin, but I still think it is not wrong for a church to have a special time for honoring Christ's

birth."

But since when did Baptist and Protestants believe that Christians have the right to add to the Bible? Is the church a legislative body? Are we to follow the Bible in our faith and practice, or the thinking of fallible men? Does not the Bible warn us about adding to God's revelation (Rev. 22:18; Prov. 20:6). If we have the right to add a special holy day to the Christian economy, then we can add ten thousand other things. Then we are not better than the false cults and the Roman Catholics who follow heathen traditions!

There is no warrant for the Christian to make a certain day a holy day. In the Bible we are warned against doing this. Paul condemned the Galatians because they "observed days, and months, and times, and years" (Gal. 4:10). The only holy day in the Christian church is the first day of the week. The Lord's Day commemorates Christ's resurrection, not His birth.

The center of the Christian religion is the deathday of Christ, not His birthday. The heart of our worship is the death, burial, and resurrection of the Savior. This is the gospel message which saves a believer. The birth of Christ is good news, but it is a part of the gospel of grace. The birthday of Jesus Christ, without His death and resurrection, holds no comfort for the believer.

The Devil doesn't care if men think about the birth of Christ. He wants to keep their minds away from the cross of Calvary, His precious blood, and His glorious resurrection. Satan likes for people to enjoy Christmas; he delights in all the festivities, programs, and paganism associated with the holiday season. He is happy with anything which eliminates the atoning death of the Son of God. Those who fail to see the adversary of souls in the clutter and confusion of Christmas have a limited spiritual vision.

"CHRISTMAS NEUROSIS"

People are so prone to emotional distress and violent outburst during the holiday season that psychiatrists call this malady "Christmas Neurosis." This term is used to describe the headaches and hangovers, the hustle and bustle of the Christmas season.

The Christmas spirit which many people enjoy comes in a bottle from the liquor store. The Christmas bells most people hear this time of the year are cash register bells. Don't tell me that all the pushing and shoving

(Continued on page seven)



X-Ray View

(Continued from page six)

in the stores is due to Christ being born! The commerical world looks forward to Christmas, not for the sake of Christ, but for the sake of gain. Millions save all year to buy junk merchandise which is torn up by New Year's. Thousands stretch their credit to the limit and buy goods way beyond their means.

U. S. merchants lose more than 500 million dollars to shoplifters during the holiday season. It is believed 90 percent of these thefts are committed by "ordinary" people, as opposed to professionals. And 90 percent of these shoplifters are women.

Policemen who draw Christmas duty see what the real spirit of Christmas is like. This time of the year witnesses more thefts, murders, drunken orgies, family brawls, suicides and violent deaths on the highway and in the homes than any other season of the year.

Usually by December 26 most people are unhappy, miserable, depressed, discouraged, in debt and decidedly UNmerry, swearing they will never go through with such a mess again.

The world hates and rejects Christ, but they love Christmas. This fact alone proves that Christmas is not of God (John 15:18-20; Luke 16:15). If Christmas was really a celebration of Christ's birth, the world which rejects Jesus Christ would not have anything to do with it. The Scripture says: **"The natural man receiveth not the things of the spirit of God"** (1 Cor. 2:14).

The Christmas season is a time of low spirituality and high carnality. It is a time of revelling and fleshly gratification. In Romans 13:14 we are told to **"make no provision for the flesh,"** yet much provision is made for the flesh during the Christmas season. It is a time of drunkenness, dancing and gluttony such as we seldom witness any other time during the year. All of these sins are condemned in the Bible, yet professed Christians will commit them in the name of honoring Christ! Can any honest person who fears God truthfully say that his actual reason for observing this day is that Christ was born?

THE CHRISTMAS TREE

"Hear ye the word which the Lord speaketh unto you, O house of Israel: Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil,

neither also is it in them to do good" (Jer. 10:1-5).

Here the weeping prophet, Jeremiah, gave a solemn charge to the people of God not to conform to the customs of the heathen. The particular heathen custom forbidden is the cutting of a tree out of the forest, fastening it with nails and hammers, and decking it with silver and gold. Such a custom was prevalent in Jeremiah's time as seen from his condemnation in the text.

The custom to which Jeremiah makes reference was of great antiquity. It began in Babylon. The evergreen tree was the chosen symbol of Tammuz and was set up in honor of his birth at the winter solstice, when a boar's head was eaten in memory of his conflict and a yule log burned with many mysterious observances.

Jeremiah wanted God's people to realize that it is not possible to worship the true God by heathen ceremonies and customs. Prior to Israel's conquest of Canaan, Moses warned them not to attempt to worship Jehovah after the custom of the Canaanites: **"Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. Thou shalt not do so unto the Lord thy God"** (Deut. 12:30-31).

God is to be worshipped in the manner He has prescribed in His Word. His children must not try to worship Him by heathen customs. Jeremiah said: **"Learn not the way of the heathen. . . .For the customs of the people are vain."** Yet at this time of the year multitudes of Christians ignore the teaching of Jeremiah 10.

Why do Christians put an evergreen tree in their homes and deck it with bright lights during the Christmas celebration? What does a Christmas tree have to do with the virgin birth of Christ? Why do people engage in a Babylonian custom and defend it by claiming such is done because Christ was born 1986 years ago? The Bible condemns heathen practices--including the Christmas tree.

At times people ask me why I don't have a Christmas tree in my home. Without hesitation, I tell them because the Bible forbids it in Jeremiah 10. As a Christian I cannot honor Christ by going contrary to His written Word.

The Roman Catholics took the evergreen tree of Tammuz and made it into the Christmas tree. St. Boniface of Germany probably cut the first Christmas tree in the eighth century. When the pagans of Northern Europe became Christians, they made their sacred evergreen tree a part of the Christmas festival. Baptists and Protestants have borrowed the Christmas tree from the Roman Catholics. This is the real origin of the Christmas tree found in many Christian homes and featured in many churches during the Christmas season each year.

SANTA CLAUS, AMERICA'S GOLDEN CALF

It is time once again for parents to tell their little children: "You'd better watch out! You'd better not cry! You'd better not pout! I'm telling you why! Santa Claus is coming to town!"

Millions of youngsters are living in great expectation of gifts left by St. Nicholas on the night of December 24. From early infancy these youngsters have been taught that on this night Santa Claus rides through the air on a sleigh pulled by reindeer, led by Rudolph the red-nosed reindeer. They dream about "jolly Old St. Nick" coming down the chimney, or through the door, to place presents under the Christmas tree. He comes not from Heaven to touch the earth with angels, but from the North Pole with elves.

Sooner or later, all children discover to their dismay that there is no real Santa Claus. They learn that it is really mother and father who purchase and place the gifts under the evergreen tree after the children are asleep. It is strange that parents would tell their children this lie. It is odd that they would give a fictitious man with a beard and a red suit the credit which they deserve.

WHO IS SANTA CLAUS?

The legends about the life of old Saint Nicholas (the original Santa Claus) are legions. There are only a few historical facts we can know about him: That he was bishop in Myra, Asia Minor, somewhere around the year 325 A. D., and that in 1087 A. D. Italian merchants and sailors set out to take his body from his tomb in Asia Minor and place it in a new shrine in Bari, Italy.

The stories about him reveal that he lived during the 300s. He was born in Patara, in Lycia, in Asia Minor, and became bishop of the near-by city of Myra. He is said to have been one of the kindest bishops in the history of the Roman Catholic Church.

One story is told that on three nights in a row he tossed bags of gold into the windows of three girls who did not have the money for a dowry and so could not get married. This story may have started the custom of giving gifts at Christmas.

Saint Nicholas was a special friend to children and so baked bread himself with sugar and spices and handed these out to children. These first gingerbread men were made in his image and likeness. Even today in Holland and Greece, one can find beautiful cookie molds carved with Bishop Nicholas on them.

Shortly after his death he was canonized (made a saint) by the Roman Catholic Church. December 6, the traditional day of his death, became a day of festivity even among non-Christian Greeks. Most European peoples began to celebrate December 6, as a special holiday.

Saint Nicholas has taken many forms. German children speak of

Kris Kringle and French children of Pere Noel (Father Christmas). In America he is called Santa Claus.

The Dutch settlers in America brought the custom with them to New Amsterdam (now New York City). English speaking children tried to pronounce the Dutch name for the saint, San Nicholaas, and soon the name changed to Santy, or Santa Claus.

This holiday was never connected with the birth of Christ until the time of the Protestant Reformation. The Protestants detested the idea of man-made saints, so it would have been highly inconsistent for them to continue to celebrate St. Nicholas day. They continued to give gifts, but they identified their giving with Christ's birth. They changed the date of the celebration from December 6 to December 25.

I wish someone would explain to me what connection there is between the birth of Christ and a gift-giving Roman Catholic monk! What does a bewhiskered fat man dressed in a red suit, riding a sleigh across the sky, have to do with the virgin birth of Christ? Just how many people have actually seen a sleigh in the sky pulled by flying reindeer? Maybe such things come in under the U. F. O. reports that I have heard so much about.

At this time of the year it is not uncommon for parents to take their children to a fat man in a red suit in some commerical establishment. The man in a red suit with a false beard promises children all kinds of toys which they usually never get. Why do parents want a bewhiskered clown to betray their trusting children into a maze of falsehoods to save their faces before the Christmas idolaters? How can they expect their children to have any confidence in what they teach them, when they find out their parents have lied to them about Santa Claus--lied to them during those years when they were punished for lying to their parents!

One little boy who learned the truth about Santa Claus said to his playmate, "Yes, and I'm going to look into this Jesus Christ business

(Continued on page eight)

A SYSTEMATIC STUDY OF
BIBLE DOCTRINE

By T. P. Simmons

\$8.95

Without a doubt, this in my opinion is the best book of theology that is in print today. It is sovereign grace, local church, and premillennial. The section on the doctrine of election is worth the price of the book. Every church member and pastor should possess and read a copy.

Order from:
Berea Baptist Church Bookstore
P. O. Box 552
South Point, Ohio 45680

X-Ray View

(Continued from page seven)

too. It must be like this Santa Claus mess!"

Is it right for parents to tell their trusting children a lie? Can a system of perpetual lying to little children be of God? In the Bible God commands His people: "Thou shalt not bear false witness" (Ex. 20:16).

Someone says, "But preacher, we don't mean any harm. We tell children about Santa Claus so they can have a good time." But must we engage in lies, deceit, and paganism to give the kiddies a good time? No, we should not!

"But preacher, everybody is doing this. It must be all right; otherwise so many good people would not engage in it," another cries. The Bible says: "Thou shalt not follow a multitude to do evil" (Ex. 23:2). It also says: "Woe to them that call evil good" (Isa. 5:20).

WHAT ABOUT GIVING GIFTS?

No doubt, someone would like to ask at this point, "What about giving gifts at Christmas? Is it wrong to give a birthday gift?"

The Bible only mentions two birthday parties. The first was Pharaoh's when he hanged his chief baker (Gen. 40:20-22). The second is Herod's when he murdered John the Baptist (Matt. 14:6-10). Nevertheless, I know of no Scripture which forbids the giving of birthday gifts. But no where in all the Bible are we commanded to give one another gifts on December 25 and claim to be honoring Christ's birthday.

From time immemorial, birthdays have been the occasions for parties and gifts. But there is one great exception to this rule of giving presents to people on their birthdays. It occurs at Christmas when the world exchanges gifts with people without regard to the date of their birth. They are not birthday presents, but Christmas presents. On what the religious world calls the birthday of Christ, everyone receives a gift but the Savior. Sad to say, but Jesus Christ is missing at His own birthday party.

Suppose you wanted to honor someone who had a birthday. Would you buy gifts for everyone else, trading gifts back and forth with your friends, but fail to have a gift for the one whose birthday you were honoring? You most certainly would not do this! But this is what people do at Christmas time each year!

Most pastors can testify to the fact that many church members forget to give Christ His tithes during the Christmas celebration. December is a hard month, financially and attendance-wise, for most churches. I have seen churches omit services on Christmas, yet they will tell you they are celebrating Christ's birthday! No wonder the ungodly laughs at modern-day Christianity!

CHRISTMAS IS HERE TO STAY

What should Christians do on Christmas? We should do the job we

ought to do all the year. We should make Christ known to a wicked and an eternity-bound people. We should make wise use of this season, for during this time of the year minds of men are directed toward Bethlehem and the Christ child. This is the ideal time for us to tell the lost about our immortal Christ who died and yet lives. Why not tell our children about the precious Savior who gave His life as a ransom for many, rather than the Santa Claus lie? Why not encourage them to believe the Bible, rather than about the reindeer of Santa Claus? Why not tell them about God's tree, the cross of Calvary, rather than the Babylonian tree? Why not tell them that the Father decorated His tree, not with bells and lights, but with His own Son?

I don't expect to change the world. I deeply regret the pagan corruption, origin, and superstitions concerning this day. I condemn the commercialization of this season, but there is little that I can do to correct it. Christmas, with all of its abuse, will stand in judgment against those who take part in its celebration but have no part in Him whose birthday they claim to celebrate. Of all times of the year, this is an ideal time to ask yourself this question, "What place do I give to the Lord Jesus Christ?"



Divorce

(Continued from page one)

committeth adultery; and he that marrieth her when she is put away committeth adultery."

1. According to the teaching of our Lord in this place:

1. *Husband and Wife are One Flesh.* --Christ goes back to the origin of the human race and makes His appeal to the first and second chapters of Genesis. In the former it is said, "So God created man in his own image, in the image of God created he him, male and female created he them;" and in the latter, "This is now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother and cleave unto his wife, and they shall be one flesh." Instead of, "they shall be one flesh," the Greek translation, which was in use at the time of Christ, had the words "the two shall be one flesh;" and our Saviour adopts this version as expressing the mind of God and the sense of the original adding for Himself, by way of emphatic repetition, "So that they are no longer two, but one flesh." It would have been difficult for Him to assert in stronger language the unity of husband and wife. They are members of each other. The union between them is closer than that between parents and children. They are not their own but belong to each other, and constitute one conjugal body. "He that loveth his wife loveth himself. For no man ever yet hated

his own flesh; but nourishes and cherishes it, even as the Lord the church." Making all proper allowance for the rhetorical character of these expressions, it is yet manifest that no earthly union is represented by the sacred writers as so intimate and indissoluble as the one formed by marriage. And it is also manifest that this union, though presupposing mutual love and sympathy, has respect at the same time to the body, the family, and the manifold relations of the present life. The word "flesh," so often used to designate the human personality, is itself an evidence of this; for it points to the outward, visible, temporal aide of our being, and prepares us for the doctrine of Christ, that the marriage union is forever terminated by death. "In the resurrection they neither marry nor are given in marriage, but are as the angels of God." It also furnishes, in advance, a strong argument against admitting a want of love, of congeniality in temper, or of spiritual affinity, to be a valid reason for divorce. Death is the only natural limit of a union by which two persons become one flesh.

2. Marriage is a Divine Institution.

--It was God who, in the beginning, "made them male and female," and united one man with one woman in marriage. This was regarded by our Saviour as the model marriage, indicative of the divine will. He teaches that the union of our first parents in Eden was God's act, and normal for the race to the end of time. Especially does He call attention to the divine origin of marriage as a reason why man should not annul it. "What therefore God hath joined together, let not man put asunder." The contrast is here between divine authority and human; man is not to annul the ordinance of God. For the word "man" is here used in its broad, generic sense, in contrast with the word "God." No other explanation of the passage is admissible. It must therefore be the duty of legislators to aim at bringing the laws of the land on this subject into harmony with the principles laid down in the sacred record.

3. *God authorizes Divorce in case of Adultery.* --On two occasions out of three, in which Jesus condemned the Jewish practice as sinful, He excepts the putting away of a wife because of fornication. To explain this solitary exception, it has been said that "the nuptial tie is sundered by the adulterous infidelity of either party," that it is "a crime which, by a single act, sunders the conjugal tie," and that it "is less a ground of separation than separation itself." But there are weighty objections to such a theory. For, if conjugal unfaithfulness actually sunders the nuptial tie, the innocent party has no right to forgive the guilty or permit the union to continue a day. Re-marriage is indispensable, if the parties do not separate. Besides, the language of Christ is a permission of divorce because of fornication,

which makes this crime a sufficient reason for divorce, but not an actual dissolution of the marriage union. And, lastly, there are many passages of the Old Testament in which God addresses His people as an adulterous wife, which He still recognizes as His own, and strives to recover from idolatry. Hence, it is more correct to say that this crime is one which inflicts so deep a wound on the innocent party, and violates so utterly the substance of conjugal duty, that it is esteemed by God a valid ground for divorce, whenever this is sought by the unoffending husband or wife. Adultery is a crime for which divorce is a part of the penalty.

But are there not other crimes which trample on the conjugal relation and the nature of marriage as ruthlessly as fornication? And, if so, may they not also be safely pronounced valid reasons for divorce? May it not be presumed that Christ mentioned fornication as a specimen of the sins which justify the proper authorities in sundering the nuptial tie? In answer to these questions it may be said that the crimes referred to in Leviticus 20:13,15,16 (sodomy and bestiality), are allied to the one named by Jesus Christ, and that those guilty of them were sentenced by the law of Moses to the same punishment,--death. Moreover, as rare and monstrous offences, it was perhaps less natural or necessary to mention them. Hence as fornication includes the crimes of adultery and incest, it may possibly be understood to comprehend in the brief statement of Christ, the more repulsive and abominable offences to which reference has been made. But beyond this, it is unsafe to go. The language of Jesus makes a definite exception, and just principles of interpretation forbid us to treat a definite crime as a mere sample of those which justify divorce. Especially does the manifest aim of his language forbid us to associate inferior crimes with the one specified by Him, pronouncing them also to be a warrant for that which He declares to be warranted by the higher crime only.

II. But did not God permit divorce among the Jews for other causes than the one named by Christ? So the Pharisees believed. For when Christ had reminded them

(Continued on page nine)

LET'S STUDY REVELATION

By E. G. Cook

\$6.95

This is a good commentary on the Book of Revelation written by one of our own group. There is much food for thought in this book of 234 pages. This book will help you to understand this most important book of the Bible.

BEREA BAPTIST CHURCH BOOKSTORE

P. O. Box 552

South Point, Ohio 45680-0552

Divorce

(Continued from page eight)

of the original institution and true nature of marriage, representing it as the closest possible union of one man and one woman for this life, they replied: "Why then did Moses command to give her a writing of divorcement and put her away?" And Jesus responded: "Moses, for your hardness of heart suffered you to put away your wives: but from the beginning it was not so." These words cast a flood of light upon the Mosaic economy, and upon the divine method of educating and restoring man to virtue. The passage referred to by the Pharisees and explained by Christ is comprised in the first four verses of the twenty-fourth chapter of Deuteronomy. And it certainly presupposes the practice of divorce among the Jews for other causes than fornication. But it does not say a word in commendation of that practice; it only declares that if a husband puts away his wife, and she is united in marriage with another man, her former husband can never take her again to himself. For him at least she has been defiled. Practically, therefore, a husband must look upon his act in giving a bill of divorce as irrevocable. Hence, this provision of the law was a check on the caprice of man. It compelled him to weigh the consequences of his proposed act, and taught him to respect the marriage covenant. "Moses suffered you to put away your wives;" he did not command it, did not speak of it as right or necessary or commendable, did not encourage or facilitate it in the least; he merely assumed the existence of this practice, and, by regulating, suffered it. And the reason for not forbidding it was the wickedness of the people. They were too gross and stubborn to bear the restraint. They would have trampled on the prohibition, and by so doing decreased their respect for the law; for actual disobedience to any rightful authority at one point, weakens the force of that authority at every point. Hence it is sometimes better for a government not to forbid an evil practice among the people, than to prohibit the practice and allow its law to be broken with impunity. Legislation is apt to be useless when it is far in advance of the public conscience. For the language about divorce in the twenty-fourth chapter of Deuteronomy must be taken as a part of a civil code, to be enforced by the power of the State. As such it was adapted to the moral condition of the people. If it forbore to reassert the original law of marriage and divorce, it was because the nation would not bear it. And the same may possibly be true of many nations at the present day; the public conscience may be so dull or perverse, and the public depravity so great, as to require permission of divorce for more causes than one. But any deviation from the divine law, as expounded by Christ, can have but one excuse, the wickedness

of the people: and the force of this excuse, however legitimate in the sphere of a government founded on the will of the people, should not be suffered to lower the standard of morality in the churches of Christ. Nothing can be more dangerous to the interests of true religion, than the habit of regarding everything as right which is tolerated by the laws of the land. No thoughtful man will say that Mormonism or Roman Catholicism is right, because the State is right in tolerating religious opinions such as these. The State cannot do everything desirable. The standard of life for the servants of Christ must always be higher than the standard enforced by the State.

Such then is the conclusion which we have reached by a careful review of Christ's language concerning divorce. There is but one valid ground for it in the sight of God, namely fornication. Other crimes may justify a separation from bed and board, but not a full divorce, authorizing another marriage before the death of one of the parties.

III. But does not Paul recognize a second ground for divorce? At least, in the case of a Christian who has a heathen husband or wife? Many affirm that he does; and they find the evidence of this in the seventh chapter of his first Epistle to the Corinthians. The tenth and eleventh verses read: "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." The reference here is to the duty of the husband and wife when both are Christians, and it repeats substantially the teaching of Christ. In such a case the Lord's authority must be acknowledged by both parties, and nothing further need be said. But the apostle then proceeds as follows: "To the rest say I, not the Lord: If any brother has an unbelieving wife, and she also be pleased to dwell with him, let him not put her away; and a wife who has an unbelieving husband, and he also be pleased to dwell with her, let her not put him away." Thus far the apostle's language, though treating of a special case, not mentioned by Christ, is in perfect accord with His teaching. Christianity pronounces the marriage relation sacred, even when one of the parties is an unbeliever, and forbids the believing party to disturb that relation. "For the unbelieving husband is hallowed in the wife, and the unbelieving wife is hallowed in the brother; else were your children unclean, but now are they holy." That is, the relation between husband and wife is as pure and indissoluble as that between parents and children. Then comes the sentence which is supposed to specify a second ground for divorce. "But if the unbelieving depart, let him depart; the brother or sister is not enslaved in such cases; but God has called us in peace. For what knowest thou, O wife, whether

thou shalt save thy husband? or what knowest thou, O husband, whether thou shalt save thy wife?"

The case in the apostle's mind appears to have been essentially this. A heathen wife becomes a Christian, while her husband continues attached to idolatry, and perhaps insists upon her performing with him the rites of pagan worship. Thus, at a later period, Bona of Carthage was dragged by her husband to a heathen altar and, while others held her hands, was forced to offer sacrifice, though protesting that she had no part in the act. The condition of such a wife at home was liable to be still more trying. The kitchen hearth was consecrated to false gods. Hard by it stood the images of the Lares, and upon it burned the sacred lamp. The wife would be expected to offer incense and libations to these household divinities, and might be subjected to great indignities and cruelty if she refused. But refuse she must, if an earnest Christian, for under the influence of her pure faith idolatry was looked upon with horror. Suppose, then, that the heathen husband declares his purpose to forsake his wife, and the only way to prevent this desertion is for her to submit to his demands in the sphere of religion. To retain him she must encounter spiritual bondage. But this course was likely to prove vexatious, irritating, and destructive of peace. The pagan husband would be suspicious and disposed to insist upon much that would torture the conscience of his Christian wife, and the Christian wife would be profoundly troubled by every act which seemed to her an endorsement of idol-worship. Paul therefore, in reply to a request for instruction on this point, says to the Corinthians, "If the unbelieving is seeking to depart, let him depart." "Do not oppose separation, if it is sought by a heathen companion and will be conducive to peace." The be-

liever is not a bondsman to the marriage state, nor required to sacrifice self-respect and domestic quiet for the purpose of winning an unbelieving husband to the truth. "The chance of converting a heathen partner is too remote to justify the breach of harmony which such conduct would occasion" (Stanley). "Let him depart."

But what does this signify? Not that she is relieved by the departure of her unbelieving companion from conjugal obligation, and at liberty to contract another marriage. For the word "depart" is the same which is used in the eleventh verse: "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." He is still her husband, and she has no right to contract a second marriage. So in case the unbelieving husband departs, he is still the husband of his deserted wife, and she is the wife of her deserting husband. It is but a separation from bed and board, not a full and final divorce. The irate and departing husband may be at length converted, and return to his faithful wife. Or he may take another wife and by this fatal breach of conjugal fidelity give his former and real wife ground for seeking complete divorce. But in itself his desertion of the Christian wife would not be ground for an irrevocable separation; would not asunder the marriage tie, and render her competent to become the wife of another man; much less would it authorize him to become the husband of another woman.

Thus the teaching of Paul does not add a second ground of divorce to the one admitted by the Lord Jesus. For, as you will recollect, our Saviour appears to have regarded a

(Continued on page twelve)

NOTE

BOUND VOLUMES

We are now taking orders for the 1985 - 86 bound volumes of the Banner. This is a very limited edition (50 books or less). These will cost \$17 which price includes shipping and insurance. The binding will be much better than last time and they will not be stapled. All who want books must pay in advance. We will bind only the books which we have the money to pay for. All orders must reach us by Dec. 20, 1986. So if you want one, order now. Remember how slow the mail travels in December. Make the check out to the Berea Baptist Bookstore.

BEREA BAPTIST CHURCH

P. O. Box 552

South Point, Ohio 45680

The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

P. O. Box 552

South Point, Ohio 45680

Please explain about the angels that sinned in II Peter 2:4 and Jude 6. -----Ohio



E. D. STRICKLAND
644 26 Ave. N. W.
Birmingham, AL 35215

Member
Berea
Baptist Church
South Point, OH 45680

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (II Pet. 2:4).

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6).

In these Scriptures, I think of some key words which describe the happenings in the account. For alliterative advantage of memory, I mention seven words which begin with the letter "C".

"The Sinning Angels and the Seven 'Cs' Between Heaven and Hell."

1. The Constitution. Here is an account of true history of sinning angels recorded and repeated in the Bible.

2. The Change. They were innocent; they then sinned and were guilty before God. Their abode was changed.

3. The Cause. They sinned. Sin is the breaking of God's law.

They missed God's mark for them. They found discontent in God's way and will. Self-will was substituted for God's revealed will.

4. The Condemnation. The sinning angels having no grace or mercy were caught in the clutches of Divine Wrath. God's justice without mercy ordered them cast into Hell and held in the chains of darkness!

5. The Commander. God himself has complete sovereign command of the angelic forces, including sinning angels. Here is divine accountability to God of his creatures.

6. The Chaos. Sin brought chaos to sinning angels. The chaos and confusion among God's creatures is a result of rebellion. Yet God will get glory out of rebellion of men and angels and His wrath on sin.

7. The Central Lesson. God spared not His creatures who were not offered grace and mercy. God spared not these angels. God spared not the world from the flood in the day of Noah. He spared not Sodom and Gomorrah. Therefore, he will not spare unjustified mankind but reserves them unto the day of judgment to be punished (II Pet. 2:9).

Dying without mercy exposes one

to the eternal wrath of the Almighty. On the other hand: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:1-2).

The glories of His grace when mercy is shown will be manifest throughout the ages to come, namely, "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:7).

E. D. STRICKLAND



JAMES GREEN
210 McGinley
Washington, IL 61571

Pastor
BEVERLY MANOR
Baptist Church
209 Vohland St.
Washington, IL 61571

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (II Pet. 2:4).

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6).

There has been a great deal of speculation on these two passages. However, rather than go into the many speculative theories that have been put forth, or to enter into personal speculation upon them, I will instead try to simply emphasize the main truth which is taught in these verses. Incidentally, the purpose of both writers in presenting these very similar statements, in reference to fallen angels, is the same. What is that purpose?

Negatively, the writers do not make these statements to satisfy our human curiosity, nor to answer our questions relative to all the details having to do with fallen angels or demons. It is not even to settle the matter of whether the angels spoken of here were all or just a part of those which fell. Neither is it the writers' purpose to settle the matter as to the kind of sin they committed, nor as to the cause of the revolt which brought about the fall of these angels.

Positively, the writers' purpose in writing was to give irrefutable evidence, by way of known historical example, to prove that there is no escaping the justice and punishment of God by those who rebel against Him. As proof that such rebels

"bring upon themselves swift destruction" (II Pet. 2:1), both writers give a threefold example. In doing so they appeal to the cause of the angels that had revolted. These are used to show that neither their former rank, dignity, nor holiness saved them from being judged and punished; and thus if God so severely punished them, then false teachers and other rebels against God could most certainly not hope to escape. The writers are arguing from the greater to the less. Since the angels were far more excellent than men, and yet their greatness did not preserve them from the judgment of God; much less then can mortal men escape when they follow them in their sin.

I doubt that I have satisfied the desire of the inquirer, however I cannot answer more than is answered by the Scriptures. In addition, I would sound a word of caution against giving way to much curious speculation on these verses or, for that matter, on any other which only sparingly touch upon a theme or subject. One writer, commenting upon these verses, has well said: "Since God has only sparingly touched upon them, and as it were by the way, he thus reminds us that we ought to be satisfied by small knowledge. And indeed they who curiously inquire, do not regard edification, but seek to feed their souls with vain speculations."

JAMES GREEN



JIMMIE B. DAVIS
Box 644A, Rt. 1
Fulton, MS 38843

Pastor
Sovereign Grace
Baptist Church
Fulton, MS 38843

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (II Pet. 2:4).

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6).

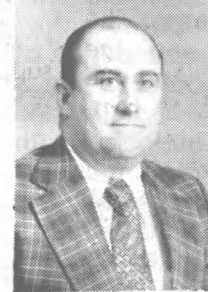
In I Timothy 5:21 Paul referred to the elect angels. Since there are elect angels the reference to angels in II Pet. 2:4 and Jude 6 must surely apply to those not elected. There are various theories concerning the sins committed by these angels. Some agree with Alford that Genesis 6:2 is the sin alluded to. Others believe that it alludes to the fall of the devil and his angels. My understanding is that it does refer to the fall of the devil and those angels who followed

him in his rebellion against God. It is my belief that the "sons of God" in Genesis 6:2 are Sethites. Which-ever interpretation is right will not alter the fact that these angels have been cast down and reserved in chains of darkness to be judged at the proper time.

Their "own habitation" refers to Heaven, I believe. This was their dwelling place before the fall. The Vulgate translates it: "their own principalities." It is clear that these angels were not satisfied with their position under the Son of God, and like the devil, had higher aspirations.

One thing is certain, they have no redemption from their fall. Their condemnation is forever. God's elect people differ from the angels in many ways, but the greatest is that the Son of God secured a glorious redemption for them.

JIMMIE B. DAVIS



HAROLD HARVEY
Rt. 1, Box 162
Olmstead, KY 42265

Pastor
Olmstead
Baptist Church
Olmstead, KY 42265

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (II Pet. 2:4). "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6).

All angels were created by God. They were created in perfect holiness and righteousness. They were a superior rank of creatures to men and enjoyed the presence of God. Their first estate was pure and holy as well as high and honorable. Being influenced by the great deceiver, some of them were unwilling to be subject to God; therefore, they rebelled against Him and did not abide in their first estate. God had no mercy on them but cast them down into the lowest places. He inflicted due punishment on them and they will never be restored again. They were cast out of their native habitation, Heaven. These were consigned to *Tartarus*, their prison. They are being held by chains of darkness.

Some men would dare mock or poke fun at God, because the Word of God speaks of demonic forces being bound by chains. Their problem, they have never seen God's chain of His eternal power and Godhead. During the thousand years millennium reign of Christ, Satan will be bound with God's chain. Like Satan, these angels will be under the restraints of the power and providence of God. They will be held in prison until the day of judgment. Then they will be cast into the lake of fire and receive the full torment. If God punished the angels who revolted, He will also punish wicked men.

HAROLD J. HARVEY

The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

P. O. Box 552

South Point, Ohio 45680

Is the New Jerusalem in Revelation chapter 21 a cube or a pyramid? If it is a cube, how does a wall 144 cubits (Rev. 21:17) support a city which is twelve thousand furlongs (Rev. 21:16)?



HAROLD HARVEY
Rt. 1, Box 162
Olmstead, KY 42265

Pastor
Olmstead
Baptist Church
Olmstead, KY 42265

"And the city lieth foursquare, and he length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel" (Rev. 21:16-17).

The language suggests that the city is a cube. The length and breadth and height are all the same. The dimensions of the base are about 1,400 miles. The cube has always been associated with the presence of God and the pyramidal shape has been associated with paganism.

The angel not only measures the city but also measures the wall. The wall is found to be 144 cubits thick or about 207 feet if we use 18 inches to a cubit. Some claim that the 144 cubits is the height of the wall, but it is hard for me to believe that a 1,400 mile city would have a 200 foot wall. John said, "And had a wall great and high" (v. 12). Both the city and wall had foundations. Abraham looked for a city which had foundations, whose builder and maker is God.

HAROLD J. HARVEY



JIMMIE B. DAVIS
Box 644A, Rt. 1
Fulton, MS 38843

Pastor
Sovereign Grace
Baptist Church
Fulton, MS 38843

"And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal" (Rev. 21:16).

The Greek word for "foursquare" simply means four cornered. I believe the measurements are exactly as described in Revelation 21. The height of the wall is said to be equal with the length and breadth, and I see no reason to believe it will be in the form of a pyramid.

We must remember that this is a city built by the Creator of all things, and it will be without fault in

its symmetry and glory. Since God is the builder of this magnificent, gloriously beautiful and stupendous city, I have no trouble over what supports the wall or the city itself. An all-powerful, sovereign God who created the world and hung it on nothing can and will be the support of the New Jerusalem. Job said this about God, and it is absolutely true, "He stretcheth out the north over the empty place, and hangeth the world upon nothing" (Job 26:7).

I may be wrong, but it has always been my understanding that a city supports a wall and not the other way around.

JIMMIE B. DAVIS



JAMES GREEN
210 McGinley
Washington, IL 61571

Pastor
BEVERLY MANOR
Baptist Church
209 Vohland St.
Washington, IL 61571

I am unable to give a definite answer as to whether the New Jerusalem is a cube or a pyramid. Neither in the context of Revelation chapter 21, which describes both the city and its walls, nor in any other Scriptural passage, have I been able to find any help in this regard. Most commentators which I have read after on this seem to think the city is a cube, while one or two think it is a pyramid.

The second part of your question in which you ask—"If it is a cube how does a wall of 144 cubits support a city which is twelve thousand furlongs?"—seems to be the result of your reading something into this descriptive passage which it does not say. It would appear that you have assumed that the city sits on the wall. The text does not state nor support such an idea. The wall encloses the city, hence the city is inside the wall, not upon it. This being so your problem is eliminated.

JAMES GREEN



E. D. STRICKLAND
644 26 Ave. N. W.
Birmingham, AL 35215

Member
Berea
Baptist Church
South Point, OH 45680

In these texts with the contexts, we have another great revelation of God to mankind (Rev. 21:9-27). This vision is given in bare outline by Matthew Henry in his commentary.

HOOPLA RELIGION

By Wilbert L. Ellis
Angleton, Texas

According to the dictionary, "hoopla" means, "great excitement, bustle, or showy publicity". I think that this is a very good description of much of what goes on in the name of religion today.

Actually, this type of religion is not new in the world. It goes back to the early days of religion itself. For example, in I Samuel 4:1-5 we have the story of Israel when they were going to battle with the Philistines. Because of their sin, they were not in close touch with God. Yet they knew enough to know that they needed something to help them through this battle. So they brought the ark of the covenant into their camp. Notice in verse 5 that when the ark came into the camp they had a lot of commotion and excitement. But for all of their "hoopla" they lost the battle when they went to fight. They had great emotion but no power.

Another example of "hoopla" in the Bible is found in I Kings 18:25-29. Here we find the story of Elijah and the false prophets on Mt. Carmel. The false prophets were most sincere. They called on the name of their god from morning until noon to no avail. They cried louder. They cut themselves with knives and lancets until the blood gushed out. They tore down their own altar with their commotion. They had a lot of excitement and show but when it was all said and done, they had no fire from Heaven. They had a good feeling and everyone thought they were having a good time but it was just empty emotions.

Much of today's religion is just like these false prophets. They produce a good "feeling" with a lot of show and excitement. But when the dust has settled and all of the emotions have disappeared, there is no lasting effort. In order to get things going again, they have to come up with some emotional show of excitement and get everyone's "feelings" high. They have to be continually pumped up or they go flat.

While the Bible does give some examples of people who truly got excited and showed it, their excitement was produced by an inward work of God rather than a mere outward emotional show. For example, David got very excited when the ark was being brought into Jerusalem. He got so excited that he "danced" before the Lord. There was absolutely nothing wrong with his conduct. God was well pleased because it came from his heart being right with God and being in accordance with the Word and will of God.

The Bible does have a lot to say about the proper way to worship God. For example, I Corinthians 14: (Continued on page twelve)

First, there is the *person*, an angel, who opened the vision to the apostle. Secondly, there is the *place* from which the apostle received this glorious view, i.e. a lofty mountain. Lastly, we see the *primary subject* of the vision, namely, the Lamb's wife and her abode in the New Jerusalem.

The questions asked above are relative to this last division. Before we seek to answer, maybe we should suggest some contrasts in the thinking of various interpreters.

There are the literalists versus the symbolics. Some differ from others in their timing of fulfillment. Sometimes the events of the book of Revelation are already fulfilled, while others see it as future in chronology. Some see the city as a cube; while others see it as a pyramid.

The view we take in these contrasts will influence us in concluding the answers to the query.

If the vision is wholly figurative, then there would be little or no difficulty in seeing the mighty weight of a city 1500 miles three ways, resting upon a questionably inadequate foundation. Symbolism would take care of illogical conclusions. But illogical literalism may be over-ruled by the miraculous powers of the supernatural.

I personally see this vision as unfulfilled prophecy. Who could deny that the Book of Revelation contains many, many, figures and symbols? But there is much literalism in the book. I cannot see the vision, under consideration wholly allegorical. I am looking forward to a real city for the Bride, the Lamb's wife. Why would the Lamb and the wife be literal and the city be merely symbolic?

I will not argue against the city as cubical in form. However, I cannot see that equality in length, breadth and height proves the city a cube. The city as a pyramid could well fulfill the description.

I think every mansion will be open to and in full view of the throne of God at the pinnacle of the pyramidal city.

E. D. STRICKLAND

COMPLETE BIBLE ON CASSETTE TAPES

Complete Bible	\$120.00
Old Testament	99.00
New Testament	28.00

Divorce

(Continued from page nine)

woman who was divorced for any cause, save one, as guilty of adultery if she married again, and to have deemed her husband as particularly culpable for putting her away, because he thereby led her to commit adultery by a second marriage. It was not therefore the hardship of the separation, but the guilt of the re-marriage, which was emphasized by him. If, then, the apostle merely directs the Christian consort, in certain circumstances, to acquiesce in a "separation from bed and board," his words are perfectly compatible with those of his Master; but if he directs the believer to acquiesce in a complete separation which is regarded as authorizing the deserted party to marry again, even while the heathen deserter remains unmarried and chaste, his words do not agree with the most obvious meaning of the Lord's.

Moreover, the correct interpretation of the apostle's words in this place shows the agreement between his language here and elsewhere. For in the thirty-ninth verse of this chapter it is said: "A wife is bound as long as her husband lives; but if the husband dies, she is free to be married to whom she will, only in the Lord." And in the Epistle to the Romans he repeats the same thought: "For the married woman is bound by law to her living husband; but if the husband dies, she is free from the law of the husband. So then, if, while the husband lives, she become another man's, she shall be called an adulteress; but if the husband die, she is free from the law, so that she is not an adulteress, though she become another man's."

Now in both these passages, agreeably to the doctrine of Christ, death is spoken of as severing the conjugal bond, and nothing else is mentioned as doing this. But if wilful desertion by a heathen partner severed it, there must have been numerous instances of the sort, and some notice of them might naturally be expected in more places than one.

We conclude, therefore, that the language of Paul in I Corinthians 7: 15-16 justifies a husband or wife in sometimes asking for a bill of separation from bed and board on account of wilful desertion by the other party, but not in asking for a bill of divorce severing the bond of matrimony and qualifying the innocent party for renewed wedlock. The language of our Saviour is so clear and explicit in declaring adultery to be the only crime which authorizes divorce from the marriage bond valid in the sight of God, and the language of Paul is so perfectly accounted for by supposing him to speak of permanent separation merely, that we are unable to reach any other conclusion. And this conclusion ought to regulate our conduct; for in such a case we are bound to follow the clearest light and strongest evidence which is afforded by the sacred

oracles. The duty of Christians to obey the will of Christ is imperative; and we are satisfied that His will is clearly expressed, that the language of his apostle agrees with the literal sense of His own, and that Christian churches are required by their allegiance to Him to treat all divorces for other causes than fornication as null and void, the parties in such cases being still, before God, husband and wife, so that re-marriage is sinful.

IV. But does not the language of Paul to Timothy, requiring that a bishop should be the "husband of one wife" and an aged widow, to be enrolled, "wife of one husband," imply that there were members in the churches who could not be thus described? We think it does. What then did the apostle mean by "husband of one wife" and "wife of one husband"? Evidently, as all interpreters agree, husband of no more than one wife, and wife of no more than one husband. But does he refer to what they now were, to their present family relations, or to what they had been in the past? Certainly, to the latter; for a widow has no husband, and a bishop might surely have no wife, at the time when he was appointed to office. The expression must then be retrospective. Can we then suppose that Paul here condemns a man who has taken a second wife after the death of his first, as unworthy of being made pastor of a Christian Church? I believe not, though many distinguished scholars favor this interpretation. For it seems to me impossible to suppose that the same apostle would teach in his epistle to the Romans that "a wife is loosed from the law of her husband if he be dead, so that she is not an adulteress, though she become another man's wife," and in his epistle to the Corinthians, that "a wife is bound as long as her husband liveth, but if the husband die, she is free to be married to whom she will, only in the Lord," and in his first epistle to Timothy, that he "desired to have the younger widows marry, bear children, and rule the household," and in spite of all this would forbid a widow who had been married to a second husband after the death of the first, to be enrolled with those whose age and usefulness entitled them to special consideration. Nor is it very credible that Paul would have treated a man's taking a second wife after the death of a first, as disqualifying him for the pastoral office. It is necessary therefore to suppose that he would exclude from the pastorate such men as had married a second wife, while the first was still living, though perhaps divorced for reasons not recognized by Christ as valid. At that time there were not a few cases of the kind in every considerable town. Divorces were frequent in the pagan world. The life of families was desecrated by them. Hatred and reproach often followed in their train. Children were left to the care of but a single parent, instead of having the

benefit of nurture and training under both. And evils too complicated and far-reaching to be adequately portrayed followed the violation of divine order in the family.

(Continued in January issue)

"Hoopla" Religion

(Continued from page eleven)

33 declares that "God is not the author of confusion." Anything in our service that promotes confusion, misconduct or disorder is not from God.

Hebrews 11:1, 6 talks about faith and the necessity of faith in order to be pleasing to God. Anything that promotes a mere "feeling" and gives some visible, emotional experience to hold on to is not necessarily of faith. We should take a long, hard look at anything that attracts the lust of the flesh and appeals to the mere emotional part of the flesh.

The Bible tells us in John 4:24, "they that worship him must worship him in spirit and in truth." This is far more important than mere excitement or showy publicity. Real worship is based on God's Word, the Bible. Real worship lifts up the spirit instead of the flesh. Real worship lifts up God instead of man or man's abilities. Real worship will always be Christ oriented while "hoopla" will be "man" oriented or "emotions" oriented. What about much of your worship or the worship of your church?

(Calvary Baptist Church Bulletin, July 9, 1986).

The Religion-In-Politics Taboo Is A Myth

By G. Russell Evans
Norfolk, Virginia

Inclusion of religious principles in politics is a terrible thing to do, according to the *Washington Post's* Haynes Johnson and other self-appointed Big Media overseers of propriety and morality. But wait. Eighty-six percent of media elitists seldom or never attend religious services, more than half admit no religious affiliation, and 91 percent think homosexuality is okay, to name a few of the out-of-step positions of those who shape public opinion and who voted overwhelmingly for Humphrey, McGovern, and Carter in recent presidential elections. Big Media candidates also lost overwhelmingly, proof positive of just how far out the media are from mainstream America (Lichter-Rothman survey, *Public Opinion*, Nov. 1981).

In his 26 September piece, Mr.

Johnson called the "Christian approach" to reelection by Rep. William W. Cobey, R - N. C., a symbol of "the underlying tensions in America today and... how viciously divisive the question of religion's role in public life remains." He ridiculed the first term congressman, who serves the communities of Raleigh, Durham, and Chapel Hill, for offering himself as an ambassador for Christ and for saying that the role of government is "to support good and to punish evil" and therefore, that voters should refuse to elect leaders with "a confused perception of good and evil."

All this, no matter how historically and Biblically sound, was a bit too much for Big Media whose Raleigh *News & Observer* chastised Cobey for "shocking disregard for one of the fundamentals of democracy... and a brazen bid to impose a religious test for office." Johnson went on with his own moralistic judgment of Cobey and other promoters of religion-in-politics, such as evangelist Pat Robertson as, he wrote, "self-appointed messengers of divine truth who claim to possess a direct line to God." Next, Dr. Robert Schuller on ABC-TV's "Good Morning, America" (9 Oct.) is saying no evangelist should think he can take over the country as that would give Christianity a bad name. No name, no blame? But what about Christ's Great Commission to teach and baptize all nations (Matt. 28: 19)?

Critics are forgetful, or ignorant, or choose to misinform. America was founded as a Christian nation, so acknowledged by the Supreme Court. It prospered as a Christian land from the time (1620) the Mayflower Compact proclaimed the "advancement of the Christian Faith... into a civil body politic" to modern America, called by President Reagan (25 Nov. 1982) an anointed land set apart by a divine plan for people "who had a special love of faith and freedom."

The Declaration of Independence and the Constitution have made America great. And so has the Bible which is, said liberal church historian Martin Marty, "a leatherbound symbol of transcendent authority, certainty and continuity with our nation's putatively sacred origins." U. S. presidential candidates dare not fail to pay respect to the Good Book. In 1980, candidate Reagan called the Bible the solution to the world's "complex and horrendous" problems.

So what is wrong with religious principles in politics? In the 5th century B. C., the Lord offered King Solomon forgiveness and healing to Judah, provided the people "shall humble themselves and pray... and turn from their wicked ways" (II Chr. 7:14). Later, in the New Testament, Paul taught the Roman Christians that government must "not be a terror to good works, but to the evil" (Rom. 13:3).

(Continued on page thirteen)

Religion-In-Politics

(Continued from page twelve)

In *Lessons of History* (Simon and Schuster, 1968), scholars Will and Ariel Durant said, "The prime task of government is to establish order" for the public good (pp. 68, 78), and "There is no significant example in history... of a society successfully maintaining moral life without the aid of religion" (p. 51). The Northwest Ordinance of 1787 (later passed by Congress) declares: "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of learning shall forever be encouraged." So, what's wrong with Rep. Cobey's campaign letter urging "Christian friends" to elect leaders who support religious principles? Is Haynes Johnson's brave new world afraid of historical and Scriptural precedents?

What about the wall of separation of church and state? The First Amendment simply prohibits a state religion. It guarantees freedom *for* religion, not freedom *from* religion. Indeed, nowhere does the Constitution use the term "wall of separation," nor do the words "church and state" appear in the First Amendment. These are fabrications of the Earl Warren Supreme Court of the 1960s in presumptuous rulings against prayer in schools and against other religious references and customs. The Court's liberal majority disregarded the record behind the First Amendment, a record readily available to all who would look.

The record is clear: The House of Representatives passed the First Amendment on 24 September 1789 for two purposes: (1) to prevent a national established church, and (2) to prohibit federal interference with religious customs. Next day, the House passed a resolution for a national day of prayer to acknowledge "the many signal favors of Almighty God." Thus, the authors of the First Amendment immediately sponsored official prayer and thanksgiving throughout the land. Hardly consistent with the 1960 Warren Court which, if present that day, might have declared everything unconstitutional.

Author Franky Schaeffer explained in *Plan for Action* (Revell, p. 37), "It has been convenient and expedient for the Secular Humanist... the Supreme Court justice to use the arbitrary division between church and state as a ready excuse. It is used... to subdue the opinions of the vast body of citizens who represent those with religious convictions." Only a Supreme Court attuned to the Constitution can repair the wreckage of the Warren Court. Rep. Bill Cobey seems to be in tune.



Dear Bro. Pack

By Leroy Pack, Chesapeake, Ohio

Send questions in care of this column to Berea Baptist Banner, P. O. Box 552, South Point, Ohio 45680.

Dear Bro. Pack:

I plan to purchase a new Bible soon. Would you cite some things to consider when selecting one and is there a particular Bible you would recommend?

There are several things to consider when purchasing a new Bible. The main thing is to make certain that the Book you purchase is a BIBLE; that is, the Word of God and not simply a commentary which has the word BIBLE written on the cover. If this is going to be your only Bible, or if you will be reading it audibly in the Church service, Bible class or other public meeting, select only a King James Bible of 1611.

There are many books masquerading under the title of BIBLE. Many of these are no more than the ideas of men and constitute, at the most, a commentary on the Bible. Sometimes they prove to be a very poor commentary. On the other hand, there are some translations which I would recommend as helps in Bible study. Among these is the *Amplified Bible*. As is true with any Bible study aid, we must remember that they are the works of men. We can get valuable help from some such books, but we must take heed to any writings of men. It is not the words of such books which we will meet at the Judgment Seat of Christ, but the Word of God, which is given by inspiration of God and, therefore, is, infallible and must be the final rule of our faith and practice.

In deciding which publishers' King James Bible to buy, one determining factor would be whether you want a concordance, or notes. Most Bibles have a small concordance in the back and some have notes which can be very helpful. However, always remember that these notes are NOT inspired. They are the words and thoughts of men. Also, you will need to decide if you want the Words of our Lord Jesus Christ in red letters. Personally, I prefer a Bible without red letters. The reason for this is that as a young Christian I considered the words written in red to be more valuable than the rest. In time, I was made to see the truth of II Timothy 3:16, which tells us that "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." You may still prefer a red letter edition. If so, understanding that ALL Scripture is inspired and equally valuable, buy it. The single most important consideration in purchasing a Bible is that you

procure the Word of God, a King James Bible.

Another thing which I consider very important is to select a good cover, a Bible that is well bound. In fact, I recommend buying the best cover you can find. You don't want your Bible to come apart about the time you have become familiar with it and accumulated a workable set of marginal notes and cross-references. Don't buy a paper-back Bible or one with a cardboard or other inexpensive cover. Rather, buy the best, the most expensive cover you can afford. You will be glad you did in time to come. Also, I like a Bible with the pronunciation of the names of people and places marked (self-pronouncing text).

In summarizing, buy only a King James Bible of 1611. Buy the best cover you can afford. Notes and other study aids are optional. I personally use a Thompson Chain Reference Bible, mainly because I have had this particular Bible for many years and can readily find a given passage, having more or less memorized its location on the page.

I might suggest that you consult your Pastor for further aid in making this decision.

ANNOUNCEMENTS

On Nov. 8, 1986, the Faith Baptist Church, Paducah, Ky., and Pastor Eugene Clark organized their mission in Monticello, Ky., into a New Testament Baptist Church. The church chose the name of Grace Baptist Church, and they called Elder Clyde Hancock as pastor. The new church is located on Highway 90 South. Eleven churches were represented at the organization.

The Berea Baptist Church, Stonington, Ill., is seeking a pastor. Any interested elder should contact Lyle E. Thomas, R. R. 1, Box 240, Stonington, Ill. 62567, or call 217-325-3323. The church presently meets in a private home and is without property or building. They are a new church small in number and must have a pastor who is willing to work as well as pastor. Their Articles of Faith are the same as the mother church, Berea Baptist Church, South Point, Ohio.

SACERDOTALISM AND THE BAPTISTS

By Milburn Cockrell

Paperback

\$2.00

Order From
BEREA BAPTIST CHURCH BOOKSTORE
P. O. Box 552
South Point, Ohio 45680-0552

Have We Misunderstood The Great Commission?

By Milburn Cockrell
PART II

Read Matthew 28:16-20.

The great commission was not given to the world. It was not given to an association or a convention. It was not given to a religious club or a missionary society. It was given to the Jerusalem church and those churches which came from her by a succession. No man has the scriptural right to preach or to teach authoritatively, nor to baptize believers, unless authorized by the church to do so.

Today I shall ask my
THIRD QUESTION: HAVE WE MISUNDERSTOOD WHAT CHRIST COMMANDED US TO DO?

In the great commission Christ said: "Go ye therefore, and teach all nations..." A better rendering of the Greek text is "make disciples of all nations" or more exact "disciple all nations." We greatly need an English verb "disciple" for this pas-

sage and some others (Matt. 13:52; Acts 14:21). In the Gospel of John, chapter 4, verse 1, the literal translation is "made disciples." The word "teach" in verse 19 is the Greek word *matheteuo* which means "to disciple, to enroll as a scholar." The word translated "teaching" in verse 20 is another word *didasko* which means "to learn, to be taught."

The commission requires that the churches of Jesus Christ make disciples or learners. This means evangelism in the fullest sense, not merely a revival meeting or a city-wide crusade. To disciple a person to Christ is to bring him into the relation of pupil to teacher. A disciple of Christ takes His authoritative instructions (Matt. 11:29); then accepts what He says because He says it. He submits to His requirements as right because He makes them. To be a real disciple of the Lord Jesus Christ requires more than mere human instructions; it requires

(Continued on page fourteen)



Misunderstood

(Continued from page thirteen)

the special work of the Holy Spirit of God.

Most professed Christians do not know what it is to be a disciple of Jesus Christ. They think it is no more than making a decision, joining some church, or being baptized. Under easy believism they have been led to think it is something done in a few moments and which requires mere mental assent to some religious proposition. It is not viewed by them as a life-long process. Most religious professors in our day are in fact not real disciples of Jesus Christ. They are false professors who are in danger of Hell-fire!

According to the Bible, the requirements of discipleship are most severe. Our Lord said: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33). So discipleship requires that we forsake all for Christ and His service. According to Jesus Christ, one of His disciples must love his Lord more than his family: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26).

To be a disciple of Christ you must deny yourself ease and pleasure, possessions and country: "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). This is not to be done for a few days and then you can quit. Discipleship requires perseverance: "If ye continue in my word, then are ye my disciples indeed" (John 8:31). Discipleship not only requires faithfulness, but also fruitfulness as well: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:8). When you made your religious profession did the preacher tell you that these things were required of you? Are you a real disciple of Christ in the light of these truths?

Yes, many have misunderstood what Christ commanded us to do. He did not command that we go out and save souls by decisional regeneration. Only God can save a lost soul. Christ did not command that we go out and get people to make decisions by human persuasion and psychological manipulations. Rather, He said that we were to make disciples by teaching the people the things of the Lord. The great commission does not say we are to go out and get people to join our church. You can't be a baptized church member until you have become a disciple. Nor does the Lord tell us to go out and organize churches, line them up with our work, teach them to support the boards, the schools, and other denominational works so they may have the praise of the leaders at headquarters!

There is no command in the great commission for the Lord's churches

to make false professors and hypocrites. When we get people to make decisions rather than becoming disciples this is what we make. Modern evangelism fails to carry out the great commission, for it makes decisions, not disciples. This is why the churches are filled with false professors and hypocrites. God help us! How many Baptist churches are filled with nominal believers who know nothing about being disciples of Jesus Christ. These people do not forsake all for Christ; they do not deny themselves pleasure and profit; they do not persevere in holiness; they are not fruitful! They are disciples falsely so-called!

But how do you make one a disciple of Jesus Christ? You begin by preaching the gospel to them: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). This is the command of Jesus Christ to His churches. In Mark 1:15 our Savior said: "...repent ye, and believe the gospel." Those who repent of their sins and believe the gospel have entered the school of Christ and started to become disciples.

We must make them disciples by teaching them continually by the Word, while the Spirit teaches them internally. By such teaching they come to see themselves as sinners before God by nature, practice and choice. They learn to know Christ as Savior and Lord, and they come to see that peace, pardon, righteousness, life, salvation are all by Christ. "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (John 6:45). Those who are so taught will be brought to believe in Christ, to part with all for His sake, to bear all for His glory, and to follow Him wherever He leads.

The church is not to confine their knowledge of the things of Christ to themselves. They are to communicate it to "all nations." We must not shut up this knowledge inside our Baptist churches. Christianity is a religion for people in all nations. It is not just for the Jews scattered among the Gentiles, but the Gentiles themselves in every land. The Jews had expected the Messiah to bring salvation to their own nation. Nevertheless, Christ commissioned the Jewish church to carry the gospel to all nations. How I as a Gentile praise God "that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel" (Eph. 3:6).

Before the time of Matthew 28:19-20 the church had operated under a limited and temporary commission which did not allow the gospel to be preached to the Gentiles (Matt. 10:5-6). But in Matthew 28:19-20 the limited commission merged into a world-wide and age-lasting commission. Such expressions as "all nations," "among all nations" (Luke 24:47), "all the world" (Mark 16:15), and "the uttermost part of the

IN SEARCH OF THE UNIVERSAL, INVISIBLE CHURCH

By Milburn Cockrell

PAPERBACK

One (1) Copy \$1.00
Five (5) Copies \$4.00
Ten (10) Copies \$8.00
Fifteen (15) or more copies. \$.60 each

Order From

BEREA BAPTIST CHURCH BOOKSTORE
P. O. Box 552
South Point, Ohio 45680-0552

earth" (Acts 1:8) reveal that the gospel is to be heralded to every individual person in the world in each generation until Jesus returns for the church. The message of salvation is to be preached to all men without exception. We are to do our best to make all nations Christian nations. Christ is setting up a school in the world and commands us to make the nations His scholars.

We must all confess that as members of the Lord's churches we have miserably failed to carry out the great commission. In truth we have sent the gospel but to very few nations. Very few people in all nations are real Christians. We have failed to obey our Lord!

FOURTH QUESTION: HAVE WE MISUNDERSTOOD THE IMPORTANCE OF BAPTISM?

Consider the second phase of the great commission: "...baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This does not mean the church is to baptize all nations, for the words for "all nations" are neuter gender, whereas "them" is of masculine gender. Those made disciples by the preaching of the gospel are to be baptized by the authority which Christ gave His church. Baptism is the first act of the born-again disciple in obedience to His Lord. It constitutes his public profession of faith in Christ to be His Savior and Teacher.

It is impossible to explain the words in this part of the commission other than to say that water baptism is an outward ordinance to be administered to all who join His church. In I Corinthians 12:13 the Apostle Paul makes water baptism essential to church membership: "For in one Spirit are we all baptized into one body. . ." Apart from this initiatory rite no one can be a member of a church. You can't be added to the church without water baptism. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41). The three thousand converted on the day of Pentecost were added by the Lord to the church after baptism in water. Baptism is a part of discipleship. You cannot be a disciple of Christ if you are unwilling to do the first thing which Christ

commanded every disciple to do.

In the time of the New Testament when a man believed he was almost immediately baptized. Jesus Christ said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). Peter told those converted at Pentecost to be baptized that very day they were converted (Acts 2:38). The very day that the eunuch believed with all his heart in Jesus Christ he was baptized by Philip (Acts 8:36-38). The jailor and his household were baptized the very night that they were converted (Acts 16:31-33). As soon as Lydia believed she was baptized (Acts 16:14-15). Notice especially Acts 18:8: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians, hearing believed, and were baptized."

Baptism is very important. It is not a non-essential ordinance. Those who claim to be believers and refuse baptism have rejected the counsel of God: "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him" (Luke 7:29-30). Such persons are not friends of Christ who commanded believers to be baptized: "Ye are my friends, if ye do whatsoever I command you" (John 15:14). They have not put on Christ: "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). They do not have a good conscience because a good conscience requires that one be baptized: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ" (I Pet. 3:21).

Modern evangelists in their week, city-wide crusades do not put any stress on baptism. They aim only to secure decisions and then to leave the people to join the church of their choice, or no church at all in some cases. They see no connection between baptism and church membership. This proves again that they make decisions, not disciples. The big-time evangelists only seek to carry out the first phase of the great commission, while ignoring the other two commands in the three-fold commission. If they put the proper stress on baptism and church membership demanded in the great commission, it would empty their crusade meetings of people. Those in union meetings are from all denominations, and they are very much disagreed as to the mode, the subjects, and the purpose of baptism.

Some see too much in the words of the great commission about baptism. They make baptism a sacrament of grace and salvation. They contend you must be baptized by one of their preachers in order to be regenerated and inherit the kingdom of God.

(Continued on page fifteen)

Misunderstood

(Continued from page fourteen)

Such a teaching makes the person who does the baptizing the savior of the sinner, not Jesus Christ. Outward baptism is not absolutely necessary to salvation as the case of the penitent thief shows us. Water baptism alone confers no benefit apart from true faith in Christ, for Simon Magus believed with his head and was baptized but went to Hell!

Others see in the great commission a command to practice infant sprinkling and by such a thing to admit infants into their religious societies. There is no command in the great commission to baptize babies. There were no babies ever baptized in the Bible. Our Lord in the commission told us to baptize disciples, not unconscious, unbelieving infants. As to the baptism of infants the commission says nothing; it places no responsibility on the church or its ministry to practice it.

The baptismal formula for this age is seen in the great commission. It is to be in the name of the trinity: "... baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." It is by the authority of these three divine persons who all approved of the administration of this ordinance at the baptism of Christ. The person who is baptized not only professes faith in each person in the Godhead, but he devotes himself to obedience to these three divine persons. This baptismal formula confirms the doctrine of the trinity and reveals the equality of the Godhead. We are baptized, not into the names, but unto the name of the Father, the Son, and the Holy Spirit, which plainly shows these three are one (1 John 5:7).

I cannot stress too much that to have this ceremony performed upon ourselves in the name of the trinity is an oath of allegiance or pledge of devotion to them. To be baptized unto anyone is to publicly receive him as teacher and lawgiver. The Jews were baptized unto Moses (1 Cor. 10:2). That is, they received the system he taught and acknowledged him as their lawgiver. Paul asked the Corinthians: "Were ye baptized in the name of Paul?" (1 Cor. 1:13). He meant, Were you devoted to Paul by this rite? He seeks to show the Corinthians by these words that at baptism they had given themselves up to devotion to God. Baptism is a solemn consecration to the service of the blessed trinity.

QUESTION FIVE: HAVE WE MISUNDERSTOOD THE COMMAND TO TEACH WHAT CHRIST COMMANDED?

Those who are baptized disciples are to be taught by the church: "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:20). Baptized disciples are to be taught since they have only started the course of the Christian

life. They are to be instructed in what Christ commanded so as to render lifelong obedience to all His teachings. The stress is not so much on teaching as upon the observance of His commandments. There is a grave difference in teaching one to know and teaching one to observe the things commanded. The duty of the church is the latter of these, for the church must be the pillar and ground of the truth (1 Tim. 3:15).

The local church is responsible to the Lord for this teaching ministry. It is the only institution which has the authority to do this job. Acts 13: 1 speaks of certain teachers in the church at Antioch. In Ephesians 3: 10 the Bible says the church is to make known the manifold wisdom of God in this age. Concerning the spiritual gifts of the ascended Christ to the church, Paul declared: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11-12). This is why one of the qualifications of a pastor in 1 Timothy 3:2 is "apt to teach."

The church is limited in her teaching to all things which Christ commanded. She is not to teach human invention or the doctrines of men, but the institutions of Christ. She is not at liberty to leave out some of what Christ taught for the well being of His church. She must teach her members to observe all things Christ commanded. There will never come a time when any part of Christ's teachings will become antiquated or untrue, inappropriate or needless.

Nothing could be plainer from the great commission than that Jesus Christ will be with a church who carries out the great commission. Consider the words: "... and, lo, I am with you always, even unto the end of the world." Christ has promised His personal presence to the church who is engaged in discipling others and in observing His commandments. But what about the church who does not carry out the great commission? Jesus Christ is not with such a church (Rev. 3:20) and will soon remove her candlestick out of its place (Rev. 2:5).

Our Savior is with the church who obeys Him all the days. He is with her members in the pulpit or prison, in fair days and foul days, in winter days and summer days, in days of success and days of failure, in days of joy and days of sorrow, in youth and old age, in days of life and in the day of death. Christ is with His church to give her success in her ministry. He will be with her till making disciples, baptizing, and building by Christian instruction shall be no more.

The church is to enjoy the perpetual spiritual presence of Christ until the end of the age. This means that there must be true churches and true ministers on earth who will ob-

(Continued on page eighteen)

THE BIBLE AND THE NEWSPAPER

Readers of the BBB are urged to submit religious news items which they may read in their local paper or some other publication. In sending these please give the name of the publication as well as the date it was printed. We will not be able to print all which are submitted, but we welcome any item you may feel we should read. Send to Berea Baptist Banner, P. O. Box 552, South Point, Ohio 45680.

BILLY GRAHAM AND THE TRUTH

Billy Graham's press release maintains that there are eight Baptist and two Pentecostal churches open in Leningrad and an Orthodox theological seminary with 400 students. Can this be true?

We verified this with Soviet Baptist brethren who escaped and live now in West Germany.

Leningrad has only one state-controlled Baptist church and no Pentecostal church open. Anyone who says there are ten churches should give their addresses. The Orthodox seminary has only 50 students.

When Graham spoke there he doubtless saw 400 "students." They were paraded as such on that particular day to deceive him (*Christian Missions to the Communist World, Inc.*, 11-86).

"A false witness shall not be unpunished, and he that speaketh lies shall perish" (Prov. 19:9).

MARXISM AND HARVARD

When I arrived at Harvard as an undergraduate in 1972, the first class I enrolled in was taught by a history professor who announced: "I am a Marxist and I'm going to teach this American history course from a Marxist perspective."

From then on, every class was filled with Marxist ideology and a Marxist interpretation of American history.

The first paper he assigned was on slavery in the 19th century South. I decided to challenge the opinions of the teacher. But a friend of mine decided to regurgitate what the teacher had said.

When I got my paper back, I was shocked!

I received a grade of "B-" along with a note from the teacher saying: "You have the potential to be a great revolutionary, but your analysis and your thoughts need a lot of work."

My friend who had spouted Marxism in his paper received an "A" along with sparkling comments from the professor.

This was my introduction to what really goes on in major universities like Harvard. Over the next four years, I learned that teachers often used the classroom not to teach, but to indoctrinate students with their peculiar philosophies (*Newsletter of John LeBoutillier*, 10-86).

"For Zion's sake will I not hold my peace..." (Isa. 62:1).

A COMMUNITY CHURCH ADMITTED TO S. B. C.

The independent United Community Church of Glendale, Calif., has voted unanimously to affiliate with the Southern Baptist General Convention of California.

The \$7 million church facility, which sits on property larger than a city block, is comprised of a 2,200-seat amphitheater, chapel, garden fellowship building, educational and office facilities and a full gymnasium.

With 800 members, the church automatically became one of the larger churches in the California convention. . . . (*Western Recorder*, Nov. 4, 1986, p. 11).

This report is an example of the growing liberalism in the S. B. C. Now even non-Baptists are welcome with opened arms. This report also reveals the growing spirit of ecumenicalism in their ranks.

"... but they are not valiant for the truth upon the earth. . ." (Jer. 9:3).

FAMILY HOUR OR VIOLENCE HOUR?

TV's "family hour" is really the "violence hour" according to a recent report by the University of Pennsylvania's Annenberg School of Communications. The programs of the three major networks aired from 8 to 9 p.m. now include an average of 168 violent acts per week, the highest number in the 19 years the study has been done.

Also, two new studies have found that television dramatizations about suicide trigger an increase in the number of teen-agers taking their lives.

One of the studies compared the number of suicides and attempted suicides by teen-agers in the New York area in the two weeks before and after four fictional films dealing with suicide broadcast in 1984 and 1985.

An average of 22 suicides were attempted in the two-week periods after the four broadcasts compared with an average of only 14 in the period before. In addition, there were a total of 13 successful suicides after three of the broadcasts while only 7.4 were expected. Projected nationwide, that would mean there were an extra 80 teenage suicide deaths.

There are an estimated 1,700 suicides among those between the ages of 15 and 19 in the United States each year, making suicide the second biggest killer in that age group (*Concerned Women For America Newsletter*, Nov., 1986, p. 6).

(Continued on page sixteen)

News

(Continued from page fifteen)

"I made a covenant with mine eyes" (Job 31:1).

THE ANTI-CHRISTIAN BIAS OF MASS MEDIA

A famous 1981 study of the media elite by S. Robert Lichter and Stanley Rothman found that by overwhelming majorities the nation's top editors and reporters endorse such causes as abortion on demand and homosexual rights. Lichter and Rothman found: "A predominant characteristic of the media elite is its secular outlook. Exactly 50 percent eschew any religious affiliation. Another 14 percent are Jewish, and almost one in four (23 percent) was raised in a Jewish household. Only one in five identifies himself as Protestant, and one in eight as Catholic. Very few are regular churchgoers. Only 8 percent go to church or synagogue weekly, and 86 percent seldom or never attend religious services" (*Conservative Digest*, Dec., 1986, p. 15).

"And they will deceive every one his neighbor, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity" (Jer. 9:5).

PROSTITUTES ON CHURCH PROPERTY

ST. PAUL, Minn. (RNS)—A church parking lot here is being used by prostitutes to "do their disorderly conduct," according to a church official who complained that the city's judges and newspaper aren't taking the problem seriously.

"We can't stop prostitution and we know it," said Martin Weddington, vice-chairman of the board of Pilgrim Baptist Church. "But how low can you get when you are using the church's parking lot?" (*Religious Freedom Alert*, Sept.-Oct., 1986, p. 3).

"Thou shalt not bring the hire of a whore . . . into the house of the LORD thy God. . ." (Deut. 23:18).

GLEANINGS FROM HERE AND THERE

The Big Brother/Big Sister program of Dane County, Wisconsin, has dropped its policy of excluding non-heterosexual volunteers. Under-privileged children may now be given homosexual and bisexual "big brothers" and "big sisters" (*Concerned Women For America Newsletter*, Nov., 1986, p. 7).

NEW YORK, N. Y. (EP)—Comedian Bill Cosby beat out Pope John Paul II and evangelist Billy Graham as most admired man in a Roper Organization poll for *Ladies' Home Journal*. Cosby was number one, followed by President Reagan. The Pope was number four, and Graham was number seven. "Dad" was named most inspiring man in the poll, with Martin Luther King Jr. coming in third, Billy Graham num-

ber four, and the Pope number six.

DENVER, Colo. (EP)—The Rocky Mountain Region of the United Methodist Church has adopted a new policy prohibiting ministry candidates from referring to God as exclusively male in church paperwork and interviews. The policy allows the "historical" Jesus to be called He, but prohibits any exclusively male reference to a divine or messianic Jesus. The policy also calls for phrases such as Divine Light to be used in place of Father, King, or Lord. Candidates are allowed to refer to God as Mother and Father, or as He and She.

ROSEMOUNT, Ill. (EP)—The Monkees, a rock band popular in the late '60s, will share the stage with Cardinal Joseph Bernardin at an event planned by the Catholic Youth Office for Nov. 2. The archdiocese of Chicago has decided to use rock as bait for a presentation of religion because "we know a concert is the best way to attract kids," said a spokesperson. Joining the Monkees will be the Grass Roots, Gary Puckett and the Union Gap, and Herman's Hermits.

WASHINGTON, D. C. (EP)—A *Washington Post* article detailing efforts by the Communist Party in the Philippines to utilize church groups and church funds to oppose the government of Corazon Aquino have drawn protests from the Institute on Religion and Democracy (IRD). The *Post* story says churches in the U. S., including the National Council of Churches of Christ and the United Methodist Church, support Philippine "communist front organizations."

WASHINGTON, D. C. (EP)—The U. S. Supreme Court has entered an order to hear oral arguments Dec. 10 in its case involving Louisiana's "balanced treatment" law for public school presentations of evolution and creation. The case marks the first time the court has addressed the question of creation-science in public school classrooms, and may be a landmark case in constitutional interpretation. A written opinion is expected in the Spring of 1987.

PROMINENT RABBIS CALL FOR SYNAGOGUE ON TEMPLE MOUNT

JERUSALEM, Israel (EP)—Prominent rabbis have issued a formal call for construction of a synagogue on Jerusalem's Temple Mount, an area sacred to Moslems, and currently off-limits to Jews.

Jews are barred from the Temple Mount because Jewish law says they must not enter areas formerly covered by the first and second temples. However the rabbis say they have a 1967 survey map of the Temple Mount showing the location of Solomon's Temple. Herod's Temple, and the Holy of Holies. As a

result, they believe they can identify an area of the Temple Mount where it would be permissible to build a synagogue.

"The only place that has absolutely no shadow of a doubt is in the south," said former Chief Rabbi Shlomo Goren. "There is room for a synagogue that could hold a thousand people. . . We must establish a . . . permanent place of prayer on the mount. It is a desecration of God to enter the mount under the authority of an Arab guard."

Efforts by Jews to build a synagogue on the mount are likely to lead to violent confrontation with Muslims. The Temple Mount includes the Dome of the Rock, the third most sacred site in Islam, which is controlled by Muslim religious authorities. "The Muslims will never permit any Jew to pray (on the mount) or any council to establish a synagogue in the area," insisted Sheikh Saad al-Din al-Alami, head of the Supreme Muslim Council in Jerusalem. "The Moslems are prepared to die for this."

"Behold, I will make Jerusalem a cup of trembling unto all people round about. . ." (Zech. 12:2).

PRO-LIFERS WHO PRAYED ON SUPREME COURT STEPS CONVICTED

WASHINGTON, D. C. (EP)—Six pro-life demonstrators who stopped to pray on the steps of the U. S. Supreme Court building during an anti-abortion march Jan. 22, 1986, were tried Sept. 29 for violating a statute prohibiting assemblies on the Court's steps. Five of the six were convicted.

The trial gained notoriety when the first judge in the case, Joseph M. Hannon, admitted from the bench that he and a clerk had marched in the pro-life parade, and disqualified himself from the case. He was later censured by the District of Columbia Judicial Oversight Committee, which said joining in the March for Life showed "contempt for the law."

". . . a firm decree, that whosoever shall ask a petition of any God. . . he shall be cast into the den of lions" (Dan. 6:7).

A HARLOT DAUGHTER PLANS TO GO HOME TO MAMA

NAIROBI, Kenya (EP)—The international Methodist-Roman Catholic dialogue group has prepared a report covering issues including the nature of belief, sacraments, ministry structures, and "the Petrine office." The report, titled "Towards a Statement on the Church," says both traditions are "committed to a vision that includes the goal of full communion in faith, mission, and sacramental life."

The commission's report spoke favorably of the papacy, noting that, "a universal primacy might well serve as focus of and ministry for the unity of the whole church. It would not be inconceivable that at some future date in a restored unity, Roman Catholic and Methodist

bishops might be linked in one episcopal college, and that the whole body would recognize some kind of effective leadership and primary in the bishop of Rome."

The commission even suggests that Methodists might agree with some concept of papal infallibility, although it acknowledges that the concept "seems to imply a discernment of truth which exceeds the capacity of sinful human beings." However, the report notes, building from the Methodist understanding that God can grant assurance of salvation—excluding all doubt—perhaps the church, like individuals "might by the working of the Holy Spirit receive as a gift from God. . . an assurance concerning its grasp of the fundamental doctrines of the faith such as to exclude all doubt, and whether the teaching ministry of the church has a special and divinely-guided part to play in this."

The group's study plans for the coming years include sacramental ministry, ordination, apostolic succession, and "Mary and the church."

"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" (Rev. 17:5).

NEW YORK, N. Y. (EP)—Soviet Jews have turned to humor to deflate the extraordinary tensions in their daily lives, according to David A. Harris, Deputy Director of the International Relations Department of the American Jewish Committee. Harris, together with Israel Rabinovich, professor of Russian Language at the Monterey Institute of Foreign Languages, has just published *On a Lighter Note? Soviet Jewish Humor*.

Some samples from the 10-page compilation:

Question: Why are there no Jewish cosmonauts? Answer: The Soviet authorities are afraid they would never return.

First Jew: "Khaim, what would you do if the borders were opened tomorrow?" Second Jew: "I'd jump into the nearest tree." First Jew: "But why?" Second Jew: "So as not to be run over by the stampede."

"My Khaim is such an anecdote teller," boasted Sarah. "A few years ago he was sentenced to three years for just one anecdote. And last night he told an anecdote that was worth at least eight years!"

Question: What is the longest street in Odessa? Answer: Bebelia. Question: why? Answer: Because Abramovich went down it five years ago to KGB headquarters but still hasn't returned.

ANNOUNCEMENTS

Due to a change in the broadcasting hours of WRNO, the Berea Baptist Broadcast will now be heard at 1530 GMT, 9:30-10:00 a.m. instead of from 7:00-7:30 a.m.



**MISSIONARY
MIKE CHANNELL**
October - 1986

all to be more diligent in His service as His return draws near.

By His Grace,
Mike Channell

OCTOBER SUPPORT

Faith B. C., Sacramento, KY	\$ 35.00
Northside B. C., Elkton, KY	10.00
Sov. Grace B. C., Silsbee, TX (Travel Ex.)	100.00
Grace B. C., Cairo, IL	100.00
New Hope B. C., Oblong, IL	40.00
Mt. Pleasant B. C., Chesapeake, OH	75.00
Big Creek B. C., Wayne, WV	100.00
Bryan Station B. C., Lexington, KY	50.00
First B. C., Frankfort, MI	20.00
Faith B. C., Lynn, AR	72.91
Sov. Grace B. C., Craigsville, WV	25.00
Prospect B. C., Traverse City, MI	24.90
Mashell Mis. B. C., Eatonville, WA	25.00
Berea B. C., South Point, OH	10.00
TOTAL	\$ 687.81

Sponsoring Church:
Grace Baptist Church
1902 Poplar Street
Cario, Illinois 62914

Home Address:
Mike Channell
Rt. 1, Box 259
Mansfield, Tennessee 38236



**MISSIONARY
ROBERT FISHER**
9-16-86 to 10-15-86

Dear Brethren in Christ,

Greetings in the name of the Lord Jesus Christ, the Wonderful Counselor of Isaiah 9:7. In our day, when so many are seeking treatment from a multitude of human counselors, how sad it is that men will not seek the Lord. Jesus is the only true counselor and giver of peace. What a glad day it will be when, "... the earth shall be full of the knowledge of the LORD, as the waters cover the sea" (Is. 11:9). We trust that this report finds you walking in the wise counsel of the Lord Jesus Christ.

This has been a very busy month in the service of our Lord. We have been enjoying good public worship services, with visitors attending and a high attendance of 17. We continue

to practice patience in our mission outreach efforts. Our prayer is that the Lord will not allow us to grow weary in well doing. Please join us in praying for the establishment of New Testament Churches in this spiritually barren area. We do thank all of you who continue to faithfully support us.

Another prayer request is for the political climate here in Oregon. We have our general election on November 4th. By the time you read this report, the election will be history. Speaking as a man, the people of Oregon with conservative and traditional values have very few qualified candidates to choose from. In most of the key races, both the Republican and Democratic candidates are extremely liberal. It is almost like trying to decide between the Devil and the Antichrist. There are also some important measures on the ballot. You may ask, "Why should I bother to pray for the political happenings in Oregon?" There are several good reasons: It is your Biblical responsibility; some of your Brothers and Sisters in Christ live in Oregon; Oregon is a testing ground for many liberal ideas and programs. Many of the ideas which begin here will also be implemented in other states. So the problems we face today may be your problems tomorrow. So do join us in praying for those that are and will be in authority over us that we may lead, "... a quiet and peaceable life in all godliness and honesty" (1 Tim. 2:2).

This month we also enjoyed a trip to Eatonville, Washington. Our purpose in going was to visit Pastor Mark Fenison and the Mashell Baptist Mission and Brother Kenneth Long. Brother Long had flown out to Washington to visit with the churches in that area. We enjoyed good fellowship with Brother Long and the mission work. Lord willing, I plan to return to Eatonville on October 30-November 1 to preach for the monthly fellowship meeting that is put on by the area churches.

We were informed that the radio station which broadcasts our weekly radio program has been sold. The new owners also intend to change the format from religious broadcasting to secular. At first I thought this meant we would have to discontinue our program or go to a different station. But, as it has turned out, the program will be able to continue. The present personnel of the station will be moving to a new location and continuing the same basic religious format only with a new set of call letters.

I mentioned last month that I would be returning to the radio talk show on the above mentioned radio station on October 21. This date has now been changed to November 11. Remember to pray for us and for the preaching of the gospel in the Pacific Northwest.

By His Grace,
Robert Fisher

FINANCIAL REPORT

Beginning Balance	\$ 3,035.24
RECEIPTS:	
Grace Mis. B.C., Holly, MI	30.00
Philadelphia B. C., Birmingham, AL	25.00
Sov. Grace B. C., Craigsville, WV	25.00
Trust Fund, Corbin, KY	46.30
Midland Mis. B. C., Franklin Furnace, OH	15.00
I-20 B. C., Darlington, SC	25.00
Bible B. C., Plant City, FL	50.00
Nellie Creech, New Port Richey, FL	10.00
Sov. Grace B. C., Mansfield, OH	25.00
Faith B. C., Seffner, FL	100.00
Memorial Heights B.C., Perry, GA	100.00
Faith Mis. B.C., Madison Heights, MI	100.00
Grace Memorial B. C., Memphis, TN	50.00
Olmstead B. C., Olmstead, KY	30.00
The Lord's Church, Goose Creek, SC	25.00
Bryan Station B. C., Lexington, KY	70.00
Central Ave. B. C., Tampa, FL	10.00
First B. C., Of Ojus, N. Miami Bch., FL	25.00
Temple B. C., Ocala, FL	50.00
Independence B. C., Foristell, MO	20.00
Concord B. C., Leesville, SC	25.00
Grinter Heights B. C., Kansas City, KS	31.00
West Milton B. C., West Milton, OH	30.00
Mt. Pleasant B. C., Chesapeake, OH	50.00
Bethel B. C., Phillipsburg, KS	600.00
Central B. C., Marlon, KY	50.00
Grace B. C., Corbin, KY	40.00
Ella Grove B. C., Glennville, GA	50.00
Big Creek B. C., Wayne, WV	100.00
Berea B. C., South Point, OH	100.00
Covenant B. C., Troy, MI	20.00
Mission Offerings	325.00
Subtotal	2,252.30
TOTAL	5,287.54

EXPENDITURES:	
Salary	1,000.00
Housing allowance:	
House payment	388.63
Utilities	170.61
Repairs, misc.	19.85
Auto. expenses	120.48
Insurance	130.48
Office supply/postage	225.83
Radio program	128.00
Advertising	39.63
Educational expenses	51.95
Misc. mission expenses	16.58
TOTAL	2,292.04
ENDING BALANCE 10/15/86	2,995.50

BUILDING FUND:	
Beginning Balance	3,624.99
RECEIPTS:	
Interest	13.27
Subtotal	3,638.26
TOTAL	3,638.26

Sponsoring Church:
Berea Baptist Church
P. O. Box 552
South Point, Ohio 45680

Home Address:
Robert Fisher
3225 Wood Avenue
Eugene, Oregon 97402
Phone 1-503-689-7192

MISSIONARY DEMPSEY HENDERSON September & October - 1986

Dear Friends in Christ,
"Love never faileth" (1 Cor. 13:8). The greatest of these is love. Love is inexplicable, undefinable--the best that Webster can do is, "Strong affection or liking for someone or something; A passionate affection for one of the opposite sex," but that doesn't begin to touch it. Affection, passion, and liking are only
(Continued on page eighteen)

Misunderstood

(Continued from page fifteen)

serve the ordinances of Christ until His second coming. Then His spiritual presence shall become a visible presence. In Revelation 1:13 we see Christ in the midst of the churches, and I am persuaded that there has not been a day nor hour since the first century that He has not been working in and through His churches on earth.

Are you a disciple of Jesus Christ? Have you followed the Lord in Bible baptism? Are you a member of the church that Jesus built? Do you observe in the church you attend all things which Christ commanded?

Missionary

(Continued from page seventeen)

feelings of emotions, but love is much more than emotion. You can feel affection, passion, and liking for someone without really loving them, but you cannot love without having deep emotional feelings. But, real love is much deeper than these feelings. As one said, "The conditions of love is to love without conditions." And that is how God loves us; without conditions. We love because He first loved us, and the more we learn about His love for us, the more we love Him, and the more we love those who are begotten of Him. Human love is a bond that binds two people together so deeply that only death can separate them. Divine love is that which binds God's people to Himself in a bond so deep and strong that nothing can ever separate us from Him, since He abolished death and brought to light life and immortality through the gospel. He is alive forevermore, and we live in Him, so there is not even death that can separate us from His love, Rom. 8:35-39, HALLELUIA! Real true love grows deeper and stronger with each passing year. I never thought it possible to love my wife more than when we married, but now, with each passing day, that love grows deeper, stronger and more tender. It has been tried in the fires, and those trials have only made our love stronger and drew us ever closer together. You see, I have written almost a page on the subject, and I have still not begun to define or explain it. It is one of the mysteries of God that only Heaven will unveil.

Dorothy isn't doing any better. They are not doing anything more as it seems that nothing else can be done, humanly speaking, but we still trust in the living God who says: "Call unto me, and I will answer thee and show thee great and mighty things that thou knowest not." She has her clothes packed to go back to Brazil, and the doctor said that if she wants to go back, take her. I made reservations today for Sunday, November 16. That is the only day they have a flight to our part of Brazil.

Her sister, Hilda, plans to go with us and help Dorothy for a month. I don't know how long we will stay. I will have her doctor to check her again to be sure that she is able to make the trip. I know that if God is pleased to work a miracle and heal my wife, He can do it there as easily as He can here. So, the next report that you receive from us will probably be from Brazil.

I have been busy this past month, preaching in various places, and I wish to thank each pastor who invited me to preach. There was one young man who made a profession of faith in the jail services this month, then they shipped him to another jail. He called me the other morning and said that he was out of jail for good and was back in Mayfield and wanted to start going to church. I had given him a Bible before he left here and instructed him to pray and read his Bible every day. He has been doing that ever since, and he seems to be growing in grace and the knowledge of our Lord Jesus Christ. I brought him home with me to meet Dorothy, and my mother-in-law gave him some pie and Pepsi, and he bowed his head and gave thanks before he ate. I asked him to pray for Dorothy, and he led us in prayer for her. He went to both services in a Baptist Church here in Mayfield Sunday, and he said that he wants to go Wednesday night, and that he doesn't want to miss another service. He has already been witnessing to his mother and sister and inviting them to church. Please pray for this young man, and the others who have made professions of faith, and some who have come back to the Lord, and who are now transferred to other jails but write to me regularly, and give good testimony to their faith in Christ and their desire to serve Him. I also have my radio broadcast every Saturday afternoon at 12:30 to 12:45. Also, there was a man saved in my hospital visits. He is completely paralyzed from an automobile wreck. I went to visit him again but they had taken him to a nursing home and no one could tell me where. Please pray for him. Also in my personal witnessing I have had the opportunity to tell many of the saving grace and transforming power of Christ. Please pray that God will be pleased to bless His Word and to make me a faithful witness for Him wherever I go and a blessing to whomever I may meet.

I haven't had much news from the work in Brazil this past month, but what I have heard is good, praise the Lord. We are looking forward to getting back, and then I can get all the news first hand and give it to you in my next letter from Brazil, the Lord willing. They did receive the records made by Grancisco and Alzenir Chagas, a brother and sister who are members of our church there. They had their public presentation last Saturday night, and they said that it was a great success. I have some records here, and if anyone would like one the

price is \$7.00. I only have 15 records left, but I am making cassette copies, and they will be \$5.00 post paid. Each tape and record will be accompanied by a translation into English words of the songs. All of



Dempsey Henderson

the songs and music on the record were composed by the two singers and the organist of our church. I would like to be able to send all of you a record free but as you know it costs a lot to make a record especially when you have to travel some 2,500 miles to have it made. I am sure you will enjoy hearing these dedicated Christians sing these songs that praise and honor our and their Saviour and Lord. You may order these from my address, Route 3, Mayfield, Ky. 42066, or from the address on this letter.

I will close for now. Thank you all once again for your prayers, offerings, cards, and letters, visits, and phone calls, all of which have been a great blessing and encouragement to us such as we could never express in words. We can only say, THANK YOU, from the depths of our heart. May God pour out His marvelous blessings upon you in such abundance that it would seem unbelievable. Until next month, I remain:

Your servant for Christ's sake,
Dempsey Henderson

FINANCIAL REPORT

Grace B. C., New Port Richey, FL	\$ 25.00
Beech Grove B. C., Bardwell, KY	89.77
Bible B. C., Clarksville, TN	60.00
Richland B. C., Livermore, KY	113.15
Northside B. C., Elkton, KY	20.00
Faith Mis. B. C., Streamwood, IL	62.50
Bryan Station B. C., Lexington, KY	400.00
Stephens Branch B. C., Manton, KY	191.42
Meadowthorpe B. C., Lexington, KY	306.00
Fellowship B. C., Mt. Sterling, KY	40.00
Faith B. C., Sacramento, KY	70.00
North Ballard B. C., Wickliffe, KY	347.96
Zoar B. C., Cunningham, KY	101.95
Hopewell B. C., Mayfield, KY	221.80
Berea B. C., Clarksville, TN	20.00
Sov. Grace B. C., Mansfield, OH	50.00
Shady Grove B. C., Wickliffe, KY	128.82
Calvary B. C., Ashland, KY	60.00
Immanuel B. C., Monticello, KY	50.00
Citrus Mis. B. C., Inverness, FL	20.00
Southside B. C., Fulton, MS	140.00
Little Bethel B. C., Wingo, KY	900.00
Central Ave. B. C., Tampa, FL	20.00
Beech Grove B. C., Lancaster, KY	60.00
Grinter Heights B. C., Kansas City, KS	62.00
Independence B. C., Foristell, MO	145.00
James H. Sims, Hattisburg, MS	90.00
Ruth Shores, Cannelton, IN	10.00
Ruby Saunders, Richmond, KY	25.00
V. H. Berry II, Danses, WV	50.00
Maranatha Mis. B. C., Louisville, OH	99.32
Calvary B. C., Cannel City, KY	24.00
Big Creek B. C., Wayne, WV	200.00
Julien B. C., Gracey, KY	290.00

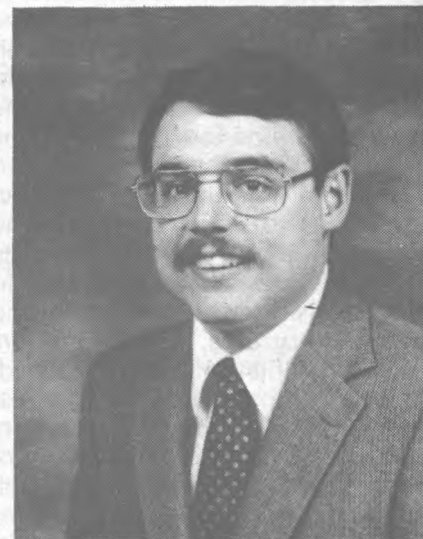
Central B. C., Marion, KY	1
Calvary B. C., Logansport, LA	1
Grace B. C., Toledo, OH	1
Solid Rock B. C., Central City, KY	1
Bible B. C., Harrisburg, IL	3
Calvary B. C., Arlington, KY	1
First B. C., Alexandria, KY	1
Covenant B. C., Troy, MI	3
Fellowship B. C., Lexington, KY	1
Bryantsville B. C., Lancaster, KY	1
Berea B. C., South Point, OH	1
Richmond Road B. C., Lexington, KY	1
Faith Mis. B. C., Paducah, KY	3
Sunnyview B. C., Clarksville, TN	1
Trust Fund, Corbin, KY	1
Liberty Mis. B. C., Burton, MI	1
Grace Mis. B. C., Kirksville, MO	1
Grace Mis. B. C., Wyandotte, MI	1
Ashland Ave. B. C., Lexington, KY	1
Muddy Ford B. C., Georgetown, KY	1
Trinity Mis. B. C., Richmond, KY	1
Morris Street B. C., Hobbs, NM	1
Storms Creek B. C., Ironton, OH	1
TOTAL	7,4
Balance brought forward	1,2
Expenses	6,5
New Balance	2,1

EXPENSES:

Salary	1,2
Utilities	4
Auto & Travel	3
Medical	1,4
Radio Broadcasts	2
Supplies	11
Misc.	1
Missions to Brazil	2,7
TOTAL	6,5

Sponsoring Church:
Julien Baptist Church
Route 1
Gracey, Kentucky 42232

Home Address:
At present contact:
Elder Garner Smith
3115 Gracey-Herdon Road
Gracey, Kentucky 42232
(502) 235-5056



MISSIONARY
TOM ROSS
October - 1986

Dear Brothers and Sisters in Christ:
We greet you in the exalted name of our sovereign Lord. It rejoices our heart to know that we serve a God who has gone before and ordered things. Ephesians 1:11 states: "whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

The month of October has been loaded with numerous blessings. How true is Ephesians 3:20 which states: "Now unto him that is able to do exceeding abundantly above that we ask or think, according to the power that worketh in us." The Lord was pleased to save precious souls this month, and

(Continued on page ninety)

Missionary

(continued from page sixteen)

and the privilege of also baptizing eight people. Altogether we had 12 additions to the mission work for which we are thankful. Our average Sunday morning attendance was 39 with a high of 43, and a low of 30. Our average Sunday night attendance was 35 with a high of 44, and a low of 24. Our average weekly offering was \$402.00. I give these statistics only to let you know how the mission work is going. We are not caught in the race for numbers, yet we desire to fill this city with the truths of God's Word.

Brother Dan Ferrell from Wilmington Baptist was with us for a three day meeting. We enjoyed very much his preaching and fellowship which served to strengthen our church.

It grieves my heart that many Baptists are no longer standing for the landmark truths of the Word of God. So many today are receiving a false immersion and practicing open communion. We as Baptists must follow the exhortation given in Revelation 2:5; "Remember therefore from whence thou art fallen, and repent, and do the first works; else I will come quickly, and will move thy candlestick out of his place except thou repent." We had rebaptize three people this month who came from Baptist churches in name only that no longer practice the truth. God help us to remember our great heritage and contend for the faith once delivered even as our martyred forefathers did.

Please continue to keep us in your daily prayers, as we need much grace from our Lord. Thank you for your continued financial support. We love you in the Lord.

A sinner saved by Grace,
Tom Ross

FINANCIAL REPORT

Van Station B. C., Lexington, KY	\$ 500.00
Beverly Manor B. C., Washington, IL	50.00
Berea B. C., Bloomfield, NM	25.00
Grace B. C., Georgetown, KY	105.00
Wesley Ryan B. C., Warren, MI	25.00
Don Mis. B. C., Taylor, MI	100.00
West Milton B. C., West Milton, OH	60.00
First B. C., Independence, KY	50.00
Vinbrook Hills B. C., Hamilton, OH	50.00
Grace B. C., Frankfort, KY	25.00
Berty Mis. B. C., Burton, MI	50.00
First B. C., Alexandria, KY	25.00
First B. C., Harrison, OH	40.00
Berea B. C., South Point, OH	15.00
Marue Robinson S. S. Class, Lex., KY	235.00
New Providence B. C., Paris, KY	50.00
Wilmington B. T., Wilmington, OH	330.00
Wilmington Adult Bible Class, Wilm., OH	10.00
Immanuel B. C., Centerville, OH	75.00
East Corbin B. C., Corbin, KY	100.00
Ethany B. C., Rushtown, OH	135.85
TOTAL	2,055.85

EXPENSES:	
Salary	1,000.00
Rent	800.00
TOTAL	1,800.00

Sponsoring Church:
Wilmington Baptist Temple
P. O. Box 245
Wilmington, Ohio 45177

Home Address:
Tom Ross
76 W. Market Street
Kenia, Ohio 45385
(513) 376-5552



**MISSIONARY
KENNETH LONG
October - 1986**

To the churches of our Lord,

Greetings in the name of our Christ. We thank God for the great things He has done in providing all of our needs. And there is peace in knowing that He will always do that which is good and holy either to us or for us.

We received from Nigeria two letters from Bro. David John David. He is the pastor of Victory Baptist Mission in Ikot Akpabio village around sixty miles from Calabar. The work is doing well. He doesn't know for sure why Bro. John Imah has not written to me. At least we know that the mail is getting through and things are well at Victory Baptist Mission. We will still try to get through to John Imah and the Calvary Baptist Church of Calabar.

In our last newsletter, we asked the churches to pray that by January 11, 1987, God would reveal to us that He is going to open the door. Please continue to pray about this matter. Do not become weary of praying for Nigeria. I believe that God has many people in that country.

Now a matter has come to my attention which I wish to inform you about. Bro. James Imah has assumed the pastorate of the Philadelphia Baptist Church of Uyo, Nigeria. If you remember that when I arrived in Nigeria, he was pastoring while he had two wives. I had refused to work with the church until they corrected the situation. About one week before we left Nigeria, he resigned as pastor and his son was chosen by the church to be their new pastor. But back in late July, Bro. James had taken over the church again. Also he has written to a few brethren in the states and falsely accused me of a few things. So we see that Satan is busy trying to destroy the Nigerian work. Please pray that God would correct this situation. This church is not involved in making it possible for me to return to Nigeria. But we are concerned about the future of the Philadelphia Baptist Church.

We do indeed thank you for your patience with me.

We encourage you to continue to seek God's will concerning your involvement with the Nigerian work.

May God richly bless you.

Yours in Christ,
Kenneth Long

FINANCIAL REPORT

MONTHLY SUPPORT:	
Berea B. C., Batesville, IN	\$ 30.00
Bethel B. C., Lawton, OK	40.00
Cedar Creek B. C., Cedarville, WV	111.00
Graphic Mis. B. C., Mountainburg, AR	25.00
Trust Fund, Corbin, KY	22.41
Mt. Pleasant B. C., Chesapeake, OH	75.00
Naborton B. C., Mansfield, OH	75.00
Philadelphia B. C., Birmingham, AL	25.00
Salem B. C., Washington, IL	50.00
Sov. Grace B. C., Duncan, OK	20.00
Sov. Grace B. C., Mansfield, OH	25.00
The Lord's C., Goose Creek, SC	25.00
Windsor B. C., Windsor, IL	25.00
Berea B. C., South Point, OH	10.00
Sov. Grace B. C., Davenport, IA	77.51
Subtotal	635.92

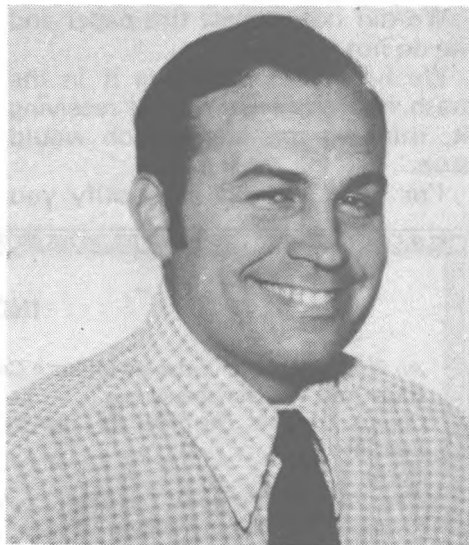
LOVE OFFERINGS:	
Beverly Manor B. C., Washington, IL	300.00
Mashall B. M., Eatonville, WA	350.00
The Lord's B. C., Tacoma, WA	90.00
South Park B. C., Seattle, WA	40.00
Subtotal	780.00
TOTAL	1,415.92
Balance brought forward	619.83
	2,035.75
Less Expenses	1,607.65
BALANCE 10-31-86	428.10

PASSAGE FUND:	
Balance brought forward	2,180.88
Faith B. C., St. Joseph, IL	35.00
Dessie B. C., Clem, WV	50.00
Memorial Heights B. C., Perry, GA	100.00
Balance	2,365.88

EXPENSES:	
Living Expenses	878.46
Utilities	89.92
Telephone	34.75
Supplies & Postage	45.95
Gas & Auto Expense	241.61
State Tax	64.03
Medical	42.93
Contributions	210.00
TOTAL	1,607.65

Sponsoring Church:
Beverly Manor Baptist Church
209 Vohland
Washington, Illinois 61571

Home Address:
Kenneth Long
214 Vohland Street
Washington, Illinois 61571
(309) 745-3093



**MISSIONARY
RAY W. SEXTON
October - 1986**

Dear Brothers and Sisters:

Greetings in the Name of our Lord Jesus Christ. I hope this finds the Holy Spirit abounding in your

Churches. First I would like to thank the Berea Baptist Church for the love offering this month and the confidence Bro. Cockrell has shown in and towards us.

The Lord has opened the door for us to have the R. R. Depot in Lexington, Ohio for \$30.00 a Sunday. We praise the Lord for this blessing. Our first service we had 9 in attendance with one family joining us. Our average attendance for the first 4 services is 11 with a high of 16 and a low of 8.

Prayer request: Edna's mother, my mother, our mission, those interested, property with two houses and land for a meeting house, my finances, and Churches that are interested in the work. Ohio is a barren land in the Central and Northern areas with many towns of 5,000 to 15,000 with no true New Testament Church.

In His Grace,
Ray Sexton

FINANCIAL REPORT

RECEIPTS:	
Secular Work Pay (5 weeks)	\$ 2,177.50
Berea B. C., South Point, OH	200.00
Total Receipts	2,377.50
Deficit brought forward	-121.35
	2,256.15
Total Disbursements	2,350.55
DEFICIT 10-31-86	-94.40

DISBURSEMENTS:	
Salary	450.00
Blue Cross/B. S.	110.00
Car Payment (Aug.)	154.70
Car Payment (Sept.)	211.91
Car Insurance	178.02
Car repairs	200.59
Gas & Electric (Sept. & Oct.)	184.00
Personal Loans	120.82
Medical/Drugs	102.50
Building Rent	180.00
House payment (Sept.)	380.00
Life Insurances	78.00
TOTAL	2,350.55

Sponsoring Church:
Berea Baptist Church
P. O. Box 552
South Point, Ohio 45680

Home Address:
Ray W. Sexton
77 Plymouth Street
Lexington, Ohio 44904
Phone: 1-419-884-0273



Dear Bro. Cockrell,

Enclosed check is for balance due on hymnals.

You, your staff and others did a wonderful job. We know it was a lot of work and we certainly appreciate what you all have done and thank the Lord for you.

---Florida

Dear Brother Cockrell,

Our hymnals all arrived in good condition yesterday. Thank you for all your labor. Please thank those at the church and also the person who helped with expenses. My wife and I have already spent a few hours work-

(Continued on page twenty)



FROM THE MAILBOX

(Continued from page nineteen)

ing on the songs we don't know and have been very impressed with the content and music.

Could you please send us the address of Joe Martinez so we can tell him how much we appreciate his hymns? Thanks again for all your labor, the hymnals will be a great blessing to our church.

-----Oklahoma

Bro. Cockrell,

Would you please renew my subscription to the Berea Baptist Banner for five years?

I just noticed it runs out this month. \$12.00 enclosed.

I enjoy the Berea Baptist Banner very much. Keep up the good work.

-----Michigan

Dear Brother:

The hymn book looks good. I trust you have saved the films so you can run further editions in the future. It could become quite popular and desired.

-----Wisconsin

Dear B. B. B.

Please remove the following address from your mailing list. I do not wish to receive the Banner. Calvary Baptist Church, 112 Sypes, Winchester, TN 37398.

Thank you,
Bro. Steve Freeman
Pastor

Calvary Baptist Church

Dear Bro. Cockrell,

May grace, peace and understanding from God be upon you and your co-workers.

May God keep and bless the Berea Baptist Church and the works of the Berea Baptist Bookstore, the Berea Baptist Banner, the radio and mission work.

I ask for you to pray for us also that the Lord would increase His flock here with understanding of His Word and more true sheep.

I plan to order the other Old and New Testament tapes later.

May God bless His sheep at Berea.

-----Tennessee

Dear Bro. Cockrell,

I enjoy the Banner very much and would like you to send a 1 years subscription to a young Christian convert in the Army for me. I know it will help him grow in the Lord Jesus thru church truth. May the Lord bless you in a great way. You have been a great encouragement to me.

-----Michigan

Bro. Milburn Cockrell in Christ,

We receive the Berea Baptist Banner and receive a blessing because of Bible Truths that are printed. After reading "It's A Lonely Life,"

may I be one of the first to exhort you to continue in the work God has called you to do. We must remember to do all to the glory of God and not man. I will ask that you always take a stand for our Lord and Savior who gave His all for us. Sometimes we must stand alone as Christ stood alone when He went to the cross and shed His precious blood for our sins.

My daily prayer is for God to raise up called preachers who will preach His sovereign Word and not compromise with Satan and his angels. May we beware who they are.

May our Lord continue to bless you for what He has called you to do.

-----South Carolina

Bro. Cockrell,

We enjoy each issue of the Banner --each one is special.

May God bless all of you.

-----Kansas

Dear Bro. Cockrell:

We recently read your article in the B. B. B. entitled "It's A Lonely Life," and it really touched our hearts.

We have been receiving the BBB for a couple of years and have never even supported this paper. We have been truly blessed by this paper and have really enjoyed receiving it.

Enclosed please find a check for \$50.00. We pray that the Lord will continue to use you in this work.

-----Illinois

Dear Sirs:

Please renew my subscription to the Berea Baptist Banner for three years and accept the remainder as a small gift.

I enjoy your paper very much and look forward to reading it each month.

-----Alabama

To Whom it may concern:

I am writing to request that you do not send the Berea Baptist Banner to our home anymore.

We did not request this paper and we do not want it!

We have been throwing it in the trash ever since we started receiving it, thinking the subscription would stop.

I'm sorry we did not notify you

sooner so that you would not have the expense of mailing.

Sincerely,
Alice Kennedy
Edwardsville, Illinois

Greetings Bro. Cockrell,

Thank you for the message on "Landmarkism Vindicated."

Many of the brethren in our area are calling me a "Bridger," and recently one called me a "Landmarker."

I believe I Corinthians 12:13 and Romans 6:3 are both water baptism. I reject universal church doctrine.

I would like the rest of the message if you would be so kind to send it.

Also, I would like to put the entire message in tract form--word for word--without correction.

I will not put our name on it, but will give you full credit.

I will anxiously await your reply.

-----Ohio

ANNOUNCEMENTS

The Bible Baptist Church, Broken Arrow, Oklahoma, and Pastor Larry Jones have changed the name of their church to Covenant Baptist Church.

The First Baptist Church, 104 Washington Street, Alexandria, Ky., and Pastor Carl Morton will have a New Year's Bible Conference Dec. 31-Jan. 1. The meeting will begin Wednesday night at 6:30 p.m. Speakers will be Joe Head, Jonathan Gordon, Al Gormley, Wayne Hart, Harold Chiolero, Elton Wilson, Bob Jones, Bobby Lakes, Dan Ferrell, Bill Derossitt, Mike Powers, Steve Kittle, Ronnie Wolfe, Wayne Mullin and the Editor. For more information call 606-635-9029.

The Baptist Voice College, Wilmington, Ohio, and Pastor Dan Ferrell will begin their Winter Quarter Jan. 12-13. Some of the classes are: Epistle of John (Mon. 8:30 p.m.) taught by Tom Ross; Office Procedures (Tues. 6:30 p.m.) taught by Paula Beem; Anthropology (Tues. 8:30 p.m.) taught by Dan Ferrell; Social Trends of the Family (Mon. 6:30 p.m.) taught by Rod Spears; Philosophy and Trends in Education (Mon. 8:30 p.m.) taught

by Ron Davidson; Biblical raphy (Tues. 6:30 p.m.) taught by Dan Ferrell.

This college is for preachers' wives, laymen, and serious Bible students. For more information write Baptist College, P. O. Box 245, Wilmi Ohio 45177, or call (513) 382-*****

The Sovereign Grace Church, Silsbee, Texas, and Walter Herin have purchased acres of property and are erecting a 40' x 60' steel type building.

BEREA BAPTIST BROADCAST Financial Report October - 1986

Beginning Balance	\$ 2
RECEIPTS:	
Livingstone B. C., Barboursville, WV	
Sov. Grace B. C., Orange, TX	
Rollynsburg B. C., Talcott, WV	
Grace B. C., Corbin, KY	
Philadelphia B. C., Aztec, NM	
Philadelphia B. C., Decatur, AL	
Berea B.C., South Point, OH	
Subtotal	
TOTAL	2

EXPENDITURES:	
WGNT	
WRNO - Foreign	
Total	
Bank service charge	1
BALANCE 10-31-86	1

CORBIN, KENTUCKY REPORT

Beginning Balance	1
RECEIPTS:	
Grace B. C., Corbin, KY	
TOTAL	1
EXPENDITURES:	
None	
BALANCE 10-31-86	1

BEREA BAPTIST BANNER Financial Report October - 1986

Beginning Balance	\$ 4
RECEIPTS:	
Sov. Grace B. C., Mansfield, OH	
Grace B. C., Corbin, KY	
Mt. Pleasant B. C., Chesapeake, OH	1
Robert Sturm, Ashland, KY	
Faith B. C., Lawtey, FL	
Burl Parker, Kennedy, AL	
The Lord's C., Goose Creek, SC	1
Morris Street B. C., Hobbs, NM	
Hillcrest B. C., Winston-Salem, NC	
Milner Victory B. C., McNeil, AR	1
Mrs. O. C. Whitaker, Cushing, TX	
Sov. Grace B. C., Orange, TX	
Big Creek B. C., Wayne, WV	1
Robert Whaley, Middleburg, FL	
John B. Wild, Breaks, VA	
Mrs. Mildred Logan, Avon Park, FL	
Rollynsburg B. C., Talcott, WV	
Philadelphia B. C., Decatur, AL	1
Landmark B. C., Elida, OH	1
Central Avenue B. C., Tampa, FL	
Julien B. C., Gracey, KY	
Hobert Van Hoose, Mansfield, OH	
Matthew Stanley, Beckley, WV	3
Sov. Grace B. C., Raleigh, NC	
Sov. Grace B. C., Fulton, MS	
Dempsey Henderson, Mayfield, KY	
Mrs. Nellie Creech, New Port Richey, FL	1
Berea B. C., South Point, OH	1
George Crawford, Summerlee, WV	2
Philadelphia B. C., Birmingham, AL	2
Mrs. William Ginn, Arvada, CO	
Leroy Bullard, Albuquerque, NM	10
Anonymous	18
Subscriptions	10
Dividing Checks	3
Subtotal	2,31
TOTAL	2,74

EXPENDITURES:	
Postage	43
Supplies	14
Dividing checks	3
Wages	1,36
FICA (taxes)	31
Composer payment	21
Total	2,51
BALANCE 10-31-86	23

INDEX

An X-Ray View Of Xmas by Milburn Cockrell	p. 1
Bible And The Newspaper	pp. 15-16
Church Truth At The Point Of Crisis by J. E. Huffman	p. 1
Dear Bro. Pack	p. 13
Forum	pp. 10-11
Have We Misunderstood The Great Commission? by M. Cockrell	p. 13
"Hoopla" Religion by Wilbert Ellis	p. 11
Mailbox	pp. 19-20
Missionary Reports	pp. 17-19
The Evils Of Romanism by Roy Mason	p. 1
The New Testament On Divorce by Alvah Hovey	p. 1
The Religion-In-Politics Taboo Is A Myth by G. Russell Evans	p. 12
Why I Believe The Doctrines Of Grace by Steve Cornett	p. 1