

# 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

## Excellent Exhortations

By Tom Ross  
of South Point, Ohio

### I Thessalonians 4:9-12

In verses nine through twelve of I Thessalonians chapter four Paul the apostle gives some excellent exhortations for all Christians. The two general subjects addressed in this passage deal specifically with brotherly love and honest industry. These two graces should be found in abundance among the followers of Jesus Christ. Love and labor are indispensable qualities that should be evident in the lives of all genuine Christians. Where either of these graces are



not effectually operating, reproach will be brought upon the name of our Lord. It is indeed shameful for a professed follower of Jesus Christ to be lacking in love toward others, or lazy with regard to honest work.

### BROTHERLY LOVE vv. 9-10

**"But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.**

◊ (Continued on page 2)

## The Lord is Good to His People

By Paul Stepp  
of Indore, West Virginia

**"The LORD is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the LORD. It is good for a man that he bear the yoke in his youth"** (Lam. 3:25-27).

Our God is good. If you are saved, you know Him to be good to you in your life, just as I know Him to be good to me in my life. It is a wonderful consideration for those who know the Lord, to acknowledge and confess the



goodness of God. In fact, this seems to be a common theme in today's Christianity, though, perhaps, widely

misunderstood. The world of Christianity will outwardly acknowledge God as good, while they are inwardly expecting God to always bless them in a material and physical way, as they confess Him as God, and declare His goodness. They think of God

◊ (Continued on page 4)

## The Sovereignty of God

By T. T. Shields  
(1873 - 1955)

I shall not take a particular text this evening, but read to you a verse or two from the fourth chapter of Daniel:

**"And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High,**

**and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:**

**"And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his**

◊ (Continued on page 11)

## Christian Liberty and Growth

By Milburn R. Cockrell  
(1941 - 2002)

**"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord"** (II Cor. 3:17-18).

In II Corinthians, chapter 3, Paul contrasts the glory of the Old Testament with that of the New Testament. The old dispensation was **"the ministration of death"** (v. 7); the new dispensation is **"the ministration of the Spirit"** (v. 8). The old was **"the ministration of**



**condemnation"** (v. 9), but the new is **"the ministration of righteousness"** (v. 9). The veil on Moses's face was also on the hearts of

the Israelites so that they could not see Christ as the great end to which the law pointed (vv. 13-15). When the heart of an Israelite turns to the Lord the veil is removed, and he sees Christ as the Jehovah of the Old Testament (v. 16).

Commentators are greatly divided on the meaning of this

◊ (Continued on page 8)

December 5, 2017  
Volume XXXVII, Number 12

### Whole Number 461

Editor: Christopher Cockrell  
Staff: Sheron Cockrell, Marsha Kiser, Virginia Cockrell

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

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

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 - U.S.

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

SUBSCRIPTION RATES - FOREIGN One Year \$45

PLANNING TO MOVE? Notify us three weeks in advance. The post office will only forward periodical mail for 90 days. They charge us \$.70 for each "change of address" they have to send us. Please save us this expense and the post office time.

BUNDLES TO ONE ADDRESS: These are sent for \$4 per paper for a year. An example: 10 papers for one year at \$40 or 20 papers for one year at \$80.00.

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

CHURCH PHONE: 1-662-282-7794.

A PAPER WITHOUT SUBSCRIPTION: Some times 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.

DISCLAIMER: The Editor assumes that the articles submitted for publication in the BBB are written by the person whose name they bear, unless otherwise indicated by a quote from another writer. However, the Editor cannot personally guarantee that this is the case in all articles which appear in the BBB.

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

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

## Excellent

(Continued from page 1) ♦

**And indeed ye do it toward all the brethren which are in Macedonia: but we beseech you, brethren, that ye increase more and more**" (I Thess. 4:9-10).

1. The grace of brotherly love was obviously abundant among the saints at Thessalonica. Though Paul had to warn against sexual immorality within the fledgling Gentile church, there was no need to rebuke them for a lack of brotherly love. They had been taught of God to love one another from the very beginning of their Christian life. It is sad, but true, that many professing Christians in our present world need a definite refresher course in the art of brotherly love. We are living in an age where genuine love is lacking in many churches and Christians. Matthew 24:12 declares: **"And because iniquity shall abound, the love of many shall wax cold."**

2. From our text it is obvious that the grace of brotherly love is planted by God in the heart of every true believer. God is love, therefore the grace of love must flow from Him. Every child of God will manifest the grace of love in some measure, as love is the first fruit of the Spirit. Beginning at salvation, every child of God is taught to love the other members of the family of God. Jesus said that brotherly love would be the distinguishing mark of genuine Christianity in John 13:34-35 which states: **"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."** If brotherly love is the distinguishing grace of

Christianity, then the absence of love manifests a false profession and spurious faith. In order for a Christian to be authentic the fruit of love must be evident in their life. I John 3:18 declares: **"My little children, let us not love in word, neither in tongue; but in deed and in truth."** Brotherly love is not marked by mere words, but by deeds.

4. We are to follow the example of Jesus Christ if we are to practice genuine brotherly love. His love for us was sacrificial, He gave Himself for us. We in turn should be willing to sacrifice for the welfare of our brothers and sisters in Christ to the point of being willing to lay down our lives if need be.

The love of Christ is consistent and faithful. He does not cease to love us when we fail Him. When other brothers and sisters fail us and fall into sin, we are not to condone or compromise with their sin, but neither are we to cease loving them and caring for them. The consistent love of Christ insures forgiveness and reconciliation. As followers of Christ, we ought to have a spirit of reconciliation and forgiveness toward those who have wronged us if we are to be consistent in our practice of brotherly love. Colossians 3:12-13 reveals the proper attitude we are to have when conflicts arise: **"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."**

The love of Christ is marked by gentleness, compassion, and

♦ (Continued on page 3)

## Tune in to the Berea Baptist Broadcast

STATION	TIME	DIAL	WATTS
WCNA, Myrtle, MS.....	Sunday 9:30 - 10:00 a.m. ....	95.9.....	3,000 FM
WCTT, Corbin, KY .....	Sunday 9:00 - 9:30 a.m. ....	680.....	5,000 AM
WFTA, Tupelo, MS.....	Sunday 9:00 - 9:30 a.m. ....	101.9 .....	3,000 FM
KARI, Blaine, WA .....	Saturday 10:30 - 11:00 a.m. ....	550.....	5,000 AM
KPRV, Heavener, OK .....	Sunday 8:30 - 9:00 a.m. ....	92.5 .....	6,000 FM
WQRL, Benton, IL.....	Sunday 9:00 - 9:30 a.m. ....	106.3 .....	12,500 FM
WPWT, Bristol, TN .....	Sunday 1:00 - 1:30 p.m. ....	870 .....	10,000 AM
WPWT, Colonial Heights, TN .....	Sunday 1:00 - 1:30 p.m. ....	96.3 .....	250 FM
WPWT, Kingsport, TN .....	Sunday 1:00 - 1:30 p.m. ....	100.7 .....	70 FM

## GONE TO SLEEP WAITING ON THE MAIL?



Look at your mailing label on the front page of this month's paper. If you see above your name "Expires 12/2017" then this will be your last issue. So don't fall asleep waiting for the mailman! Renew now so you won't miss next month's *Banner*.

Berea Baptist Banner  
PO Box 39  
Mantachie, Mississippi  
38855  
(662) 282 - 7794

[www.bereabaptistchurch.org](http://www.bereabaptistchurch.org)

request@bereabaptistchurch.org  
bbchurch@nexband.com

Planning a move?  
Please let us know your  
new address. The post office  
charges us \$.59 for each  
returned wrong address.

# Excellent

(Continued from page 2) ◊

kindness. We ought to treat fellow believers with kindness. Harshness and severity should not be found among the saints of God. It sickens me when I hear believers talking about one another in a disrespectful and unkind manner. It is sin to tear down the character of another believer with our tongue. Ephesians 4:29 states: **“Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.”** It is wrong to treat others in a disrespectful and discourteous manner. Rather we are to obey the admonition of I Peter 3:8-9: **“Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.”**

Much harm has been done to the cause of Christ by mean spirited, contentious, critical, and brawling professors of Christianity. I fear that some men and women who name the name of Christ delight in fussing and fighting with one another. This type of wicked attitude should not be once named among the saints of God if we expect to impact our world for the glory and honor of Christ. It is disgraceful to act in a hateful manner toward our brothers and sisters in Christ under any circumstances.

5. Another characteristic of brotherly love in our text is that it should be indiscriminate. Verse ten declares that the saints at Thessalonica demonstrated brotherly love **“toward all**

**the brethren which are in all Macedonia.”** Whether a brother is rich or poor, black or white, young or old we are to love them for Christ’s sake. Race, social standing, appearance, and wealth should not be the determining factors as to whether or not we love a brother or sister in Christ. The ground is level at the cross. Every member of God’s family is important to God so they should be equally important to us. We ought to treat all our brothers and sisters in Christ with a spirit of brotherly love and kindness. We are not to love only those who agree with us on all points of doctrine and practice. Though there may be points of disagreement among us there should still be an attitude and practice of love that permeates our relationships with one another. James 2:1 declares: **“My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.”** It is a sin to be partial in our treatment of fellow believers according to James 2:8-9 which states: **“If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.”**

6. Finally, our text reveals that our practice of brotherly love should not be stagnant and stationary, but rather growing and increasing. We ought to be abounding more and more in the practice of brotherly love. Our love for one another should increase and abound. I Peter 4:8 declares: **“And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.”** The word **“fervent”** in the Greek carries with it an idea of water boiling over. In order for water

to boil its temperature must gradually increase. In like manner if we are to have fervent love one to another then our practice of love should be gradually increasing and abounding as the years go by. The practice of genuine brotherly love is a mark of true Christian maturity and spirituality. May God be pleased to cause this grace to abound more and more in our lives!

## PRACTICAL

### ADMONITIONS vv. 11-12

**“And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; That ye may walk honestly toward them that are without, and that ye may have lack of nothing”** (I Thess. 4:11-12).

1. In these verses the apostle is commending the importance of a peaceable, quiet lifestyle that is combined with honest work. At the same time he condemns busybodies who are all the time sticking their noses where they do not belong.

2. The Word **“study”** carries the idea of being ambitious toward something. The thing that Christians ought to be ambitious about is to lead a quiet and peaceable life. Our ambition should be to live in a manner that cultivates an environment of peace and quiet. Our homes and churches should be havens of peace and joy, not strife and distention. We should not be the cause of strife and divisions in our homes, out workplace or in society at large. Our ambition should be to cultivate a life that is characterized by peace, calm, and tranquility as opposed to one of nervous restlessness. So many professing Christians are loud, stubborn, and prideful. A quiet and peaceable life is only achieved through meekness, humility, and

conformity to the image of Jesus Christ.

I like John Gill’s comment on this verse:

“To live peaceably in their own families, and to give no disturbance to other families, by tale-bearing, whispering, and backbiting; to behave with quietness in the neighborhood, town, or city, they dwell in, and to seek the peace thereof; and to lead a quiet and peaceable life, in all godliness and honesty,... under the government to which they belong; and not to create and encourage factions, divisions, animosities, and contentions, in their own church or in any of the churches of Christ...”

3. We are also to study, or have as our ambition, to do our own business. Minding one’s own business is a command of Scripture. We are not to be busybodies and meddlers by intruding into the private lives of other people. This obviously was somewhat of a problem in the church at Thessalonica because Paul referred to it again in II Thessalonians 3:11: **“For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.”** We all have met people who thrive on finding out all the dirt and gossip concerning others. They are constantly prying into the lives of other people. Peter gives a stern rebuke to such people: **“But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men’s matters”** (I Pet. 4:15). I find it interesting that Peter grouped the sin of meddling with the sins of murder and stealing. I have met many people in the course of my Christian life who feel as though it is their calling to criticize and correct

◊ (Continued on page 4)

# Excellent

(Continued from page 3) ♦

all that is wrong in the lives of other people. There is a difference between offering a timely rebuke in righteous love and meddling in the affairs of others. We are commanded by Scripture to mind our own business. We are to faithfully and diligently discharge our own responsibilities.

4. We are also to engage in honest manual labor. God commands hard work and condemns laziness of any kind. The only cure for the disease of slothfulness and laziness is hard work. All healthy men should be gainfully employed in order to provide substance as well as a proper example for their family. It is a disgrace to manhood when healthy men refuse to work, choosing rather to be loiterers, lazy bums, and leeches who live off the labor of others. II Thessalonians 3:10 declares: **“For even when we were with you, this we commanded you, that if any would not work, neither should he eat.”** There would be a lot of starving people in America today if this principle of Scripture were enforced! We must get back to the time honored principle that is set forth in Proverbs 14:23 which states: **“In all labor there is profit: but the talk of the lips tendeth only to penury.”** There is a profound dignity, satisfaction and profit to be gained from manual labor. After an honest days work a man can go to bed with a clear conscience, feeling as though he has accomplished something by laboring for the needs of his family. Ecclesiastes 5:12 declares: **“The sleep of a labouring man is sweet, whether he eat little or much...”**

5. The purpose behind all these excellent exhortations is found in verse twelve. The reason why

we are to love the brethren, live peaceable and quiet lives, mind our own business, and work hard is so that we might manifest a testimony of virtue and godliness before the unsaved. We need to live our lives in such a way that they have an influence for good upon those around us. We are to walk honestly in our everyday lives so that we may have an impact upon those who are without Christ. How can we expect the lost to believe our message if our lives remain unchanged? We must manifest an attitude of love, peace, and joy in our lives to have an effective testimony for the Lord. We are to love and labor diligently so that we may have need of nothing. When a man or woman is joyfully serving Jesus Christ, content with His provision, and walking in honesty they truly have everything and lack nothing. May God grant that this would be true in all our lives!



## The Lord is Good

(Continued from page 1) ♦

as a God Who owes them only good things in this life, and any controversy or difficulty will cause them to question God's goodness. However, whether men will acknowledge Him, or not, God is now, has always been, and always will be, the good God. Whether men enjoy goodness at His hand, or whether evil come upon them in this life; God is still only and always good. In addition, He does not need for any man to declare Him to be good. He is good all the time, because that is Who He is. **“Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually”** (Ps. 52:1).

Now, I want us to consider our text verses, and a few other

passages of Scripture, which declare God's particular goodness towards His people. The next breath that I take may be my last on this earth. If so, I know that God is still good, and has even been particularly good unto me. Today may be your last day on earth. And yet, if you are saved eternally by the grace of God, I know that you will forever declare that God is good. You and I might be persecuted; we may lose our possessions in this life; we may be frightened, assaulted, harmed, or even slain as we seek to serve the Lord in this life. And yet, this does not change or alter the fact that God is good. He just is. But, in particular, He is good to His people. The flesh and the pleasures and blessing of this life are insignificant when compared to God's goodness and His eternal favor which He has bestowed upon each of those who have been led to Him as their God and Saviour. Our lives have been changed forever in this mortal realm, and we are made alive and we are made to prosper in the spiritual realm. Oh, how good God is to each of us who are saved! The slave has been redeemed! The sinner has been forgiven! The rebel has been returned! The worthless and the vile has been made into a new creature in Christ Jesus!

Let us think about what our text verses have to say about God's goodness, and the particular demonstrations of goodness we can see in the lives of those who are His people.

### THOSE WHO SEEK HIM

**“The LORD is good unto them that wait for him, to the soul that seeketh him.”** (Lam. 3:25). The Lord wants His people to follow after Him, and to seek Him for all of their needs. He is faithful to us, and He expects us to depend upon that faithfulness. The results

will, undoubtedly, be good. **“And we know that all things work together for good to them that love God, to them who are the called according to his purpose”** (Rom. 8:28). As we seek the Lord, we necessarily wait upon Him to lead us, to provide for us, to instruct us. We need both His strength and His wisdom. A man or woman in such a case will find that the Lord will be good to Him!

**“Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you”** (Matt. 6:31-33). All the world will fail us. We may depend upon, or follow after, or seek after some man or some mortal power; and yet, they will fail us. If nothing else, the strength of man which we seek after will fail us, due to age and the weakness of the flesh. Our determination may be strong; but the ability to retain strength in the face of age or physical weakness is not an ability which any man possesses – though Moses did for a long time.

Still, we can count on the One Who has both called us and saved us. We wait upon Him and seek unto Him, and He will be good unto us, and He will have good in store for us. Our strength may expire; evil in this life may come upon us; and yet, in the Lord, there is goodness, and our salvation is unto an ultimately good end. **“But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be**

♦ (Continued on page 5)



# Little Hills

By Nathaniel Hille of  
Plant City, Florida



## Take Heed That No Man Deceive You

**“And Jesus answered and said unto them, Take heed that no man deceive you” (Matt. 24:4).** The immediate context of this answer that Christ gave is in response to the questions that His disciples asked Him in Matthew 24:3. I leave you to look at that. However, there is a broader teaching here by our Lord, a principle teaching--**“Take heed that no man deceive you.”**

The word **“deceive”** means to be led astray, to roam. The Great Shepherd's sheep must **“take heed”** because we are already, as sheep, prone to wander in and of ourselves. Here the Lord speaks of being led astray by man. The implications are in false teachings. We must remember that even a little leaven leavens the whole lump (I Cor. 5:6; Gal. 5:9).

The Lord makes us beware that **“no man”** (Matthew 24:4) deceive us, or lead us astray or cause us to roam. There are many false teachers out there. There are those who teach contrary to what the Bible says about salvation, those who teach falsehoods about the Lord's Church, those who cause others faith to be overthrown by propagating error on the Second Coming of Christ (II Tim. 2:17-18). These **“no man”** come in many forms. Did not Paul warn the saints at Corinth of false apostles, deceitful workers transforming themselves into apostles of Christ (II Cor. 11:14)? The religious leaders of Christ's day (Pharisees, Scribes,

Sadducees) deceived many. Yet, we must beware that **“no man”** deceive us, including ourselves. Many men are deceived by themselves. We must be careful that we do NOT have preconceived notions, that we do NOT fit our theology into the Scriptures. The Lord said, **“...Ye do err, not knowing the scriptures, nor the power of God”** (Matt. 22:29). So many follow their own hearts, when we are told that the heart is deceitful above all else (Jer. 17:9). The Bible says that the people of God are led by the Spirit (Rom. 8:14). Oh, how we must beware that **“no man”** deceive us, no man lead us astray, including self.

The Lord teaches us what we are to do that **“no man deceive you.”** Remember these old two sayings: **“An ounce of prevention is worth a pound of cure”** and **“A stitch in time saves nine.”** That sentiment is true when it comes to spiritual things as well. Here the Lord says that we are able to prevent being deceived by...**“take heed.”** The words **“take heed”** mean **“to look, see.”** But it is more than just a passing glance. It implies **“earnest contemplation”** (Vine), **“mental vision,”** **“an intent earnest contemplation”** (Strong). This being so, in what way ought we to intently, earnestly contemplate? Let us not follow the example of the woman in the garden who looked and saw that the tree was good for food, pleasant to the eyes, and a tree desired to make one wise (Gen. 3:6). Let us not earnestly contemplate with an abandonment to the words of our

Lord, as the woman did. Rather let us follow the example of those at Berea who **“...received the word with all readiness of mind, and searched the scriptures daily, whether those things were so”** (Acts 17:11).

Brethren, **“Take heed that no man deceive you.”**



## The Lord is Good

*(Continued from page 4) ♦*

**weary; and they shall walk, and not faint”** (Isa. 40:31).

**HE IS GOOD TO THOSE WHO ARE HOPING IN HIM**

**“It is good that a man should both hope and quietly wait for the salvation of the LORD”** (Lam. 3:26). Those who place their hope in the Lord God of Heaven, and Jesus Christ our Saviour, will certainly not be disappointed. In fact, there is no other hope that is as dependable as the hope in God and His goodness. Surely, He will respond unto our hope in Him with showers of blessings, and goodness for our souls! **“And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing”** (Ezek. 34:26).

The hope that we have is ours, because of the faith in God which is granted unto us in salvation. Surely, our God is faithful unto us, and we believe in Him, and trust Him as our only hope and our only salvation. His goodness unto us thus far, is worthy of our praise and worthy of our amazement. How much more, will He continue to be good unto us in the future, and even in eternity? **“Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in**

**thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues. Blessed be the LORD: for he hath shewed me his marvellous kindness in a strong city. For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee. O love the LORD, all ye his saints: for the LORD preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD”** (Ps. 31:19-24). We read, also, in the book of Romans, **“What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things”** (Rom. 8:31-32)?

Our God is great, and our God is good. In the Old Testament, He was the hope of Israel. He was always there for them, to rescue them, and to save them. In fact, His goodness was (and is) so great, that He (and it) could fill the House of God. **“It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the LORD, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the LORD; So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD**

*♦ (Continued on page 6)*

# The Lord is Good

(Continued from page 5) ♦

**had filled the house of God”** (II Chr. 5:13-14). His goodness was (and is) so great, that Moses could only see and comprehend the back parts. **“And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen”** (Ex. 33:18-23).

Moses saw the “back parts” of God and His glory and His goodness. And Moses believed in God, and placed all of his hope in Him. The same is true of us today. We have seen the evidences of God through His dealings with men. We have seen and known the goodness and the glory of God through His particular dealings with each of us. We know Him to be great and good and glorious. We know Him to be our Saviour and the salvation and hope of all men. We hope in Him, because of faith. We are inspired to wait upon Him, because of faith.

As our text verse reminds us, we wait on Him, in that we wait upon the call, the work, and the ministry given unto us; just as Moses and Aaron did in the tabernacle of the Lord. Also, we wait for Him, in that we know

we must bide our time and wait for the Lord to do His great work; wait for the Lord to lead us; wait for the Lord to make our path straight and known unto us. Surely, He can do these things better than we can! We have faith in Him – none know us so well, and none are so strong as our God – and so we wait upon Him. **“Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do”** (I Thess. 5:5-11).

## HE IS GOOD TO THOSE WHO SERVE IN THEIR YOUTH

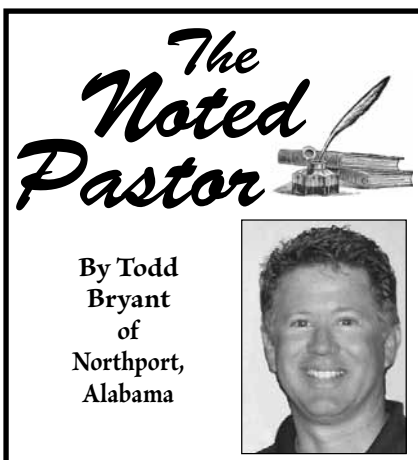
**“It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust; if so be there may be hope. He giveth his cheek to him that smiteth him: he is filled full with reproach. For the Lord will not cast off for ever: But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men”** (Lam. 3:27-33). It is a marvelous privilege and a wonderful blessing of God, to serve the Lord from an

early age – the Lord will be good to such. **“But Samuel ministered before the LORD, being a child, girded with a linen ephod... And the child Samuel grew on, and was in favour both with the LORD, and also with men”** (I Sam. 2:18, 26). It is a wonderful goodness of God, that He will save the souls of men, and will even save some when they are young, and then nurture them, and make them of use to Him, as they grow and mature both physically and spiritually. As far as those who are saved, it is the mercy and goodness of God which has prevailed upon them in their youth, and it is good for them to respond with diligent service and faithful obedience to the Word of God, and in the cause of Christ.

A man or a woman cannot grow in experience in the service of God, except that the Lord will allow them some measure of time and some degree of faithfulness in the kingdom of God. I suppose that we can say that the service of God is such that youth, vigor, and strength are sometimes necessary, in order for the Lord to accomplish His purpose, and in order for Him to use men in the fulfillment of the Will and Decrees of God. A man or a woman is tempered and trained in the Word of God and in His service. **“These were the sons of Levi after the house of their fathers; even the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of twenty years and upward. For David said, The LORD God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever: And also unto the Levites; they shall no more carry the tabernacle, nor any vessels of it for the service thereof. For**

**by the last words of David the Levites were numbered from twenty years old and above: Because their office was to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God; Both for the shewbread, and for the fine flour for meat offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size; And to stand every morning to thank and praise the LORD, and likewise at even; And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD: And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD”** (I Chr. 23:24-32). Did you ever stop and thank the Lord for saving many sons of men in their youth? What would His kingdom be like, if it were only populated with the old and the physically frail? Surely, we have no wisdom in our youth, sometimes, not even much common sense! And yet, God saves some when they are young, because He requires them to grow up in the faith, both physically and spiritually, so that they can be the strength of others, and so that they can be used in ways that the old may not be able. This is the goodness of God! The young and foolish are often far from God, but He will bring them near, as He sees fit.

♦ (Continued on page 7)



## Will You Commit to Recommit?

**“Set your affection on things above, not on things on the earth” (Col. 3:2).**

Few things burden the heart of a pastor more than watching some members in his flock wander around in their faith. They may go through periods of zeal – times when they are truly excited about things of God. However, it seems those times are often overcome by times of spiritual drought. This leaves a pastor striving in prayer on their behalf, yet wondering if they even realize they have pulled away once again.

If a pastor is worth his weight, he is attempting to preach the whole counsel of God. He is not skipping the tough passages when he gets to them. He is instructing the membership in theology and practicality. He is preaching on God's sovereignty and the saint's responsibility. He is attempting to preach the Bible with clarity as he feeds the sheep he has been placed over. Yet, the sheep do not always feed. In fact, oftentimes they are not even near the trough.

How is your commitment lately? Honest truth – are you more concerned with the things of this world or with the things of God? I am asking you to search your heart. Be honest with

yourself. Do you find it easy to walk past your Bible as you reach for the remote control? Do you find it difficult to pray? Do you even realize you need to pray? Are you committed to your local church? Do you find it easy to make excuses to stay home when the church is meeting? Do you offer support to your fellow members' in times of need? Do you support those in your local church in whatever capacity they have been gifted for? Do you pray for them? Are you ready to follow them as they labor for your souls? Is their work on your behalf something you have forgotten? Do you appreciate the time they put in to teach you God's Word? These are just a few questions that need to be asked and asked regularly by every child of God.

Jesus did not call us to a part-time faith. Life seems to have a way of taking over. We are taught such a culture of individualism in the West that we do not even consider that we are hurting the church body when we are not doing what we are supposed to do. Even if we are present, if we are not fulfilling our role, we are little more than a withered hand or foot. God has sovereignly placed us in a congregation to serve (Acts 2:47). When we do not do our part, or worse, do not even show up the church is suffering; whether we want to admit it or not. If you are a Jesus follower, you are not given the option to serve yourself. No, you are called to deny yourself, to take up your cross and to follow Jesus every single day (Luke 9:23). Whenever the church assembles, if at all possible, you are to be there to do your part not just to fill an open seat.

But your service to God does not begin and end on Sunday morning and Wednesday evening. You are called “daily” to follow Jesus. How

are you doing on Tuesdays or Thursdays or Saturdays? Are you just as committed on those days? Do you read, study and meditate on God's Word? Do you pray for your church and the membership? Do you pray for your pastor that he may be preparing to feed you the next time he preaches? Do you share the Gospel of Jesus Christ with lost sinners around you? Do you love the brethren? Do you love the lost? And if that calling is not enough, do you love your enemy?

Seriously, these questions need to be evaluated by all professing Christians on a regular basis. It is easy to drift into being lackadaisical. It is easy to find excuses on missing church or skipping reading. But, that equates to putting this world before the Lord, right? We must agree that when we choose to go to something the world has to offer rather than attending the Lord's house or doing the Lord's work, we are setting our minds on things on the earth, right? The fact is, we need to evaluate our commitment more regularly than we do. Again, Jesus does not call us to a part time faith. There is a cost in following Jesus and that cost is the treasures in this world.

As we consider this challenge, the challenge to reevaluate, let us all ask ourselves how we would respond if this was the conversation we had with Jesus today: **“And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let**

**the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God” (Luke 9:57-62).**

If we are honest, most of our excuses to forgo serving the Lord and putting the things of the world before Him are lesser than the requests in this passage. Evaluate and commit to recommit. One day, your answers to the simple questions asked here will matter more than anything else. And the answers are eternal.



## The Lord is Good

*(Continued from page 6) ♦*

When one is saved while his strength and vigor remains, this makes him able to persevere against what might seem to be more difficult physical or temporal trials and tribulations. As a result, the Christian becomes more of a veteran in the warfare against the powers of darkness. These veterans are then able to be the soldiers at the forefront of the cause of Christ.

These youth turned veterans are thus able to resist the worldly charms and powers, and are enabled by God to soldier on. Many men and women amongst the children of God are in this way hardened against the attacks and troubles of the world, so that they are later, better able to serve the Lord in difficult times. If you are saved as a young man or woman or, if you were saved when you were young, be sure to give God the glory, and be sure to praise

♦ (Continued on page 8)



# The Lord is Good

(Continued from page 7) ♦

the goodness of God. Humanly speaking, it appears that you have an opportunity to give more years to the service of the Lord. You also have an opportunity to give more strength and vigor to the cause of Christ. Do not waste those years on yourself and your desires! Do not waste that strength in the pursuit of earthly pleasures! I think this was David's idea, when he changed the laws of service for the Levites, to include those who were 20 years old, instead of only those who were 30 years old. It may have been thought that the 20-30 year old male Levites were not yet able to carry the parts of the Tabernacle of the Lord in the wilderness. It may have been thought that the 20-30 year old young men were not responsible enough to take up the duties of the Tabernacle of the Lord even in the times since the Exodus, when the Tabernacle of the Lord was mostly stationary. However, David thought to use these young men, and he thought to give them more responsibilities in the service of the Lord in the Temple of God. And, I think this should be our desire for the youths of our day, as well. Not to set age guidelines upon the service of the Lord in the church of God. But, rather, to encourage the newly saved, really, young and old alike, to be engaged in the service of God.

And, in regard to those who are young and strong, we should encourage them to employ their very youth, and the qualities and strength of the young in the service of the Lord! Just as the Levites were given to the work and the ministry of the Tabernacle and the Temple of God, even so, you and I should commit the strength that we possess to the service of

God in the Churches of Jesus Christ. Someone must do the things that require strength, vigor, and the stamina of the young. Do not stand back and allow the old and the physically weak to carry the burdens of the Church. Step forward, while your youth and strength remains, and do the work and the service required to carry the Gospel forth, and to declare the Word of God to the world of men. Let the world see you and know you as a diligent, faithful, and dedicated child of God.

Really, the youth spoken of in our text passage, could apply to any man or woman who is brought unto the Lord Jesus Christ in salvation. He is good to us in this life! Whatever days or years may be left to us, we are still only "youth" when compared to eternity!



## Christian Liberty

(Continued from page 1) ♦

text. Good and godly men see different truths being taught here. May the Holy Spirit be my guide as I attempt to expound this passage which contains some things hard to be understood.

### THE PRESENCE OF THE LORD

We must not separate verse 17 from verse 16: "Nevertheless, when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit. . ." The problem seems to be, how can "Lord" in verse 17 be Christ, and then the "Lord" in verse 18 be said to be the Holy Spirit? Some have said that Paul denied the trinity here and made Christ and the Holy Spirit one and the same person. In truth the words are capable of two senses, and both ideas are not contrary to Holy Scripture.

Some say the natural and normal meaning seems to be that the Holy Spirit is under consideration in verse 17. They say this verse indicates the Godhead of the Holy Spirit. They point out that it is also the Holy Spirit in verse 18. The church fathers took this text as proof of the deity and lordship of the Holy Spirit. The problem with this view is that Lord in verse 17 is the subject and Spirit is the predicate. Paul says: "**The Lord is the Spirit,**" and not "The Spirit is the Lord."

Another meaning is possible. Since Lord in verse 16 is a reference to Christ, as it generally is in the New Testament, the Lord must also be Christ in verse 17. The meaning would then be "**the Lord (Christ) is the Spirit,**" indicating the unity of the Second and Third Person in the trinity. Christ is not the same person as the Holy Spirit is as heretics teach, but He is one and the same being in the same sense Christ and the Father are one (John 10:30). Christ and the Holy Spirit are the same substance and essence. Therefore where Christ is there is the Holy Spirit, and vice versa. Romans 8:9-10 declares: "**But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.**"

This second meaning allows Christ to be the source of life and light, and to turn to Him is to have the veil of misunderstanding removed. This also fits well with verse 16 and allows Christ to be Lord in both verses. The sum and substance of the Old Testament was Christ, not the Holy Spirit. The figures, types, shadows, and prophecies pointed to the person

and work of Christ. He is the end of all these institutions. Making Christ the Spirit (meaning in His Divine nature He was a pure uncompounded Spirit) fits well with I Corinthians 15:45: "**And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.**"

### THE LIBERTY OF THE SPIRIT

The last part of verse 17 reads: "**. . . and where the Spirit of the Lord is, there is liberty.**" This is surely a reference to the Third Person in the Godhead. This shows that the Spirit stands in the same relation to the Son as He does to the Father. This is why He is called "**the Spirit of Christ**" (Rom. 8:9) and "**the Spirit of his Son**" (Gal. 4:6). The Holy Spirit represents Christ and acts as His agent in carrying many things pertaining to the salvation of the covenant people.

The liberty of which Paul writes in verse 17 speaks of the liberty which comes from the indwelling of the Holy Spirit which flows from the application to us of Christ's atonement: "**Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit; which he shed on us abundantly through Jesus Christ our Saviour**" (Titus 3:5-6). The Third Person in the Godhead is the Spirit of illumination that gives freedom from former blindness and darkness: "**That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his**"

♦ (Continued on page 9)



# Christian Liberty

(Continued from page 8) ♦

**calling, and what the riches of the glory of his inheritance in the saints**" (Eph. 1:17-18).

The Holy Spirit gives the believer liberty from the bondage of sin and Satan's captivity: **"...and where the Spirit of the Lord is, there is liberty."** As the Comforter He gives us freedom from the fear of death and Hell: **"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father"** (Rom. 8:15). He is the Spirit of sanctification which frees us from the power of reigning sin in our lives: **"Walk in the Spirit, and ye shall not fulfil the lust of the flesh"** (Gal. 5:16). As the Spirit of adoption He gives us the freedom of children with a Father: **"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father"** (Gal. 4:6). As the Spirit of grace and supplication (Zech. 12:10) He grants us access to God: **"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered"** (Rom. 8:26).

The Old Testament dispensation was a system of bondage, while the New Testament dispensation is a system of liberty. The law of Moses required rigorous obedience which man did not have strength to perform (Rom. 8:3). It cursed and condemned all law-breakers, and so all under the law were under bondage. The Israelites obeyed, not from love, but out of fear, as servants for wages. Their only peace and comfort came from their obedience of the law.

The New Testament

dispensation bestows liberty from the law's rigorous curse and condemnation: **"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit"** (Rom. 8:2-4). When we receive the Spirit under the gospel dispensation we are free from the obligation to fulfill the law as the condition of our justification before God (Rom. 8:1). There is also freedom from ignorance and error because we have within us **"the Spirit of truth"** Who guides into all truth (John 16:13). We escape from the veil which darkens the spiritual intelligence of Israel.

It is the presence of the Holy Spirit in the believer that gives him Christian liberty. The Spirit is a living, reigning Lord in his life. Since the Spirit is emphatically the Spirit of holiness, every action He enables the believer to perform is according to godliness. By yielding to His control the believer no longer needs the restraint and discipline of the law, for he is superior to it. Led by the Spirit, he loves to do all the things which the law requires. The Apostle Paul said: **"For I delight in the law of God after the inward man"** (Rom. 7:22).

The Spirit of the Lord fills the believer **"with the knowledge of his will in all wisdom and spiritual understanding"** (Col. 1:9). He has an anointing from the Holy One (I John 2:20), and the Holy Spirit teaches him all things (I John 2:27). The very instincts of the heart are renewed

in knowledge after the image of God (Col. 3:10). Such a heart knows and loves what God wills. This new heart, created by the Holy Spirit, desires to do the very things which the moral law of God requires. It runs the way of God's commandments (Ps. 119:32). It finds nothing irksome about obedience to God: **"This is the love of God, that we keep his commandments: and his commandments are not grievous"** (I John 5:3). The Divine commandments are to the believer indwelt by the Holy Spirit a law of liberty (Jas. 1:25).

Some take deliverance from the law to the extreme and go off into antinomian heresy. We are delivered from the law of sin and death, but not from the law that directs to holiness of life. Paul said: **"To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law"** (I Cor. 9:21; cf. Gal. 6:2). The eternal morals of the old economy have not passed away. They are by the Spirit written in our hearts (Heb. 8:10; II Cor. 3:3-4). The believer obeys the law within, but he is not independent of the teaching of the law without. The law without is the safeguard and instructor of the instinct of obedience within: **"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself"** (Gal. 5:13-14).

## THE GLORY OF CHRIST

Verse 18 begins with the words: **"But we all. . ."** This must not be limited to ministers of the gospel as some do. Paul surely means all who believe the gospel and are

indwelt by the Holy Spirit, all true Christians. This is an appeal to personal experience in evidence of the freedom the Spirit provides. This experience is common to all believers in Jesus Christ.

Then he continues: **"...with open face. . ."** or better translated "unveiled face," to bring out the correspondence with verses 13-16. The face of Moses was veiled so that the children of Israel could not steadfastly look upon it. There was also a veil on the hearts of unconverted Jews so they could not see Jesus as the Jehovah of the Old Testament. But in contrast Christians are indwelt by the Holy Spirit, and they are able to look upon the glory of the Lord Jesus in the gospel without a veil. In the old dispensation only Moses gazed with unveiled face on the Divine glory. In the New Testament dispensation this is the common privilege of all believers.

Paul goes on to say: **"...beholding it as in a glass the glory of the Lord. . ."** "With unveiled face" in the Greek (perfect participle) indicates once the veil is lifted it remains lifted, while "beholding as in a mirror" (present participle) shows the beholding is continuous and free from interruption. This is the effect of turning to the Lord. We are delivered from the law of sin and death, but we also are introduced into the presence of the Lord and are enabled to behold His glory. Unbelievers do not have this **"open face."**

The glass or mirror is the Scriptures (Jas. 1:23-25). Men do not personally see Christ today with the eyes of the flesh because He ascended into Heaven centuries ago. They see Him with the eyes of faith as one sees a reflection in a mirror through the spoken or written Word. When the Holy Spirit enlightens the

♦ (Continued on page 10)

# Christian Liberty

(Continued from page 9) ♦

believer he sees Christ's image (John 6:40). This is not the glory of Christ's human nature, but the glory of His Divine nature which is the same as the Father's. Christ is described as **"the image of God"** (II Cor. 4:4) and as **"the image of the invisible God"** (Col. 1:15). Hebrews 1:3 declares Christ as **"the brightness of his glory, and the express image of his person."** To see Christ is to see the Father, and to behold His glory is to behold the glory as of the only begotten of the Father (John 14:9; 1:14).

## SPIRITUAL TRANSFORMATION

By gazing continually at Christ the believer experiences a glorious spiritual transformation. This is an inherent change of character, not a mere reflection on our faces such as Moses had in the Old Testament. By beholding the glory of Christ in the gospel, we are changed into His likeness: **"...are changed into the same image from glory to glory. . ."** This change is gradual. It is from one degree of glorious growth to a higher degree of spiritual improvement. It is a continuous process which takes place during our entire days on earth after conversion. This is nothing but the Holy Spirit working progressive sanctification in us. The more we keep steadfast in our gaze upon the glory of Christ the more we are changed into His likeness.

Our present vision of Christ is only through a glass darkly. Due to our limited vision our spiritual transformation is to a great degree limited. It will not always be so. One day we will see Christ face to face: **"For now we see through a glass, darkly; but then face to face"** (I Cor. 13:12). When the

Lord Jesus comes for His saints at the Rapture we will have a full vision of our Lord: **"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is"** (I John 3:2).

The splendor of Moses' face gradually died away. Not so with those enabled by the Holy Spirit to see the glory of Christ in this present age. The Holy Spirit takes the believer from one degree of holiness to another. Our conformity to Christ becomes deeper and brighter constantly. **"He that hath clean hands shall be stronger and stronger"** (Job 17:9). The believer goes **"from strength to strength"** (Ps. 84:7). Solomon declared: **"But the path of the just is as the shining light, that shineth more and more unto the perfect day"** (Prov. 4:18). The sanctifying influence of the Holy Spirit in the believer makes him increase in moral purity and holiness until he grows **"unto the measure of the stature of the fulness of Christ"** (Eph. 4:13). The true Christian grows by contemplation of the glory of Christ.

This process is the restoration of the moral image of God which was marred through the fall. This image of Christ is the true seal of the Holy Spirit with which the Christian is impressed. It is the design of God in the gospel to repair the image of God which has been defaced by sin and the fall in both soul and body. The spirit is completely conformed to the Divine image in regeneration (Eph. 4:24). The soul or life is in the process of being conformed to God's image (II Cor. 3:18). At the coming of Christ the body will be completely conformed to the image of Christ (I John 3:2).

## THE AGENT OF THIS CHANGE

Once more good and godly men differ on the meaning of the words: **"...even as by the Spirit of the Lord."** A number apply these words to the Holy Spirit Who regenerates and conforms man's spirit to the Divine image and continues the work of progressive sanctification in the soul or life. It cannot be denied that the Holy Spirit takes the believer from one degree of spiritual growth to a higher degree of spiritual development by enabling him to see more and more of the glory of Christ. One day the Spirit will quicken the believer's body and make it like the body of Christ: **"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you"** (Rom. 8:11).

Others read the words "of the Lord the Spirit" or "of the Lord who is spirit." The first of these see in these words a proof of the proper deity of the Holy Spirit Who is Jehovah with the Father and Son. The second of these make the Lord to be Christ Who is one with the Holy Spirit. They see the expression setting forth Christ as of the same substance and equal in power and glory with the Holy Spirit. They think there is here an indication of the unity of the trinity, for where the Spirit is Christ is, and what the Spirit does, Christ does.

## CONCLUSION

1. We are not changed from glory to glory by human improvement. Spiritual growth is an inner change of character accomplished as the Holy Spirit reveals more and more of Christ's glory in the Bible. This change is from one glorious state of

improvement to a more glorious one.

2. At the beginning of the Christian life the cross is heavy and self-denial is very painful. We must grow in grace (II Pet. 3:18). We are first babes in Christ (I Pet. 2:2), but we develop into full age (Heb. 5:14). As we gain spiritual strength, temptations do not trouble us as much and spiritual mysteries cease to disturb our minds. Many rough ways become smooth and crooked ways become straight. Gradually our hearts are detached from the world as we die more and more to self and become more and more like Christ.

3. Sin is bondage, although many men delude themselves into thinking it is liberty and license. But naturally man is bound by the fetters of habit, passion, and prejudice (II Pet. 2:19). There is no slave so pitiable as the bondsman of sin. Man's happiness depends upon his being delivered from spiritual serfdom. He needs emancipation from the curse and penalty of the law. He must be free from the dominion of sin and Satan. Conversion is the beginning of this deliverance, and the Spirit by progressive sanctification continues this work.

4. Have you been delivered from spiritual serfdom? Have you entered into the glorious liberty of the sons of God? Do you daily see the glory of Christ's Divine nature in His Word? Are you changing for the better spiritually? Have you ever turned to the Lord? Have the eyes of your understanding ever been opened to see yourself as a sinner who is in need of a Savior? Do you know Christ in the forgiveness of your sins?



# Sovereignty of God

(Continued from page 1) ♦

**hand, or say unto him, What doest thou”** (Dan. 4:34-35)?

We can know nothing of spiritual truth apart from God. Religion---not Christianity, but religion---is universally prevalent. All men are at some time, and in some measure, religious, in the sense that they recognize another life than this, and that there is somewhere, unknown to them perhaps, a supreme Person, a Will which exercises itself in the universe, and manifests itself in the lives of men; but who and what God is, no man can ever discover for himself: **“Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea. If he cut off, and shut up, or gather together, then who can hinder him”** (Job 11:7-10)?

When the Apostle Paul came to Athens his spirit was moved within him when he saw the city wholly given to idolatry. He later referred to that which he had observed, for he said, **“As I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you”** (Acts 17:23). That there was a God they believed, but who and what and where He was they had no means whatever of discovering.

The very idea of God precludes the possibility of His discovery by the finite mind. If God---how shall I put it?---if God were discoverable to the finite mind, He would cease to be God; because

the very idea of God postulates infinity, something that is beyond us entirely, something above us, something that outreaches our utmost understanding. Therefore I say, it must be so, in the very nature of the case, that the Infinite cannot be discovered by the finite.

You cannot measure the ocean with a teacup. You cannot fathom its depths, nor ascertain the area of its surface, with a foot-rule. It is too big for you. You may see it, and wonder at it, and admire it, and fear it, and perhaps, in some of its moods, love it; but you cannot measure it, nor adequately understand it.

But it is often so that the thing which is beyond the capacity of our understanding is, by our little minds, reduced to the meager measure of our own comprehension. How easily people can make up a story! What little capacities some people require to understand matters which humble, when they do not actually humiliate, the expert. So, though men cannot order their own affairs, nor wrest the veil aside to peer even into tomorrow, yet they presume to sketch for themselves a picture of God, commensurate with the dimensions of their own understandings, and so set up for themselves standards by which they propose God Himself shall be regulated!

Have you not deserved that a man's inability to manage his own affairs almost invariably in his estimation, qualifies him to be adviser-in-chief to everybody else? Have you noticed that? If a man cannot run a little corner store, but leads it into bankruptcy, he is likely to be put up for alderman next year, ---for if a man who has failed himself is not qualified to be the adviser of half a million people, and to



decide how their money to the tune of millions is to be spent, then where in the world shall we get a competent administrator! But you have seen that again and again, have you not? And is it not true that those who make so signal a failure of the business of living, as we all have done, and effect such a tangle of life that we have no skill to disentangle the skein, though we cannot exercise our will over the limited area of our little merry-go-round of existence, nor wisely plan within the limits of our own vision, yet full often sit in judgment upon God, and presume to tell Him what He ought to do!

That, indeed, is the sin of this age. That is the error that lies at the base of what we call Modernism,

and of all heretical and erroneous cults. In fact, the foundation of all evil is a misapprehension of God. In the beginning---if we accept this as the inspired record, as we do---in the beginning, the tempter labored to effect in the minds of his victims of misunderstanding of God. He misrepresented God in order that they might misunderstand Him, and, misunderstanding Him, might be led into rebellion against Him.

So today men try to interpret God by what they see of His works. I may look upon a magnificent piece of architecture like St. Paul's Cathedral, and gaze upon that brass inscription under the dome which tells us, if we would see the

♦ (Continued on page 16)

## The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

1. Colossians 1:13 says: **“Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.”** What does it mean to be translated, and is every believer a part of this kingdom? - Illinois

Roger Reed  
20 Ledgewood Dr.  
Mansfield, Ohio 44905

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



The English Dictionary word **“translated”** means to change the form, condition, nature, etc., of; transform; convert; to bear, carry, or move from one place, position, etc., to another; transfer. W. E. Vine gives us the meaning, METHISTEMI OR METHISTANO to change, remove (*meta*, implying change, *histemi*, to cause to stand) and is rendered **“hath translated”** in Colossians 1:13.

The word was used to describe the deportation of a population from one country into another. What Jesus did was to move us into His kingdom of light and made us victorious over Satan's kingdom of darkness. **“For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth;) Proving what is acceptable unto the Lord”** (Eph. 5:8-10). We are no longer children of darkness but children of the light because He has moved us out of darkness into His marvelous light (1 Thessalonians 5:5 KJV) **“Ye are all the children of light, and the children of the day: we are not of the night,**

**nor of darkness”** (1 Thess. 5:5). **“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light”** (1 Peter 2:9).

And, yes, every believer is part of this kingdom! Boyce Taylor said it best concerning the Kingdom of God, and I would quote him here:

“The Kingdom of God includes all He saved on earth at any given time. In Matthew 13 the kingdom as used in John 3:3-5, Matt. 16:19, 11:11, Luke 16:16, Rom. 14:17, Col. 1:13, John 18:36, etc., is composed of all the born-again on the earth.

This is not the kingdom of Daniel 2:44, Luke 9:11-27, Acts 1:6, etc. These passages refer to the millennium. That kingdom is yet future.

What is sometimes called the spiritual kingdom is composed only of those who have been born again, who have been “translated out of darkness into the kingdom of his dear Son.” In John 3:3-5 the Master said, except a man be born anew he can neither see nor enter the Kingdom of God. In Matthew 18:1-16 and Mark 10:13-15 the Master shows very clearly, that the Kingdom is composed of only such as have received Him, whether children or adults. The family of God includes all the saved of all ages, whether in heaven or on earth; the kingdom of God includes that part of the family of God who are on the

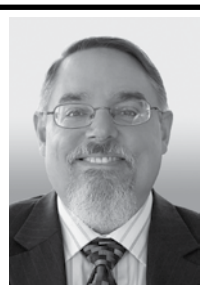
earth now.

I for one am glad I am in the Kingdom of God, and I hope you, dear reader, are too. God Bless!

ROGER REED

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

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



This verse is included in the context of Paul's prayer for the Colossian believers, as he gives them several reasons to be thankful for the miracle of salvation and to live a life pleasing unto the Lord.

Both phrases in the verse speak of a miraculous and transformative act of God on behalf of His elect. I find it interesting that Paul makes it plain that the natural man has no ability to deliver himself from the power of darkness, nor can he, by the act of his fallen will, translate himself into the kingdom of God's dear Son. These mighty acts of deliverance and translation are attributed to God alone, which is why we are exhorted to express sincere gratitude to the Father in Colossians 1:12: **“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.”** God alone has the power to fit or prepare us to be partakers of the glories of the inheritance He has promised to His elect. By nature we are wholly engulfed in the darkness of our own depravity, the dominion of Satan, and the bondage of the world. We could in no way hope to enter into God's presence in such a woeful and ungodly state. Praise be unto God for the exercise of His great power in the new birth which implants

a new nature of holiness and true righteousness, thus fitting us for His presence and the glory we will experience.

We are said to be delivered from the power of darkness. The power of darkness is the dominion of Satan and sin. Satan is the god of this world and is a ruthless dictator who works in the heart of the depraved. Satan blinds men from the glories of the Gospel (II Cor. 4:4). The unsaved love darkness rather than light because their deeds are evil (John 3:19-20). God's elect once dwelt in darkness and delighted themselves in sin and Satan's directives. It took the almighty power of God to deliver or rescue us from the broad road of destruction that would ultimately lead to outer darkness for all eternity. In sovereign grace God delivered us from the darkness of death by the power of His Spirit in the new birth. At that moment of spiritual creation, the Spirit graced us with an enlightened view of our great Savior as the only Way to God: **“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”** From the moment the Spirit of God gave us spiritual life and light we are said to be rescued, delivered, and saved from the dark reign of Satan and sin.

The deliverance from the dominion of Satan and the darkness of sin also means that we have been translated into the kingdom of God's dear Son, the Lord Jesus Christ. The elect have literally been removed from the dark dominion of Satan to serve and obey King Jesus. What a miraculous translation it is! We once wallowed in the deadness and stench of our own depravity.

◊ (Continued on page 14)



# The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

## 2. What are the “unfruitful works of darkness” in Ephesians 5:11?

Matthew Stepp  
286 Big Creek Road  
Wayne, WV 25570

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



If we start up further in our text, the Bible answers this question quite clearly. The “works of darkness” are Ephesians 5:3-11, “But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth;) Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them.” The list of depraved carnality is typical of the Holy Book’s instructions of what to avoid and also gives us a list of “works of light” that the Holy Spirit conjoins us to endeavor

within.

We find a similar contrasting list laid out even more clearly in Galatians 5:19-23, “Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.”

The words used in our text in Ephesians are contrasted in the Galatians text. The “works” of the flesh and the “fruit” of the Spirit. Surely both are full-time careers and indulging either of them will take much effort and time. But when our text calls them “unfruitful works,” it is really damning to the efforts that do not take into account our eternal God and Judge (Fruit Inspector!). “And he said unto them, Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns,

and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God” (Luke 12:15-21).

If we work hard and lay up treasure in our own barns, what will be the ultimate fruit? “What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. (unfruitful-tms) But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Rom. 6:21-23). The Bible unequivocally condemns that fruit as death.

Unfruitful, then could be defined as “useless, wasted time, talents and money; barren, hollow and vanity.” That is indeed how Solomon defines it in his timeless expose’ on “works and vanity” in Ecclesiastes 2:11, “Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit...” (fruit).

So, what is fruitful? “That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; Giving thanks unto the Father”

(Col. 1:10-12). Ultimately, the only thing valuable and fruitful in this life, is getting to know God. “...increasing in the knowledge of God...” If we know Him, we will be fruitful in the “works of God:” love, joy, peace, longsuffering, thankfulness, mercy, faith and wisdom. Now, that is the good, tasty, awesome stuff fruit. Selah! Think about it!

MATTHEW STEPP

Roger Reed  
20 Ledgewood Dr.  
Mansfield, Ohio 44905

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



Paul’s instruction is plain and direct: Christians are to faithfully live in righteousness and purity and have nothing at all to do with the evil ways and works of Satan and the world. The two ways of living are adamantly opposed to each other and equally exclusive.

Paul tells us to put off the works of darkness in Romans 13:12, “The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light,” and who these workers of darkness are in I Corinthians 5:9-11, “I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.”

◇ (Continued on page 15)

# Forum #1

(Continued from page 12) ♦

We labored in hard bondage to sin and served the unholy prince of darkness. Now in Christ Jesus we have spiritual life, liberty, and the ability to love and obey our Lord. This is the essence of real Christian liberty, the ability for the first time in our lives to submit and obey our gracious King! **"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness...But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life"** (Rom. 6:17-8,22).

There is no doubt that we are born into the kingdom of God by the sovereign power of the Holy Spirit in regeneration (John 3:3-8). All believers are part of God's spiritual kingdom under the Headship of the Lord Jesus Christ. The characteristics of this spiritual kingdom are revealed in Romans 14:17-18: **For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men."** A kingdom in its most basic form is made up of subjects who serve a specific king. We serve King Jesus as we walk in the light of His holiness, abide in His love, and obey His commands. We do this in a world that is crooked, perverse, and shrouded in darkness. One day this spiritual kingdom will give way to a glorious Millennial kingdom when Christ Jesus will fulfill God's purpose for the earth. Our King will literally reign for

1000 years with His saints upon the earth in a time of unsurpassed spirituality, peace, joy, majesty and love. Oh glad millennial day when Satan will be bound and every inhabitant of the earth will submit to the righteous rule of King Jesus! This is a day the glorified saints in Heaven sing about as they anticipate reigning with Christ the King on earth: **"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth"** (Rev. 5:9-10).

TOM ROSS

Matthew Stepp  
286 Big Creek Road  
Wayne, WV 25570

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



The word "translate" is used in only two other verses in the Bible: II Samuel 3:10, **"To translate the kingdom from the house of Saul, and to set up the throne of David...";** Hebrews 11:5, **"By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."** The simple definition of "translate" is: "to transfer/transform from one position/state into/unto another." That is what happened to Enoch, the Kingship of Israel, and that is what happens to "us" as the Apostle Paul is preaching. Selah! Think about it!

Every believer is a child of God that is saved by sovereign grace

and is "translated" out of the kingdom of this world and into the Kingdom of God/Heaven/Christ. Translation, in this case, is a gift of grace, where an outside force transforms the legal, spiritual and physical standing of a lost child of the devil, into a child of God. The parallel passage to our text, is Ephesians 2:4-6, **"But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, (1) hath quickened us together with Christ, (by grace ye are saved;) (2) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus."** The equivalent of "translated" are "quickened" and "raised us up," and it is the precious gift of sovereign grace. If you really stop to think about it, translations must have translators, and our translator is our Lord Jesus Christ. Hallelujah, Selah, Think about it!

That is why it is important to distinguish between the kingdom and the Baptist church. So many folks are teaching the universal, invisible Protestant church that is nowhere in the Bible. How does one get into the big church? Universally, the answer is salvation. Translated into the church? That is not Biblical! The only way to be added to the Lord's New Testament Baptist churches is by scriptural, 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). And that is a work (not grace) that we must submit unto (not an outside force gifting us with).

Never in the Bible, is the kingdom equated with the church. The church (ekklesia) is a local, visible body (always!) and the kingdom of Christ is

invisible and spiritual (always, until the Millennial reign). **"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence"** (John 18:36). In fact, in Matthew 16:18 and 18:18, the churches are given the keys to the kingdom. If one has the key to the other, they cannot be the same, eh? Selah! Think about it!

The best way to see what "translation" means for the Christian is to examine the synonyms of the salvation experience used by God's Holy Word. In Psalm 40:2, we are plucked from the miry clay and our feet set on the established Rock. In Ephesians 2:1, Luke 15:32 and Colossians 2:13, we are quickened from death unto life. In Luke 15:4-10, 24, we are redesignated from lost to found. One of the most frequently used maxims is found in I Peter 2:9, Ephesians 5:8, Luke 1:79, Psalm 112:4, 18:28, I Thessalonians 5:5, Matthew 4:16, Job 29:3 and II Corinthians 4:6, where we become children of light, whereas we once lived in eternal darkness. We are taken from the power of Satan and put under the sanctifying power of God in Acts 26:18. In Ecclesiastes 1:15, Isaiah 40:4, 42:16 and 45:2, our irreparable crookedness is miraculously made straight. John 9:25, 39 is one of several places where John Newton's *Amazing Grace* reports on how the blind are healed and now we see. We are washed in the blood of the Lamb and go from an unclean state unto a washed, holy state in Job 14:4, Psalm 51:7, Isaiah 1:18 and Revelation 1:5. A dead heart of stone is transplanted with a living heart of flesh in Ezekiel 36:26.

♦ (Continued on page 15)

## Forum #1

(Continued from page 14) ♦

No mere Arminian decisionalism can picture the translation that Jesus Christ performs on His subjects. When any soul is saved, it must be by the power of sovereign grace administered effectually and permanently upon the new kingdom subject. Translated from stiffnecked impenitence to repentance and from unbelief to trusting Jesus Christ as our All in All. Hallelujah, Praise God! We can not do that ourselves. It is a gift of God. **"Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner... For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death"** (II Cor. 7:9-10). **"When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life"** (Acts 11:18). Selah! Think about it!

MATTHEW STEPP



## Forum #2

(Continued from page 13) ♦

Then Paul tells us that we can not and should not have fellowship with these **"unfruitful workers of darkness"** in II Corinthians 6:14-18, **"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement**

**hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."** Because they are lost infidels not knowing who God is and they certainly do not know Jesus Christ as Lord and Saviour.

Paul also commands us in II Thessalonians to withdraw ourselves from anyone who walks disorderly. **"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us"** (II Thess. 3:6). **"And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed"** (II Thess. 3:14).

Jesus said, by their fruits you would know them, saved or lost. **"Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity"** (Matt. 7:20).

So I would conclude that the **"unfruitful works of darkness"** are those things that are not of Christ. I would encourage the

reader and the questioner to compare Romans chapter 1:13-32 with Philippians 4:4-9 and see which one is **"unfruitful works of darkness"** and/or fruitful works of the Light? God Bless!

ROGER REED

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

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



Ephesians 5:7-11 declares: **"Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth;) Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them."** The context clearly indicates that believers who have been changed by the power of God are called to separate from the unfruitful works of darkness. This means that we are not to partake in anything which is contrary to the light of God's holiness, goodness, righteousness, and truth. Because we are called to be children of light we are to bear the image of Christ, the Light of the world. This admonition is very similar to those found in Romans 12:1-2; II Corinthians 6:14-18; and Colossians 3:5-17.

Specifically the works of darkness would constitute the sins and attitudes of the unsaved as expressed in the works of the flesh. Galatians 5:19 declares: **"Now the works of the flesh are manifest, which are theses; Adultery, fornication, uncleanness,**

**lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."** All of these works of the flesh are part of the sinful nature we inherited at birth. Thus, we are called to mortify, crucify, and put to death the works of the flesh that war against our souls. This is one of the ways we demonstrate that we have been born of the Spirit, are washed in the blood of Christ, and indwelt by the Holy Spirit. We are to no longer live like we did when we were lost and under the dominion of Satan. We are called to walk in the Light and not partake in the unfruitful works of darkness. As the elect of God our heart's desire should be live in a manner that is acceptable unto the Lord. Our number one goal is to honor and glorify God by cheerful obedience to His Word. May God give us an attitude of transparency and a desire for holiness like that of the Psalmist: **"Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting"** (Psa. 139:23-24).

TOM ROSS



# Sovereignty of God

(Continued from page 11) ♦

monument of Sir Christopher Wren, to look around. It is a marvelous building. As you walk about it you cannot be other than impressed with its magnificence. Yet if you think a little, you will say, Sir Christopher Wren must have been a wonderful man to create this, but surely he was bigger than any of the works of his hand; and nothing he ever did could adequately represent him. It could offer a suggestion as to his greatness, but the architect must be greater than the building.

Thus as we scan the works of God, those that are immediate, to which we have direct access, upon which we can put our glass and magnify them to within the range of our vision and understanding, or span the ethereal spaces and bring those distant worlds, or whatever they are, near---we may do all that, and by years of investigation and experimentation, discover the operation of principles which we call law, and observe the manner in which certain natural forces ordinarily work. But when one has spent a lifetime at it, he will be able to say, "it is a wonderful building. It is marvelously designed, and beautiful in its proportions and in its furnishings." But whether you view the distant, the great and magnificent, or inspect a snowflake under a microscope (and of the countless billions of flakes there are no two alike, and yet every one of them is a work of art, of matchless, incomparable beauty)--I say, look at it all, and you may exclaim, "God must be wonderful."

But you have not seen God! God is greater than that. It is not to be wondered at therefore that the Bible says, "**No man hath seen**

**God at any time"** (John 1:18); "**For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made even his eternal power and Godhead; so that they are without excuse**" (Rom. 1:20). We can see enough for our condemnation, but the fact that God is infinite involves the necessity that He shall reveal Himself in order to be known.

But I am to speak this evening of the sovereignty of God. That is a doctrine that is much hated by the natural man. By "sovereignty" we do not mean any particular quality of Deity, any attribute that is, any quality attributed to Him---not that. We mean the rule of God in the universe---that it is unlimited, unrestricted, and cannot successfully be opposed. We mean, indeed, what Nebuchadnezzar learned at least. As he walked on the terrace in the place of Babylon, and looked over the great city, he exclaimed, "**...Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty**" (Dan. 4:30)? What a great man he was! He was a magnified little Jack Horner! The world is full of little Jack Horners, sitting in corners, eating their Christmas pie. They stick in a thumb, and pull out a plum, and say---if not, What a good boy, then, "What a great boy am I!"

Nebuchadnezzar thought he was great until he was made to eat grass like oxen, and his nails grew like birds' claws, and his hair like eagles' feathers. Then by and by, his understanding returned to him, and when it did, he said, "**...I blessed the most High, and I praised and honoured him that liveth for ever....**"

No man's understanding returns to him until in his thinking he gets

God in the right place, or, rather, gets himself in right relation to God.

What did Nebuchadnezzar discover? That the inhabitants of the earth before the most High were reputed as nothing, and that "**...he (God) doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doeth thou?**" He is sovereignly independent of every one and of every thing, of all conditions, of every sort of circumstance; He dwells apart and alone in splendid isolation in unique and solitary grandeur. He is God, and "beside him there is none else."

Your professor must not try to stretch his little rule upon the divine scepter. He must not assume that his little reason is competent to write a constitution which is to control the Lord of all worlds. It is folly to try to form a human parliament to which the King of kings shall be subject. He laughs at it all! He is above it all! He is God!

We need an adequate idea of God. How can we form an adequate idea of God? By such knowledge of God as they may have who yield heart and mind to the revelation God makes of Himself. The important thing for us to know and to rejoice in is the truth of that hymn we were singing just now. I am glad Brother Greenway selected that hymn. I think we will appoint Him Professor of Hymnology at the Seminary, because I notice if you leave it to him, he selects a hymn with sound doctrine in it, something to get your soul's teeth on. You are not fed on bran muffins, or a soda biscuit. Who can become enthusiastic about the singing of religious piffle? But when you sing a hymn like this,

there is something in it to inspire you to sing. What a word this is!--

*"Thou sweet beloved will of God,  
My anchor ground, my fortress hill,  
My spirit's silent fair abode,  
In Thee I hide me, and am still.*

*"O will, that willest good alone,  
Lead thou the way, thou guidest best:  
A little child, I follow on,  
And trusting, lean upon thy breast.*

*Thy beautiful sweet will, my God,  
Holds fast in its sublime embrace  
My captive will, a gladsome bird,  
Prisoned in such a realm of grace.*

*"Within this place of certain good  
Love evermore expands her wings,  
Or nestling in Thy perfect choice,  
Abides content with what it brings.*

*"Oh, lightest burden, sweetest yoke!  
It lifts, it hears my happy soul,  
It giveth wings to this poor heart;  
My freedom in Thy grand control.*

*"Upon God's will I lay me down,  
As child upon its mother's breast;  
No silken couch, nor softest bed,  
Could ever give me such deep rest.*

*"Thy wonderful grand will, my God,  
With triumph now I make it mine;  
And faith shall cry a joyous, Yes!  
To every dear command of Thine."*

Who would not live in a prison like that? Would you not like to be shut up in a palace, forbidden to go beyond the limit of God's care?

*"I know not where His islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care."*

What lies back of the truth of divine sovereignty, that God has His way, that He has always had

♦ (Continued on page 17)



# Sovereignty of God

(Continued from page 16) ♦

His way, that He is having His way now even when we do not know it? What underlies that? We shall see later some manifestations of that sovereignty, but what---what shall I call it?---I do not want to be technical, or confound you with theological technicalities, but what is the moral philosophy of it? What is the moral reason for it? What is the ethical justification for divine sovereignty? You cannot safely invest a man with full sovereignty. I know there are some that are reputed to be very "autocratic!" But the day of the unlimited monarchy, of the political despot, is over. Of course, a naughty little boy thinks his father is very despotic when he takes him out to the woodshed--but even that is a limited sort of monarchy!

The idea that Jack is as good as his master has invaded the religious realm. That is the defect of our modern theology: people want to drag God down to human standards, and shut Him up to the dimensions of their own understanding. That is impossible. If God could dwell in temples made with hands, He would cease to be God. It is impossible to build a house big enough for God. **"To whom then will ye liken me, or shall I be equal? saith the Holy One"** (Isa. 40:25).

What is the reason for it? I do not know whether I shall put you to sleep before time tonight. What time do you usually go to sleep? I remember once going to a doctor to try to persuade him to come to church. His wife asked me to do so. He had many excuses to offer, but I said, "Doctor, when you have a patient whose sleeplessness defies all your narcotics, all your efforts to make the patient sleep,

come to church and find out how I do it!" But I do not want to put you to sleep before your time this evening.

There is a word that many play with as though it were a tennis ball. They do not know what it means. I have known people upon whose tongue it dwells continually. When they are asked, "Are you sure?" The answer is, "Absolutely." "That is quite correct, is it?" "Absolutely!" Did you ever meet Mr. Absolutely? or Mrs. Absolutely?

The word "absolute" is an immeasurable word. It is a word of infinite dimensions. You cannot measure it. And, properly speaking, it is a word that cannot define qualities that may be included in any category of human values. The absolute is God. That is the Last, the Final, the Utmost, the Ultimate, the Infinite. There is nothing more beyond that. And there is but One in Whose nature anything can be found in the absolute degree. The end of all perfection, of all estimation, of all computation, is absolute. You may stagger people with the astronomers' figures. You may astonish them with the light years of the stellar specialist---and the evolutionist comes a close second with his computation of millions, and hundreds of millions of years, until one grows dizzy with trying to think it out, ---but roll them altogether, and then you have not the infinite or the absolute: Infinite and Absolute are terms which labor to denote the essence of Deity.

Very well, then, we can understand the Infinite less than we can understand the sun, or measure the seas. God ought to be God because He is eternal. There never was a time when God was not: there never will be a time when He will cease to be. **"From**

**everlasting"**---whenever that was---**"to everlasting"** He is God. Such a conception is beyond us.

But what little shadows we see of Deity sometimes, little intimations of principles which find their ultimate in God! Why is the father superior to his children? He was there first. He is older. Why, what they call legally "the right of primogeniture," the right of the eldest son to inherit? Because he came first.

With whom do these rights dwell in their absolute degree? With God, for He was first; because He has always been. Before the worlds were made, before time was reckoned, before the angels sang, before there were cherubim or seraphim, before there was any creation, or any created thing, God was---and He will always be.

If we could conceive of God as the infinite, we should probably not try to shut Him up to our little spellingbook, to our multiplication table, or to such standards as the human mind can comprehend. In respect to that something which we call "time,"--what is it? What are the rise and set of sun? What is it? Why does time register with us, ---can you tell me? You reply, "I shall be old at three score years and ten." But what do you mean by "years?" "It is a point of time. It is a span. It is a period. It is a measure." One says, "There is plenty of time." Yes, there is plenty of time---but not for you, but there is plenty of time. There is something in us that limits our views, that limits the possibilities of life, that makes time a factor with us. It is not so with God. He is independent of all these conditions. Eternity is with Him.

Another thing. Goodness is with Him. I use that term because it will serve. If you break it up

into its constituents, if you do like a chemist and resolve it into its elements, you will find many things in it. There are truth, and faithfulness, and righteousness, and justice, mercy, love. Gather them all together and call the compilation goodness, or moral wholeness, moral perfection, ---holiness, if you like, for wholeness is another word for holiness; but it is only in God. It is nowhere else.

Goodness, with us, is a relative term. You say, "He is a good man." He might have been better? "Oh yes. I do not say he is altogether what he might be, but he is a good man." It is a relative term, it is ever literally in the comparative degree, but it is not the absolute; but the divine Goodness is Absolute. Goodness in absolute measure dwells with Him. And because of that, He must reign.

One says that sin bringeth forth death, that it does not pay to be other than good. That is all true, but He Who is Himself the Source, the Spring, the Fountain, and infinite Reservoir of all goodness, is God. Who else should rule, I should like to know, but God? You had an election the other day. You went to the polls and marked your ballot to the best of your judgment. You said, "I think that man is fairly good. I will vote for him." Yet sometimes after you vote you wish you had not, because you can not know what is in a man until he is proved. But if you knew of a man in Toronto who was good all through, if you knew of a man who could be identified as the best man, you would say, "Tell me who he is, and I will vote for him." Why? "Because," you say, "the best man ought to be elected in the general interest of the public."

If we had any enlightenment of

♦ (Continued on page 18)

# Sovereignty of God

(Continued from page 17) ♦

intellect at all, we should all agree that God should be on the throne. If sin had not blinded our eyes, if we could know what goodness is, even if God gave all His creatures the franchise, and put Himself up as a candidate for election, He would be elected by acclamation! Why? Because Goodness ought to reign. It must reign. It does reign. "It" shall reign?---No! He shall reign and nobody shall dispute His right.

So I could go on to speak of His wisdom. God, being without limit as to life, or His existence without limit as to duration---"**from everlasting to everlasting**" --- and being without imperfection of any sort in the moral sense, being goodness with all its constituents, or holiness---to use the larger, fuller term---dwelling absolutely in Him, then He ought to reign. And wisdom is with Him absolute also; therefore He should, He must, He does, and shall for ever reign.

I cannot go into that fully: it is only a suggestion I give you. But God never makes a mistake. He is never limited in His vision. He sees the end from the beginning. To Him there are no temporal boundaries, there is no boundary of time at all. A million years hence all that has occurred will be as present to the view of God as we are to each other at this moment. Nothing is ever hidden from His view. There are no physical boundaries, as there are no temporal boundaries. You cannot localize God. You cannot shut Him up to a given place, or to a given time. He is everywhere, all the time. Therefore He cannot make a mistake.

The mother looks at that little child in the cradle and says, "I

wonder what he will be? Will he be a good boy? Will he grow up to be a blessing to me? or will he break my heart? Shall I always thank God for Him, or is it possible that I may live to see the day when I could almost wish he had never been born?" We know not what a day, nor an hour, may bring forth. We cannot peer into the future. But there is no future with God. There is no past with God. There is just one eternal now, and His infinite wisdom can order everything aright. He reigns because He must: He is the infinitely good, the infinitely wise.

I will say but this one further thing tonight: He is the infinitely mighty. He does what He wills, **"and none can stay his hand, or say unto him, What doest thou"** (Dan. 4:35)? You say, "If that be so, what of my will?" Yes, I wonder? How often you hear it now, ---men boasting that they are the captains of their souls, that they are master of their fate. If we are, we are making a bad job of our captaincy! "I am not going to surrender my will," is the proud boast. Why not, I should like to know. "I am not going to surrender my judgment." Why not? Is it so excellent as all that? I wonder why any one of us should want to have his own way? I wonder why anybody in his senses should pit his judgment against the judgment of God and say, "I know." You poor, ignorant, dunce, what do you know? What do you know? What does anybody know? Democracy, the rule of Demas, the people! If one hundred people are only one hundred simpletons, if the hundred are put together, are you likely to have much more wisdom than in the singular? What a lot of simpletons we are anyhow! We are all a little bit "off." It is only a merciful Providence that shuts

the door of the asylum and leaves us outside. You know that is true. You have said it yourself. You did not say it out loud, but you have said, "How foolish I am!" And for once, at least, you told the truth.

Do you not think you need somebody else's judgment instead of yours? When you are sick, you use the doctor's skill: and if you have a legal matter to decide, you employ a lawyer's mind. When you go riding on a train, you leave the piloting of the engine to the engineer. When you go on a ship, you leave it to the trained navigators to pilot you across the ocean. Yet we cannot leave anything with God! You say, "I am a man, and I am going to play a man's part. I am going to play the man." I wonder what sort of man we should be, any of us? How foolish! Little midgets that we are! And how great God is! The only time a man shows he has any sense at all is when he acknowledges he has none! That is a paradox, but it is true. A man never begins to be dignified until he humbles himself before God and confesses that he does not even desire to live. The only time Nebuchadnezzar was ever really great was when he bowed himself before the Most

High.

After all, the doctrine of divine sovereignty means that we are under a paternal Despot. Our Father is just that. He will have His way. He will do His will. But blessed be His name, through Him Whom He sent as a Revelation of His Person---and of that more by and by---we have salvation. He it is Who said of the Father, "He is far off there where you cannot see Him. You do not know Him, and you wonder what He is like. You wish you could pray to Him, but you do not know how to address Him. I know Him, and I will tell you how. When ye pray, say, '**Our Father which art in Heaven**'."

Are you not glad your Father is on the throne? That is true, if you are a Christian. I cannot go into that this evening. I have been trying to lay the foundation for later lectures, just thinking out loud with you; but we shall see next week how He came out of the unknown and robed Himself in our flesh, and came speaking to us in our language, and touching us with a human touch, saving us at last by the washing away of our sins with His own precious blood.



THE

## BIBLE AND THE NEWSPAPER

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

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

### APPLE REMOVES PRO-LIFE PRAYER APP

(WNS)--Tech giant Apple removed a pro-life prayer app from its App Store following backlash from pro-abortion advocates, another example of bias against Christian groups. Human Coalition's app, still

available on the Google Play Store, displays a list of prayer requests, such as, "Someone considering abortion in Dallas, Texas." When users signal with a swipe of their thumb that they have prayed for the situation, the app updates a daily tally of prayers.

♦ (Continued on page 19)

# Bible & the Newspaper

(Continued from page 18) ♦

The group said Apple removed the app shortly after unfavorable media reports appeared on news outlets Slate and the New Statesman. When Apple removed the app, it notified Human Coalition the program did not meet functionality requirements. But the app, which has a near five-star rating on the Google Play Store, had been available in Apple's App Store for several years. Apple did not cite any improvements necessary to reinstate the app.

\*\*\*\*\*

## MISSOURI SATANIST CHALLENGES PRO-LIFE LAWS AS 'RELIGIOUS TENETS'

(WNS)--Pro-abortion activists have adopted a new legal strategy against pro-life laws in Missouri, challenging them as violations of religious liberty protections. In 2016, a self-avowed Satanist sued the state, claiming its abortion regulations are "religious tenets" and therefore a violation of the Establishment Clause of the First Amendment of the U.S. Constitution and Missouri's Religious Freedom and Restoration Act (RFRA). The case now heads to the state's Supreme Court for what could be a final decision.

\*\*\*\*\*

## PRO-LIFERS PROTEST UN PROPOSAL TO ENDORSE ABORTION, EUTHANASIA

(WNS)--Pro-life governments and nongovernmental organizations have asked the United Nations Human Rights Committee to amend its draft of a legal commentary endorsing abortion and euthanasia. The UN's proposed commentary on Article 6 of the International Covenant on Civil and Political Rights retains the commitment to recognize and protect "the right to life of all human beings" but does not name the unborn as human

beings. It also forbids pro-life laws that "jeopardize [mothers'] lives or subject them to physical or mental pain or suffering" and encourages member states to allow doctors to "facilitate the termination of life" for terminally ill patients. The United States and other countries, as well as nongovernmental organizations, submitted briefs asking the UN to revise the commentary, with many specifically requesting it include the unborn and other vulnerable groups.

\*\*\*\*\*

## FACEBOOK'S FIRST AMENDMENT CHOKEHOLD

(WNS)--Facebook shut down two Christian ministry pages in October, without warning or explanation, renewing fears about the social media giant's ability to control access to an important corner of today's public square. A Facebook media representative said due to privacy issues she could not discuss details about the company's actions against The Tree of Life Outreach and Sheologians. The representative also refused to speak on the record about company protocol for denying administrative access and what constitutes a violation of Facebook's community standards. On Oct. 3, Facebook blocked administrative access to all Pastor Ron Cusano's pages, including The Tree of Life Outreach page he uses to conduct Bible studies for house churches in Pakistan, India, and Africa. Facebook "kicked out" all Sheologians administrators from their personal accounts Oct. 13, preventing them from accessing their page, Sheologians founder Summer White told me. Facebook offered no explanation other than a notification saying the page's content may have violated community standards. "A lot of people think everything I say is hate speech," White said. "A lot of people think everything I say is good and lovely and spurs them on to love Christ. Ultimately, Facebook

gets to decide if I have violated their standards."

\*\*\*\*\*

## PROFESSOR OSTRACIZED FOR VIEWS ON TRANSGENDER IDEOLOGY

(WNS)--An Idaho professor who wrote an article challenging transgender ideology is facing increasing calls for his termination. Scott Yenor, a tenured professor of political science at Boise State University, wrote for The Daily Signal on Aug. 2 that transgender activists undermine parental rights by pushing laws that bar parents from challenging the sexual and gender preferences of their children. The article was posted to the Boise State Facebook page, and opponents—faculty, staff, students, and activists—called the article "hate speech" and "bigoted, homophobic, and misogynistic." An online petition calling for Yenor's firing said he promoted "an ideology of violence." "It strikes me that there has really been, first of all, no effort to first understand what I am arguing and second of all, to get anywhere beyond name-calling and labeling," Yenor said.

\*\*\*\*\*

## STDs AT RECORD HIGH

(WNS)--Rates of sexually transmitted diseases in the United States are at an all-time high, according to new Centers for Disease Control and Prevention (CDC) statistics. Americans reported more than 2 million cases of chlamydia, gonorrhea, and syphilis in 2016. "STDs are a persistent enemy, growing in number, and outpacing our ability to respond," said Jonathan Mermin, director of the CDC's National Center for HIV/AIDS, Viral Hepatitis, STD, and TB Prevention. The report noted that cases of syphilis and gonorrhea are increasingly affecting a new population: men who have sex with men.

\*\*\*\*\*

## BOY SCOUTS' BIG MOVE

(WNS)--The Boy Scouts of America on Oct. 11 announced it would allow girls into some of its programs starting in 2018. The move was not a surprise: In August, the president of the Girl Scouts of the USA released a letter accusing the Boy Scouts of plotting to steal girl members. The Boy Scouts admitted they were considering programs for girls but said no decision had been made. On Wednesday, the Boy Scouts board of directors voted unanimously to include girls. Supporters of the move say Scouting should be a coed endeavor, open to any child who is interested. Some parents like the fact that the Boy Scouts conveniently will offer programs for all their children. But others—the Girl Scouts for one—argue that ignoring innate differences between boys and girls and not providing places for gender-specific activity does both sexes a disservice.

\*\*\*\*\*

## GROUNDBREAKING SURGERY HELPS BABY WHOSE PARENTS CHOSE LIFE

(WNS)--Surgeons at Texas Children's Hospital in Houston recently performed an innovative new surgery on an unborn baby boy with spina bifida at 24 weeks of gestation. The doctors removed the mother's uterus but left it attached internally and then operated on the child through tiny slits in the womb, The New York Times reported. Doctors diagnosed the baby's condition following an ultrasound at 13 weeks. Spina bifida is a birth defect in which the spinal column does not close completely, leaving nerves exposed. It can cause both cognitive and physical disabilities. Initially, doctors pushed for an abortion, but the parents chose to give their little boy a chance through

♦ (Continued on page 20)

# Bible & the Newspaper

(Continued from page 19) ♦

the experimental operation. The parents know their baby will still likely suffer some damage from the defect, but they hope the procedure will enhance his quality of life. “We are strong believers in God, and we are at peace,” the grandmother told the Times. “This baby is going to be so loved.”

\*\*\*\*\*

## A RELIGIOUS LITMUS TEST BREAKTHROUGH

(WNS)--The Senate on Oct. 31 confirmed Amy Coney Barrett, a devout Catholic, to the 7th U.S. Circuit Court of Appeals after several lawmakers took her to task for her faith. Earlier this year, Sen. Diane Feinstein, D-Calif., argued Barrett’s beliefs could disqualify her from the federal court. She said Barrett’s faith featured too prominently in her life. “When you read your speeches, the conclusion one draws is that the dogma lives loudly within you, and that is of concern,” Feinstein told Barrett during her confirmation hearing. Christian groups used the accusation as a rallying cry and claimed Feinstein and other Democrats wanted to establish a religious litmus test for judicial nominees. In the end, Senators voted 55-43 to confirm Barrett, with three Democrats—Joe Donnelly of Indiana, Joe Manchin of West Virginia, and Tim Kaine of Virginia—crossing party lines to support her. Barrett’s supporters called her confirmation a major victory for religious liberty.

\*\*\*\*\*

## ALL ABOARD THE POLITICALLY CORRECT TRAIN

(WNS)--New York City’s Metro Transportation Authority (MTA) is following in the steps of other transportation services and bowing to activists who are intent on

removing binary gender references from modern language. Starting this month, the MTA no longer allows announcers or conductors to address passengers as “ladies and gentlemen.” A memo sent in early November directed staff to use words like “passengers,” “riders,” or “everyone.” In July, Transport for London announced it had scrapped “ladies and gentlemen” in favor of gender-neutral language to make everyone feel welcome. Thankfully, some still see the absurdity in this situation. The New York Post published an article on the change titled, “MTA takes political correctness to ridiculous heights.”

\*\*\*\*\*

## CALIFORNIA PRO-LIFE CENTERS WIN FIGHT AGAINST ABORTION PROMOTION LAW

(WNS)--Pro-life pregnancy care centers in Los Angeles will not be forced to promote abortion after a state trial judge this month halted enforcement of California’s Reproductive Freedom, Accountability, Comprehensive Care, and Transparency (FACT) Act. Riverside County Superior Court Judge Gloria Trask issued a permanent injunction against the 2015 law that required pregnancy care centers to post signs or distribute literature telling women the state offers free or low-cost contraception and abortions. The law also required pro-life centers to give women a local abortion provider’s phone number. “The FACT Act compels speech, and regulates content,” Trask said in her ruling. “This speech is not merely the transmittal of neutral information, such as the calorie count of a food product, or the octane of gasoline purchased at a pump.”

\*\*\*\*\*

## TO TWEET OR NOT TO TWEET: WHO GETS TO SAY?

(WNS)--A liberal advocacy group in Wisconsin is asking a federal court

to declare the Twitter accounts of three state representatives “designated public forums.” As such, blocking access to the accounts is unconstitutional, the group argues. The lawsuit is the second such case filed this year demanding unfettered access to the virtual conversations on elected officials’ Twitter accounts. One Wisconsin Now v. Kremer, filed Oct. 31, claims Wisconsin state Reps. Jesse Kremer, John Nygren, and Robin Vos, all Republicans, violated the First Amendment of the U.S. Constitution when they blocked One Wisconsin Now (OWN) from reading and commenting on their official Twitter accounts. In July, the Knight First Amendment Institute filed a similar complaint against President Donald Trump after his administration refused to restore its clients’ access to his Twitter account. Both cases seek to codify into law the current virtual reality—public officials’ use of Twitter has become a constant town hall meeting.

\*\*\*\*\*

## STANDING UP FOR CONSCIENCE

(WNS)--Pro-life advocates on Nov. 8 urged Congress to ensure passage of a bill protecting the conscience rights of healthcare providers. Tears streamed down Cathy DeCarlo’s face as she recounted her experience as a nurse in New York City. In May 2009, DeCarlo entered an operating room assuming she was there to treat a woman after a miscarriage only to find out the unborn baby was still alive. Her supervisor instructed her to help assist in the abortion or risk disciplinary action. DeCarlo reluctantly followed orders, fearing she would lose her job. “I watched in horror as the doctor dismembered and removed the baby’s bloody limbs,” she said. “I still have nightmares about that day.” Rep. Diane Black, R-Tenn., authored the Conscience Protection Act to make sure something like that never

happens again. If passed, the bill would enshrine federal protections for nurses and other healthcare professionals against participating in abortions and provide legal recourse for employees if hospitals continue to coerce them.

\*\*\*\*\*

## NEUROSIS AND SMARTPHONES IN TEENS

(WNS)--A Colorado research professor recently proposed a hypothesis to explain the unprecedented rates of depression and anxiety in the post-millennial generation: dwindling social cues. Scott Stanley, a researcher at the University of Denver and a fellow at the Institute for Family Studies, said decreases in the reliability of information about relationships (for example, an emoji response to a heartfelt question) may be exacerbating mental and emotional issues in today’s teens and young adults. Ambiguity leads to neurosis, according to Stanley. San Diego State University psychologist Jean Twenge agrees. “The arrival of the smartphone has radically changed every aspect of teenagers’ lives, from the nature of their social interactions to their mental health,” Twenge said. “There is compelling evidence that the devices we have placed in young people’s hands are having profound effects on their lives—and making them seriously unhappy.”

\*\*\*\*\*

## INTERNATIONAL BRIEFS HUNGARY STEPS UP TO FIGHT PERSECUTION

(WNS)--Under Prime Minister Victor Orban’s leadership, Hungary is taking the lead in helping persecuted Middle Eastern Christians. At a government-sponsored conference in October on the topic, Orban reminded attendees that Christians are the most persecuted religious group in the world. While condemning all persecution of

♦ (Continued on page 21)



# Bible & the Newspaper

(Continued from page 20) ♦

Christians, Orban focused on regions where violence and genocide caused the “forced expulsion” of millions of Middle Eastern and African Christians in recent years. “The greatest danger we face today is the indifferent, apathetic silence of a Europe which denies its Christian roots,” Orban said. There is “no excuse for Hungarians not taking action and not honoring the obligation rooted in their Christian faith,” he added.

\*\*\*\*\*

## CHILDREN FAST-TRACKED INTO GENDER TRANSITION

(WNS)--Parents, doctors, and pro-family groups in Britain recently sounded the alarm about the skyrocketing rate of children with complex psychological issues being streamlined into gender transition by the country’s National Health Service (NHS). Britain’s The Daily Mail on Oct. 29 ran a story about a rash of concerned parents joining an online community called Transgender Trend, self-described as “parents questioning the trans narrative.” The group said parents contact it because schools and clinics are blindly accepting their children’s assertions that they are transgender and pushing them into treatment without cautious evaluation. The number of children being treated at the NHS Tavistock Clinic, which specializes in treating gender identity issues, has jumped from just under 100 in 2009 to over 2,000 in 2016, according to The Telegraph.

\*\*\*\*\*

## SCOTLAND BACKS SPANKING BAN

(WNS)--Scotland plans to ban spanking, or “smacking” as Scots commonly call it. The government in October confirmed it would back a bill introduced by Scottish parliament member John Finnie criminalizing physical punishment

of a child. If passed, Scotland would be the first member of the United Kingdom to ban spanking. Scotland previously allowed a defense of “justifiable assault” in cases of physical punishment of children. The bill would remove that defense. Parents could face fines or jail time for spanking. Opponents of the law called the decision a U-turn by Scottish government officials who said months ago they would not back an attempt to ban spanking.



## The Short Pews



Brief  
Articles  
by Curtis  
Pugh

## THE PRESENT SPIRITUAL CLIMATE

The Bible speaks of a time like ours: **“Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it”** (Amos 8:11-12). A famine or extreme scarcity of food is a terrible thing. A famine of the Word of God as described in the above quotation is worse because of its effects.

Notice that the famine mentioned above is a famine for **“hearing the words of the LORD.”** The Word of God can be purchased in stores and online for less than the cost of a meal. There are churches, organizations and individuals who will give Bibles to those who want them. The

problem today in our country is not a scarcity of the Word of God. The problem today in our country is a scarcity of the preaching of the Word of God.

It is one thing for a preacher to pick a text or subject and run with it. One fellow I knew said to a preacher after hearing him preach, “That was a good sermon that you preached, but it had nothing to do with the text.” It is possible to be selective in what is read and preached so that people are not offended, but neither are they helped. And in this day of success-orientation – by that is meant big numbers means success – most preachers and teachers only claim to preach the Word of God while actually they preach from it.

Paul wrote that there are two aspects of the Word of God: the milk and the meat. **“I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able”** (I Cor. 3:2). He wrote this to a church that was in the worst possible condition: they were living like unsaved people. By never being introduced to the **“meat”** of the Word they remain babies! Prepared baby food is the menu in most churches – if not downright error. One country preacher put it this way: milk is what you get from a cow: meat is the cow itself! People need to be fed the cow itself!

Instead of depending on religious professionals to feed you spiritually, in such a time as we find ourselves the child of God must feed himself the Word of God. Read your Bibles! Take pen and paper in hand and study your Bibles! Make notes of repeated words and phrases. Use a concordance and a Bible dictionary to learn the meaning of Bible words! Do not be lazy!

Pray asking God to cause you to understand the Bible! Meditate upon it! Feed yourself the Word of God and grow spiritually!

## JESUS AND POPULAR RELIGION

The four gospels make it clear that Jesus opposed popular religion. In His day and cultural setting popular religion was the religion of the Pharisees. They were big talkers, but little doers. Jesus said about them **“...The scribes and the Pharisees sit in Moses’ seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not”** (Matt. 23:2,3). Their doctrine was right, but was only head knowledge. Their hearts were untouched by what they knew, their lives unchanged and they were hypocrites. Both John the Baptist and Jesus called them a **“...generation of vipers...”** (Matt. 3:7; 23:33). What? Professed Bible believers that were deadly snakes?

In our day and cultural setting popular religion says that in order to please God all a person has to do is “make a decision,” “call on the name of the Lord” in a one-time “sinner’s prayer,” “open your heart’s door,” “accept the Lord,” “get baptized,” etc., etc. The idea is that if you will do one or more of these things you will make God happy and He will birth you by His Holy Spirit. You can then be assured that when you die you will go to Heaven. This is salvation by works! Men may deny that it is, but obviously it is!

Consider these things. First of all, there is not a single verse in the Bible that tells us what to do in order to be born again. Jesus said **“...Ye must be born again”** (John 3:7), but never said there

♦ (Continued on page 22)

# The Short Pews

(Continued from page 21) ♦

was anything that could be done to bring this to pass. And His statement was not a command as some seem to want to make it appear. So popular religion has invented lies to tell people: do this or do that and you will be born again as if anything in this world can cause its own birth. "Come down to the front" and the whole invitation system adopted by many religious groups is not something that was done in the days of John the Baptist, Christ, or His apostles. Why, then, does popular religion do things not taught in the Bible? Because popular religion today is like it was in Jesus' day: based on men's ideas.

Another problem with these ideas is this: the Bible says there is nothing that a natural individual, i.e., a lost person, can do that will please God. **"So then they that are in the flesh cannot please God"** (Rom. 8:8). Lost people are shut up to this: because of their sinfulness God must birth them spiritually otherwise they have no hope. And so they must cast themselves upon God and the finished work of Christ on behalf of His sheep. There is nowhere else to turn! You have nothing that God wants or needs! You cannot trade with Him! He will not be bribed! Repent of your self-righteous ideas! **"Marvel not that I said unto thee, Ye must be born again"** (John 3:7).

## BAD THINGS DO HAPPEN

Bad things do happen to all of us. But they do not happen outside of God's plan. Knowing this is the first step in a child of God dealing with these things. God says, speaking of diseases and even plagues, **"...shall there**

**be evil in a city, and the LORD hath not done it"** (Amos 3:6)? God is not the cause of moral evil although for good and wise reasons He allows it. But in the above quotation physical evils are said to be His work.

We reason, "Why do bad things happen to good people?" But our reasoning is flawed. Our question is based upon a wrong premise. People are sinners and sin has consequences. Bad things happen because of sin.

Bad things happen first of all as a consequence of the sin of Adam, our first father. Romans 5:12 says, **"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."** It is not personal sin that is meant by the phrase **"for that all have sinned."** All sinned in Adam. The consequences of Adam's sin is death. While the ultimate cause of death is Adam's sin, diseases, accidents, murders, etc., etc. - bad things - are all the means by which death comes.

Bad things do something to lost people, but nothing for them. On the other hand, God uses the sufferings of His children to accomplish things in them and with them. First: He uses bad things to chasten or correct His children. Hebrews 12:6-8 explains this: **"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."**

Second: God accomplishes something through the suffering of His children. Colossians 1:24 says: **"Who now rejoice in my sufferings for you, and fill up**

**that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."** Paul rejoiced in his sufferings which he said **"fill up that which is behind"** or lacking in Christ's sufferings. There is nothing lacking in Christ's expiatory suffering - the suffering He endured to save His people. But Christians can have a part in His exemplary sufferings. Peter wrote: **"For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps"** (I Peter 2:20-21). Suffering patiently glorifies God and is a testimony to those around us. We can, like Christ, be an example to others. We can show them God's sustaining grace as we go through our sufferings.

## THE CHILD OF GOD AND DEATH

What happens to the child of God at death? Jesus spoke of His "sheep" saying, **"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand"** (John 10:28). This eternal life comes by being "born again" **"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit"** (John 3:6). So then, the true child of God is one who has been born again by the Spirit. Neither church membership, baptism, law-keeping, or any other act of man produces the new birth. Those born of the Spirit **"...were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God"** (John 1:13).

But physical death does come to the child of God. Paul wrote of it this way: **"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord"** (II Cor. 5:8). Death for the child of God is a separation. The spirit of man having been made eternally alive by the new birth becomes **"absent from the body,"** but **"present with the Lord"** at death. The body of the child of God is generally buried in the earth and there it remains until the resurrection of the saints. Thus, when we read, **"...them also which sleep in Jesus will God bring with him,"** (I Thess. 4:14) we understand that Paul here wrote of the born again spirits of the children of God. Their "sleeping" bodies shall be raised glorified, spirit-suited bodies. The eternal-living born again spirit of the child of God shall be reunited with that body in the future. So we read concerning the body of the child of God: **"it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body"** (I Cor. 15:44).

Man was made to inhabit a body. Therefore the child of God looks at death differently, as Paul wrote: **"For we that are in this tabernacle [body] do groan, being burdened: not for that we would be unclothed [without a body], but clothed upon [with a new body], that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest [guarantee] of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord"** (II Cor. 5:4-6). In our present lives, children of God are "absent from

♦ (Continued on page 23)

# The Short Pews

(Continued from page 22) ♦

the Lord,” and are “burdened” awaiting our new bodies. But we know, as I John 3:2 says: **“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” “O death, where is thy sting? O grave, where is thy victory”** (I Cor. 15:55)?

## SEEING OURSELVES CORRECTLY

How shall a follower of the Lamb properly view himself? Human nature tends toward sinful pride. The Bible has much to say about sinful pride. It is written, **“Pride goeth before destruction, and an haughty spirit before a fall”** (Prov. 16:18). Furthermore we are told, **“The LORD of hosts hath purposed it, to stain the pride of all glory...”** (Isa. 23:9).

Paul’s problem church was at Corinth. In dealing with their pride the Holy Spirit moved Paul to ask them the following three questions: **“For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it”** (I Cor. 4:7)?

The first question asks who it is that makes you different from others. If you are a true follower of the Lamb, who brought you to that place? Who granted repentance and faith to you? Dare you boast that you are better or wiser than your friends and relatives who are yet in their sins? The answer must be that it is God who has made you to be different. The Bible says, **“For it is God which worketh in you both to will and to do of his good pleasure”** (Phil. 2:13).

The second question asks what is it that you have that was not bestowed upon you. Your gifts - physical abilities, mental prowess, oratorical skills, musical or artistic talents - even the ability to make money all were bequeathed to you before your birth. God spoke of forming babies saying, **“Before I formed thee in the belly...”** (Jer. 1:5). You may have improved upon your native abilities, but it is God who gave you your abilities. So it is if you have eternal life: spiritual life. Jesus said, **“And I give unto them eternal life...”** (John 10:28).

The third question says that since your talents and abilities were bequeathed to you - freely given without any act upon you part - why do you boast as if they were not gifts? Paul’s point and that of the Holy Spirit in this verse is to show us that we cannot boast in natural gifts and neither can we boast in spiritual matters. Paul wrote, **“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his”** (Rom. 8:9). Jesus said the new birth is accomplished by the Holy Spirit and likens the Spirit to the uncontrolled wind saying, **“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit”** (John 3:8). He also said, **“...Ye must be born again”** (John 3:7). Spiritual life is absolutely necessary else you will perish - and it is bestowed as a gift.

## GLORIOUS LIBERTY

Liberty is a great thing! Those who are deprived of it groan in misery. There is liberty for those who have been born again by

the Holy Spirit. Paul wrote an exhortation to the congregations scattered throughout the Roman province of Galatia, saying: **“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage”** (Gal. 5:1). Several important things should be noted that are taught in this verse.

First of all it is clear that there is a liberty for “us” - those who are in the same condition as Paul and the saints to whom he wrote. To whom did he write? He wrote to those who were alive spiritually: those who had been born again. Such a liberty exists! Second, it is also evident that this liberty is not something that man attains to, earns, or somehow meets certain qualifications in order to enjoy. It was provided for God’s children by none other than the Lord Jesus Christ, for He **“hath made us free.”** There is no “if” about it! It is an accomplished fact!

However it is also clear from this verse that there is a danger to God’s children. It is a danger of voluntarily giving up this wonderful blood-bought freedom provided by Christ. Because of this danger Paul exhorts his readers both positively and negatively. Positively, he wrote **“stand fast.”** Do not give up this freedom! Negatively, he instructs his readers not to be **“entangled again with the yoke of bondage.”** So then there is a very real danger - the danger of the yoke of slavery. Who would give up their liberty in exchange for slavery? Sad to say, but multitudes of professing Christians have done that very thing!

What is this **“yoke of bondage”**? What is this danger to God’s children? The context of this verse shows that this yoke is the

♦ (Continued on page 24)

## BEREA BAPTIST BANNER

### Financial Report

10-1-2017 to 10-31-2017

Beginning Balance .....	\$1,464.85
<b>RECEIPTS:</b>	
B. C. of Brimfield, Brimfield, IL .....	25.00
Berea B. C., Mantachie, MS .....	300.00
Berea B. C., Stonington, IL .....	60.00
Bethel B. C., Pasadena, TX .....	50.00
Big Creek B. C., Wayne, WV .....	200.00
Briar Creek B. C., Williamsburg, KY .....	300.00
Carol Willet, Edgewater, FL .....	50.00
Charles Hudson, Kansas City, KS .....	20.00
Citrus M. B. C., Inverness, FL .....	25.00
Emmanuel B. C., Oldtown, KY .....	100.00
Faith B. C., Lynn, AR .....	12.50
Gail Knowles, Scarborough, ME .....	20.00
Grace B. C., Rural Hall, NC .....	50.00
Grace M. B. C., Marion, IL .....	50.00
Grace M. B. C., Corbin, KY .....	200.00
Grace M. B. C., Tulsa, OK .....	35.00
Indore B. C., Indore, WV .....	100.00
Landmark M. B. C., Moncks Corner, SC ...	100.00
The Lord’s Church, Goose Creek, SC .....	50.00
Mary Myers, Fossil, OR .....	76.00
Michael Sherman, Ashland, KY .....	35.00
Mt. Pleasant B. C., Chesapeake, OH .....	100.00
New Testament B. C., Goshen, IN .....	50.00
Parkway Landmark B. C., Springfield, OR .....	100.00
Philadelphia B. C., Decatur, AL .....	100.00
Portland B. C., Plumerville, AR .....	50.00
Southside B. C., Fulton, MS .....	25.00
Victory B. C., Courtland, VA .....	25.00
Subscriptions .....	112.00
Anonymous .....	1,210.00
Dividing checks .....	300.00
Sub Total .....	\$3,930.50
TOTAL .....	\$5,395.35

<b>EXPENDITURES:</b>	
Printing .....	490.00
Postage .....	522.24
Wages .....	2,300.00
FICA .....	175.90
Dividing checks .....	150.00
Bank Charge .....	13.00
Total Expenditures .....	\$3,651.14
ENDING BALANCE .....	\$1,744.21



## BEREA BAPTIST BROADCAST

### Financial Report

10-1-2017 to 10-31-2017

Beginning Balance .....	\$2,710.91
<b>RECEIPTS:</b>	
Berea B. C., Mantachie, MS .....	225.00
Briar Creek B. C., Williamsburg, KY .....	200.00
Calvary B. C., Sumas, WA .....	200.00
Grace B. C., Corbin, KY .....	200.00
.....	825.00
TOTAL .....	3,535.91
<b>EXPENDITURES:</b>	
Radio Time .....	843.98
TOTAL EXPENDITURES .....	843.98
.....	2,691.93
Interest .....	+02
ENDING BALANCE .....	\$2,691.95

# ANNOUNCEMENTS

The Grace Bible Baptist Church of Denham Springs is in search of a pastor.

For a statement of faith you can visit the church website at <http://GraceBibleBaptist.webhop.org> or <http://gracebbc.dyndns.org:81/>.

You may contact any of the following for more information: Keith Laurence (225) 664-3557, Lucien LeSage (225) 803-9710, Charlie Andrews (225) 200-1171, or Joey Newell (225) 772-9158.

\*\*\*\*\*

The Grace Baptist Church of Fairmount, GA has called Brother Larry Kendall Brantley as pastor and he has accepted the call.

\*\*\*\*\*

The Grace Missionary Baptist Church of Marion, IL is seeking a pastor. Please contact Gary Ratley at (618) 841-0228 for more information.

\*\*\*\*\*

The Windsor Baptist Church in Windsor, IL is seeking a qualified candidate for pastor. We are a sovereign grace independent Baptist church, small in number but rich in truth. We are seeking a candidate qualified for the position as described in I Timothy 3. Any interested potential candidate please contact Brother John Gregory at [windsorbaptist.grace@gmail.com](mailto:windsorbaptist.grace@gmail.com) or phone 217-728-8311.

\*\*\*\*\*

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

\*\*\*\*\*

The Sovereign Grace Baptist Church of Caldwell, KS is in need of a pastor. For more information

please contact the church in writing at SGBC, 400 N. Main St., Caldwell, KS 67022, or by phone Brother Darin Wiley 620-863-2431.

\*\*\*\*\*

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

\*\*\*\*\*

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

\*\*\*\*\*

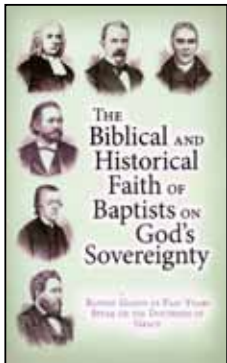


## The Short Pews

(Continued from page 23) ♦

Old Testament Law of God. A few verses prior to this one in Galatians 4:21 Paul clearly states he is writing to people that **“that desire to be under the law.”** In Acts 15:9, Peter addressed those gathered in Jerusalem in conference about the matter of the law, saying, **“why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?”** No one ever kept the law!

The Old Testament legal system, according to Jesus Christ, came to an end with the ministry of John the Baptist for He said, **“The law and the prophets were until John...”** (Luke 16:16). And Paul wrote in Romans 10:4 regarding personal righteousness saying, **“For Christ is the end of the law for righteousness to every one that believeth.”** God said: **“if there had been a law given which could have given life, verily righteousness should have been by the law”** (Gal. 3:21). But no law gives life! So, child of God, **“stand fast”** and **“be not entangled again”** in law keeping!



Retail \$2.50

Special bulk pricing on *The Biblical and Historical Faith of Baptists on God's*

*Sovereignty*

10 - 49 copies \$1.75 each

50 - 99 \$1.65 each

100 or more \$1.50 each

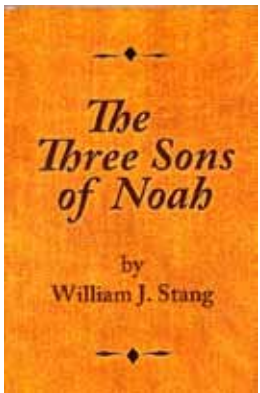
For postage see chart on right.

## ARTICLE INDEX

The Bible and the Newspaper .....	p. 18
Christian Liberty and Growth by Milburn Cockrell .....	p.1
Excellent Exhortations by Tom Ross .....	p. 1
Forum .....	pp. 12-13
Little Hills .....	p. 5
The Lord is Good to His People by Paul Stepp .....	p. 1
The Noted Pastor .....	p. 7
The Short Pews .....	p. 21
The Sovereignty of God by T. T. Shields .....	p. 1

## Now Available!

The Three Sons of Noah  
by William J. Stang - Retail \$4.00



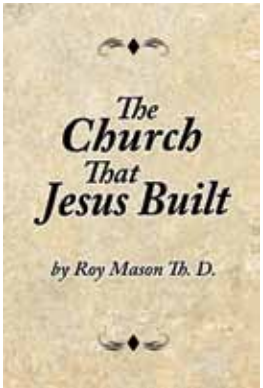
We are pleased to announce that *The Three Sons of Noah* by William J. Stang is available. An excellent book dealing with what became of the lineage of Noah's sons. This book will be sent free to any prisoner that requests it. Paperback, 37 pages. 50% discount given on orders of five or more. (For shipping see postage chart below).

### Postage & Shipping Chart

Order Value .....	Add
Minimum .....	\$5.00
\$25.00-49.99.....	\$6.00
\$50.00-74.99.....	\$7.00
\$75.00-99.99.....	\$8.00
\$100.00 and Up.....	FREE

## Now Available!

The Church That Jesus Built  
by Roy Mason - Retail \$9.00



We are pleased to announce that *The Church That Jesus Built* by Roy Mason is once again available. We have reprinted a limited number of copies. The type has been reset for this edition as all previous editions were copies of copies of copies. Paperback, 147 pages. 50% discount given on orders of five or more. (For shipping see postage chart above).