

# The Berea Baptist Banner

Displaying Biblical truth for twenty-six years in the printed page.

## Alright, So What Does the Bible Say about the Death Penalty?

By G. Russell Evans, USCG (RTD) of Norfolk, Virginia

A recent letter to the editor caught my eye. In "Death Penalty Foes Outraged by Unusually Long Execution" (News, Dec. 15) - - Associated Press reported that it took 34 minutes for a death row inmate to die by lethal injection in Florida.



The inmate's defense attorney said he "suffered unduly." All of this on one-third of a page. How much was reported on the crime he did, or the suffering of his victim's family? Four lines (18 words).

AP didn't do justice to the readers by reporting only one-sided views (Ryan Burton, Virginia Beach, VA).

### THE DEATH PENALTY---HYPOCRITICAL

The late Pope John Paul II called the Missouri Supreme Court "hypocritical" for postponing the execution of a murderer in defense to his condemnation of capital punishment (during his visit to St. Louis). This is both unfortunate and misleading. The court's stay was as a sincere courtesy, not "pretending" anything. "Hypocritical" it was not.

Even so, the Pope won, and Governor Mel Carnahan commuted the death sentence of triple murderer Darrell Mease to life, while ecstatic joy engulfed all---except the forgotten families of the victims. Mercy is the Pope's motivation, despite a Bible filled with offenses---from Genesis through the New Testament---for which God demands death, including murder, rape, and kidnapping.

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## How Satan Connives to Ruin the Lord's Preacher

By Harold J. Harvey (1937 - 2000)

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Peter 5:8).

As I embark on this subject, let us prayerfully consider the subject, and may the Holy Spirit bless us, so that we will grasp these truths.

Every year, we see a larger percentage of preachers quitting the ministry. There is a large percentage that does not quit, but their effectiveness is lost, because of Satan's traps and snares. I am not exempt, neither are you.

Every man of God can recall the past or present attacks of Satan. The purpose of this message is not to judge or criticize or condemn you as men of God, but to share with you the Word of God so that Satan may not get the advantage



(II Cor. 2:11). Paul admonished the Corinthian church; let us also heed his advice.

The devil has a master plan, so let all that is said be advantageous to us and to the glory of God. Let us consider three aspects of a preacher's life, where Satan can ruin his ministry: The preacher's walk, the preacher's work, and the preacher's wife.

### THE PREACHER'S WALK

He is to walk in wisdom, "Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with

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## Joy in the Presence of the Angels

By John Cummings

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:7).

In the declaration that there is joy among angels at a sinner's repentance, Christ showed by an appeal to heaven, of which earth ought to be a copy, that if there was joy in the presence of the angels, that never fell, over one lost sinner restored, there ought not to be grief or chagrin among the just ones, if such they were, that Christ was sent to recover sinners. He supposes, for argument's sake, the Pharisees were the ninety-nine just persons, and then He shows them by illustrations the most beautiful, drawn

from the earth, and by a fact, the most interesting recorded of heaven, that instead of regret and disappointment, there ought to be nothing but joy at the restoration of sinners. A shepherd with an hundred sheep, if he lose one does not say, what does it matter to me; no great loss; here are ninety-nine left: I will find a source of joy in the ninety-nine that are in the fold, and I shall feel very indifferent about the one that is gone. Whether it be buried in the snow-drift, or be devoured by the wolf, or perish of hunger, I shall neither hear its groans, nor see the struggles. This may be Pharisaism, but it is not nature. Nature shows us that the shepherd leaves the ninety and nine safe in the fold, and goes after the one which was lost; so, he says, it is with the Son of

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## Abel

By Joseph Samuel Christian Frederick Frey (1773 - 1850)



"But ye are come . . . to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb. 12:22-24).

In these words, the Apostle makes a comparison between the blood of Christ and that of Abel, which may justify us in considering Abel as a type of Christ. The history of Abel is short, but very interesting. Moses has comprised the whole in the following verses: "And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD: And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed

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*If you are guilty of spending more time trying to correct Christians than witnessing to convert lost sinners you need to reverse your priorities.*

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

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new address. The post  
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address.

## Death Penalty

(Continued from page 21) ◊

The Pope condemns the death penalty in "strongest terms," even to save those "convicted of great evil." Presumably, Hitlers would be spared. He calls for an end to such "cruel and unnecessary" punishment.

### BARRY LYNN

We recently heard Barry Lynn, minister of the United Church of Christ and guest on the Pat Buchanan and Company radio talk show, put down a lady from Louisiana for saying that verses 10-13 of the 19<sup>th</sup> chapter of the Book of Deuteronomy called for the death penalty for those who shed innocent blood. The lady was defending the death penalty and doing it very well. Mr. Lynn objected. He opposed the death penalty and promised to straighten out this lady later on in the program about what the Bible said about the death penalty, but he never did.

We remember Mr. Lynn as one of the agitators of the 1970s against the Vietnam War. He headed CARD (Citizens Against the Registration and Draft), notorious for burning draft cards in public. He proudly reported in one of his newsletters at the time that his followers had poured glue into the lock mechanisms of post offices in Rhode Island and New York as a protest against the draft. This was deplorable conduct for any citizen, particularly for a minister of the gospel. He should have been prosecuted, but, as I recall, he never was.

### PAT BUCHANAN

Incidentally, the Pat Buchanan program and its callers were energized that day because of the recent murder in prison of Jeffrey Dahmer, apparently by another inmate. Dahmer, we recall, had been convicted in 1991 and sentenced to multiple life imprisonments for committing 17 murders.

We, too, were energized that day to find out just what the Bible did say about capital punishment, and for that matter, how constitutional it is.

Certainly the Fifth Amendment to the constitution implies approval of the death penalty in saying "No person shall answer for a capital. . . crime, unless on indictment of a Grand Jury. . ." only the method of execution should be subject to judicial ruling. The eighth amendment prohibits "cruel and unusual punishment." The fourteenth amendment specifically prohibits deprivation of life without due process of law, thereby implying approval of the death penalty when there has been due process.

### THE BIBLE

Should the Bible be a guide to Mr. Lynn and the lady from Louisiana and the rest of us? And to governments? Or, shall we ignore those portions that offend our sentiments?

A search of the Bible will show that there are 21 separate offenses against society, and against God, which God says are punishable by death, including murder, rape, kidnapping and witchcraft. The following are some of the scriptural references on capital punishment (Gen. 9:5-6; Ex. 21:12, 16; Ex. 21:23-25; Ex. 22:18; Lev. 20:2-5; Lev. 20:10; Num. 35:30; Deut. 19:10-13; Deut. 19:15-19; Deut. 22:24-26; Deut. 24:7; I Kings 21:19; Prov. 6:17; Matt. 5:17-22; Acts 25:11; Rom. 13:1-5; and I Peter 2:13-14).

### CAPITAL OFFENSES

These passages leave no doubt about God's command for the death penalty for capital offenses. Some opponents of the death penalty cite the sixth commandment, "Thou shalt not kill," to buttress their arguments. However, the Ten Commandments are God's bill of rights for individuals. Individuals are commanded not to take the law into their own hands by killing. Therefore, let us examine God's command to individuals and what He expects of Governments.

Beginning in I Samuel 12:13-15, when Israel had developed into a nation, God commanded the king (the legal authority) to execute federal offenders according to his law. Thus, the king did the executing instead of the avenger of blood, as provided for in Deuteronomy 19:10-13 and as approved by God.

### THE SIXTH COMMANDMENT

Now to the real meaning of the word "kill" in the sixth commandment, as explained some years ago by Minister John Battle of Elkins Park, PA: The original words of the Bible were from the Hebrew language in the Old Testament, and from the Greek in the New Testament. In both the Hebrew Old Testament and the Greek New Testament, a special word is used for "kill" in the sixth commandment: "ra-tsack" in Hebrew and "phoneuo" in Greek.

In the Bible, these special words are never used to describe the execution of a guilty criminal, but are used to describe a premeditated murder for revenge, greed or hatred. Thus, the original scriptural words for "kill" vary in meaning as described above. The sixth commandment prohibits killing for revenge, greed or hatred, but certainly does not prohibit the execution of guilty criminals. Neither does it prohibit killing in self defense or national defense (Neh. 4:14).

### JESUS AND APOSTLE PAUL

In the New Testament Jesus and the Apostle Paul recognized civil law and civil authority. Civilization had developed into established governments.

Some ask: How can God command the death penalty and still call for love and forgiveness? The answer is that God commands justice.

Murder of an innocent victim offends God and justice is demanded. The criminal's life must be forfeited and

the civil government, under the Law of God, is charged to execute the guilty. Fortunately, America was founded as a Christian nation, and that fact has been noted in a number of Supreme Court rulings.

Whoever pleads the sixth commandment, "Thou shalt not kill." For mercy for murderers misunderstands. Indeed, the Bible is very clear on the death penalty. God does not want sentimental people on this issue. He wants obedience and justice. Human life is sacred, but is not absolute. Other things are more precious: truth, freedom, justice, faith, love, and obedience.

(Excerpts are from previous writings of Captain Evans).



### BEREA BAPTIST BROADCAST Yearly Financial Report 2006

Beginning Balance .....	\$6,226.39
Receipts.....	81,000.00
TOTAL.....	14,326.39
Expenditures:	
Radio Time .....	4,720.00
Tape Production.....	610.00
Postage .....	112.15
Dividing checks.....	150.00
TOTAL EXPENDITURES .....	5,592.15
.....	\$8,734.24
Interest .....	+20.22
.....	\$8,754.46
Less Corbin, KY des. ....	-691.52
ENDING BALANCE .....	\$8,062.94

### CORBIN, KENTUCKY Yearly Report

Beginning Balance .....	\$1,811.52
Receipts.....	1,000.00
TOTAL.....	\$2,811.52
Expenditures.....	2,120.00
ENDING BALANCE .....	\$691.52

### BEREA BAPTIST BROADCAST Financial Report 12-1-2006 to 12-31-2006

Beginning Balance .....	\$8,712.07
RECEIPTS:	
Briar Creek B. C., Williamsburg, KY .....	75.00
Berea B. C., Mantachie, MS .....	225.00
Berea M. B. C., West Point, TN .....	50.00
Grace B. C., Corbin, KY .....	100.00
.....	450.00
TOTAL.....	9,162.07
EXPENDITURES:	
Radio Time .....	410.00
TOTAL EXPENDITURES .....	410.00
.....	\$8,752.07
Interest .....	+2.39
.....	\$8,754.46
Less Corbin, KY des. ....	-691.52
ENDING BALANCE .....	\$8,062.94

### CORBIN, KENTUCKY REPORT

Beginning Balance .....	\$851.52
RECEIPTS:	
TOTAL.....	851.52
EXPENDITURES:	
WCTT .....	160.00
ENDING BALANCE .....	\$691.52

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## From the Pen of a Country Preacher

Milburn R. Cockrell  
(1941 - 2002)



### Speaking with A Forked Tongue

**“Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men. They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak” (Ps. 12:1-2).**

The sweet singer of Israel mentions some people who speak with a double heart. They kiss and kill; they smile in your face and then cut your throat. We have all seen people who are like this.

The American Indian had a different terminology which expressed the same truth. He often accused the white man of speaking with a forked tongue. The Indian made this accusation against the white man because he would speak of peace while preparing for war. The white man would promise the Indian a parcel of land, and then, when gold was discovered on it, he would drive the Indian off.

It is a well attested fact that lying is not confined to just the white man. All mankind is given to lying. Psalms 116:11 says: **“All men are liars.”** Paul wrote to Titus: **“The Cretians are alway liars”** (Titus 1:12). But lying is not just a sin common to the Cretians.

The world is filled with a prolific family with forked tongues. The children of untruth are as many as the frogs of Egypt, and, like the plagues, they intrude into every chamber. Falsehood can be found among the small and the great. The diplomacy of modern politicians is the art of lying. In the courts of our land, lies are the most abundant commodities. The lie is not excluded from religious circles. Of old, Jeremiah the prophet said: **“The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart”** (Jer. 14:14).

Falsehood is everywhere. It is entertained both by the rich and the poor. It permeates all society. It is the ruin of the human race. Some lie for gain or fame; others lie just to be lying.

#### A LIE DEFINED

Just what is a lie anyway? To lie is to make a statement one knows is false, especially with intent to deceive. It is to give a false impression. A Scriptural definition can be seen in Revelation 3:9 which reads: **“Behold, I will make them**

**of the synagogue of Satan, which say they are Jews, and are not, but do lie. . . .”**

To act falsely is to lie. I John 1:6 declares: **“If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.”** To profess to know God and then to live in disobedience to Him is to be guilty of a falsehood. James 3:14 reads: **“But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.”**

To alter the truth by addition or subtraction is to lie in a biblical sense. When one bit of falsehood is added to the truth, you no longer have truth. I John 2:21 informs us: **“no lie is of the truth.”** Proverbs 30:5-6 reads: **“Every word of God is pure. . . Add thou not unto his words, lest he reprove thee, and thou be found a liar.”** To deny the truthfulness of the Biblical record about Jesus Christ is to be guilty of lying. I John 2:22 says: **“Who is a liar but he that denieth that Jesus is the Christ?”** To deny the divine record about the Saviour is to change the **“truth of God into a lie”** (Rom. 1:25).

#### THE ORIGIN OF A LIE

A lie can in no way be ascribed to God. In all the universe there is only one Being exempt from lying. I read in Titus 1:2 these words: **“God, that cannot lie.”** Hebrews 6:18 declares: **“It was impossible for God to lie.”** To the Romans Paul said: **“let God be true, but every man a liar”** (Rom. 3:4). It can be said to the honor of our God that He is not capable of lying or deceiving.

Lying comes from the devil. The first lie ever told was told by Satan. He said to Eve: **“For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil”** (Gen. 3:5). This lie led to the fall of man. Satan is still engaged in subjugating the world to his influence by the lie.

Jesus Christ said: **“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it”** (John 8:44). Three things are here said of the devil.

First, he is a liar. There is no truth in

him. His oracles are lying oracles. His prophets are lying prophets. His proofs are lying wonders. His temptations are all cheats. His interests in the world are supported by falsehood.

Second, **“when he speaketh a lie, he speaketh of his own.”** God never put it in him. Satan’s lies are of his own framing and devising. The motives which prompt them are within himself. He lies out of the depth of his own nature.

Third, he is the author and founder of all lies. When men speak lies they borrow them from the father of lies. **“But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?”** (Acts 5:3).

The expression, **“he is a liar, and the father of it,”** may be taken to mean that every liar is a child of the devil. Two translators render this part of the verse: **“Whosoever one speaketh the lie, he speaketh of his own, because his father also is a liar.”**

Lying is owing to man’s corrupt nature. Psalms 58:3 reads: **“The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.”** Lying is a limb of that old nature which every one of us comes into the world clothed with. As soon as babies learn to speak they begin to utter lies because of their fallen nature. They lie to get their mother’s attention. They lie because it is their nature to speak lies. They are so depraved the psalmist said: **“Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully”** (Ps. 52:2).

#### HOW LYING AFFECTS THE INDIVIDUAL

Lying affects a person by creating hatred toward those of whom the lie is about. **“A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin”** (Prov. 26:28). A liar reproaches someone because he hates that person. He even hates the person lied about because when he sees that person it reminds him of his sin of lying.

Lying produces more sin---even more lies. Jeremiah 9:3 reveals: **“And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.”** The prophet again said in verse 5 of this same chapter: **“And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.”**

The more one lies the more convenient he finds it to lie. When he has learned to live with lies, he will learn to live with other evils. Hosea declared: **“Hear the word of the LORD, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy,**

**nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood”** (Hos. 4:1-2). Those who have not regard for the ninth commandment will eventually have none for the seventh or third. The person who lies has embarked upon a road which may lead to adultery and murder.

Lying brings one into disfavor with God: **“Lying lips are abomination to the LORD”** (Prov. 12:22). Among the seven things which the Lord hates in Proverbs 6 Solomon mentions **“a lying tongue”** and **“a false witness that speaketh lies.”** God in His eternal purpose has set out to rid the world of liars. Proverbs 19:9 informs us: **“A false witness shall not be unpunished, and he that speaketh lies shall perish.”**

Good men despise liars: **“A righteous man hateth lying”** (Prov. 13:5). The psalmist despised liars. He wrote: **“He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight”** (Ps. 101:7). A righteous man can tolerate ignorance and poverty but not liars: **“a poor man is better than a liar.”**

#### THE DANGER OF LYING

Lying has serious consequence. A lie caused Gehazi to have leprosy (II Kings 5:20-27). A lie caused Saul to lose the United Kingdom of Israel (I Sam. 15:1-26). The lie of Potipher’s wife put Joseph in prison (Gen. 39:14-23). David’s lie to Ahimelech brought about the death of 85 priests and their families (I Sam. 21-22).

Humanity has never fathomed the true evil of one lie. A lie not only has the power to ruin a man’s reputation, but also his estate, family, and all that he counts dear. Proverbs 25:18 says: **“A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.”** Here Solomon discloses that a lie is a club to knock out a man’s brains. It is a sword to wound near at hand, and it is a sharp arrow to wound at a distance. May we pray as the psalmist: **“Deliver my soul, O LORD, from lying lips”** (Ps. 120:2).

A lie deprives one of membership in Christ’s church. This leaves a person in great danger. The church of the Lord Jesus Christ is not to be a haven for a liar. I read in Psalms 15:1-2: **“LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.”**

The sin of lying banished a person from Heaven. There will be no liars upon the golden streets of the New Jerusalem. Revelation 21:8 discloses: **“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and socerers, and idolaters, and all liars, shall have their**

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# Forked Tongue

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part in the lake which burneth with fire and brimstone: which is the second death." Verse 27 of this same chapter says: "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

## THE CURE FOR LYING

The simple solution to lying is obedience to God's command. The Ninth Commandment says: "Thou shalt not bear false witness against thy neighbour" (Ex. 20:16). Ecclesiastes 5:6 says: "Suffer not thy mouth to cause thy flesh to sin." Psalms 31:18 says: "Let the lying lips be put to silence."

Another way to cure the sin of lying is to depend upon God to give you the victory over this sin. He can give us the victory through our Lord Jesus Christ. With dependence on God Job could say: "My lips shall not speak wickedness, nor my tongue utter deceit" (Job 27:4). Job would not allow himself to lie. He would say nothing but what he believed to be true. He would declare the truth, the whole truth, and nothing but the truth.

Lying can be cured by putting off the old Adamic man. "Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another" (Eph. 4:25). Colossians 3:9 admonishes us: "Lie not one to another, seeing that ye have put off the old man with his deeds." Those who put off the old man must put off the old man's deeds. They will not tell a deliberate lie for the greatest gain or benefit to themselves.

## THE BLESSING OF TELLING THE TRUTH

When the sin of lying is cured, our life will give evidence of our Divine sonship. The Lord says of His children in Isaiah 63:8: "children that will not lie." It is the devil's children who go around telling lies.

After the sin of lying is cured we are in a position to show forth righteousness. "He that speaketh truth sheweth forth righteousness: but a false witness deceit" (Prov. 12:17). The man who speaks the truth makes it appear that he is governed by the law of righteousness. No man can magnify the Lord unless he makes a conscience of speaking truth. The true Christian can honestly say: "I hate and abhor lying: but thy law do I love" (Ps. 119:163).

Blessed is the man in whose mouth is the truth. What is true today will always be true. It will never be disproved. "The lip of truth shall be established for ever: but a lying tongue is but for a moment" (Prov. 12:19). One day all lies will be disproved.

## REFUGE OF LIES

The old prophet Isaiah said: "we have made lies our refuge, and under falsehood have we hid ourselves" (Isa. 28:15). Can you say this? Have you made lies your refuge? If you are trusting your goodness to get you to Heaven, you "trust in lying words" (Jer. 7:8) which have come from one of the ministers of the father of lies. Good works cannot atone for sin. Only the blood of Christ can do that. The Bible makes it plain that some will believe a lie and be damned (II Thess. 2:11). Will you be among those who are deluded by the father of lies? How sad for a man to live in service to Christ and be a church member on earth, then on the great day discover he has made lies his refuge.

## MAKING GOD A LIAR

Are you making God out to be a liar? I John 5:10-11 says: "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." Do you believe Jesus Christ was virgin born? Do you believe He was God's Son? Do you believe He died for sinners--even for liars? If you do not believe all of this and more, you are accusing God of being the author and abettor of a lie. I John 2:22 says: "Who is a liar but he that denieth that Jesus is the Christ?"

Are you saying, "Though I am a sinner and a liar myself, I believe that Jesus Christ is the Son of the Highest. I believe He died to save a sinner like me with unclean lips." Then God has bidden me to inform you that you have eternal life. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (I John 5:13).



## How Satan

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salt, that ye may know how ye ought to answer every man" (Col. 4:5-6).

Satan would have us not to use good judgment or wisdom. He will attempt to discredit us. He wants us to be the opposite of what Paul said that we are to be, "blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach" (I Tim. 3:2). The word blameless means to be irreproachable. Let us seek wisdom from God in all that we do, for Satan can ruin our ministry if there is doubt concerning our character.

He would have us to be blameless concerning those of the opposite sex. When the Lord called me to preach, several preachers gave me this advice: keep your hands off the women, be careful where you counsel, do not provide

# Tune in to the Berea Baptist Broadcast

STATION	TIME	DIAL	WATTS
WFTA, Tupelo, MS.....	Sunday 9:00 - 9:30 a.m.....	101.9.....	3,000 FM
WCNA, Myrtle, MS.....	Sunday 9:00 - 9:30 a.m.....	95.9.....	3,000 FM
WCCT, Corbin, KY.....	Sunday 9:00 - 9:30 a.m.....	680.....	5,000 AM
KARI, Blaine, WA.....	Saturday 10:30 - 11:00 a.m.....	550.....	5,000 AM
DXRA, Davao City, Philippines	Sunday 8:15 - 8:45 a.m.....	783 Khz.....	10,000 AM

transportation for one female passenger alone, do not be alone with a woman that is not your wife (Gen. 29:7-16). Satan says to the preacher, "Don't be so naïve." All of us know that many a preacher has been ruined by falling into Satan's trap by getting involved with his secretary, pianist, or others.

We are to be vigilant, wakeful and watchful of our words and actions. The Devil would have us to be slothful, not vigilant. We ought to be able to spot the trouble makers in the church that we pastor, lest they get the advantage; he rejoices when the preacher is not watchful of his words. He would like for you to tell shady jokes, and when preaching call your people names like rascal (a base dishonest person), scoundrel (a villain, an outlaw).

We are to be sober or prudent, wise men of sound judgment and good understanding. Here are some ways that Satan tries to trap the preacher: church discipline, renovation of church property and relocation of church property. It is sad for a church to be more concerned about what color to paint the auditorium than the saving of lost souls. Satan can get the advantage of a preacher when he goes to a new work. He would have him criticize the former pastor and discredit his work. If we go to a new church and it is in a mess, let us go to work and teach the people the truth. A wise preacher under God's leadership will feed and lead the flock, not scatter the sheep.

Paul wrote to Titus, "For a bishop must be blameless as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre" (Titus 1:7). Satan likes to hear preachers say, it's going to be done my way. He would have us to become angry and strike back at the deacons or other church members. We must remember that Satan will use the deacon to provoke the preacher; and will use the laymen of the church to provoke him. "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil" (I Tim. 3:6). He likes to hear preachers say, I could do a better job, if I pastored that church, I would do it this way. We seem to have answers for the problems of others, but not our own.

Question: How are you progressing at your church? The Devil would have you believe that the church cannot do without you. He wants you to think that you are a

big shot preacher, that you have the bull by the horns, that you know it all, that your job is to straighten everyone out. He would have you to be mean, fierce, hateful, haughty, proud, and boastful. I know of many preachers that preach the truth, but people will not hear them because of their rotten, stinking attitude.

He is to walk worthy. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (Eph. 4:1). Satan would have you believe, that everybody is indebted to you, regardless of your walk. What saith the Lord? "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine" (I Tim. 5:17). Paul told Timothy to make full proof of his ministry (II Tim. 4:2-5). Many religious racketeers are displaying themselves on radio and TV. today, so Satan places this temptation before every God fearing and honoring preacher today. May we not be unfaithful, "thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men" (II Tim. 2:1-2).

## THE PREACHER'S WORK

Among the people of God there have always been wolves in sheep clothes (Matt. 7:15). History reveals that Baptist churches have been filled with tradition, Jezebels, those who want to indoctrinate the pastor, some that are set against truth, some that want the pastor to resign, some that want to vote him out. We have always had these things in Baptist churches and always will, but I believe that Satan has a greater weapon that he uses today.

The preacher's work is described, "Preach the word: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. But watch thou in all things, endure afflictions. . .make full proof of thy ministry" (II Tim. 4:2, 5). The Devil would have us to believe that our work is over and above that which God has given us to do. Sad to say, that some of my good friends are falling for the Devil's gimmick. The greatest temptation for the preacher today is to meet the world's standards. Be popular and successful, even if one has to resort to gimmicks and sensationalism. He would have us to believe that the end

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## How Satan

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justifies the means. If we do not meet the criterion of these successful preachers according to the world's standard, then we are labeled as nonentities and not concerned about lost souls. May the Lord deliver us from the Devil's gimmick and help us to stay with the New Testament pattern for our churches.

The Devil would have our church members to believe his lie. He is provoking church members to pressure the pastor to produce new converts, new members, and record numbers in Sunday school. The Devil uses his favorite tool (TV) to make us believe that we must resort to gimmicks to reach people. I am not opposed to reaching people by the New Testament means of preaching, teaching, witnessing, visitation, using the Word of God, and depending upon the Holy Spirit to make all effective. We should not believe the Devil's lie that we cannot reach people and must remain small. I do not know which is the lesser of the two evils, proud because of our large number or of our small number. May the Lord give us a burden and zeal to reach the lost according to His plan.

**"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables"** (II Tim. 4:3-4).

Some Baptists have a new vocabulary today: the greatest, the biggest, the fastest growing, everybody's coming, super. The Devil knows that if he can ruin the God-fearing pastor, that he can damage the work of the local church. He will try to discredit the work of a preacher that is sound on: Salvation by Grace, the local Church, the Ordinances, Church Discipline, the Gospel and Bible Prophecy. He wants sound preachers out of good churches and the ministry.

### THE PREACHER'S WIFE

**"If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly"** (Titus 1:6). The purpose of the wife: God has provided woman as a helper and companion for the man. The Devil has not been successful in destroying your ministry, but you must remember there is another part of you, your wife (Gen. 2:21-24). He knows your love, affection and loyalty for her.

The Devil attacks the other part of you, your wife. We should not be surprised for this is the same strategy that Satan used in Genesis 3. He can make her unwilling to cooperate. **"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over**

**thee"** (Gen. 3:16). He can cause her to be a talebearer and a busybody. He can cause her to think there is no place for her. She becomes jealous of the church members and your ministry. Satan implants these ideas: destroy him, destroy his ministry, give him no peace. We find ourselves in a helpless condition and everything we do or say is wrong. May God help us not to help Satan trap ourselves.

The purpose of your children. **"One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)"** (I Tim. 3:4-5). The Devil has attacked you and your wife, but there is another part of you, your children. He knows your love and affection for them.

Now Satan attacks you through your children. We should not be surprised (Gen. 4:8). He can cause your child to be unruly, use drugs, to be rebellious, to drink alcohol, to commit fornication, to join a false religion and to marry a lost mate.

Satan will try to ruin you through your children. He will cause you to think that you ought to quit, or relocate. The real danger comes when you are tempted to sin with your lips (Job 2:10).

I have known of several cases where the preacher had to recommend the exclusion of his son or daughter. May God give us grace to love and cherish our family, but when they are wrong may He give us grace to stand for truth.

This is Satan's master plan. It has been used on you and me. I thank God for His great mercy and grace, and the victory that is in Jesus Christ our Lord. We are indebted to Him for His grace, for our walk, our work and our wife.

**"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour"** (I Peter 5:8).



## Joy in the Presence

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God. He has ninety-nine orbs, it may be, that retain their allegiance, and one stray planet, the earth, which has broken loose from its orbit, and come under a new and destructive attraction. He leaves the ninety and nine orbs that bask in their primeval sunshine, and roll on in their first harmony, and goes after this stray planet that has lost its attraction, and come under a terrible eclipse, and will be plunged in everlasting night, unless it be retrieved and recovered. I have omitted to state what, perhaps, is of some interest, that if this refers to ninety-nine worlds that are not fallen, and this one world which has fallen, as Chalmers has tried to show in one of his most eloquent astronomical discourses, then it teaches

us that this world, as a whole, is a lost and a fallen one, and that nothing, however excellent in it, can be a compensation for the fact that it is in a state of disruption from the sun, by which it should be controlled. It is just the way in which we meet the difficulty of upright, benevolent, honourable, generous men, who say: "What! Do you mean by stating God will condemn us, who pay every man his due---who never were guilty of any dishonourable act---who have ever pursued a course of generosity and philanthropy, around whom, orphans crowd and bless us, and widows kneel to pray for us? Are we also to be regarded as perishing?" I answer, yes. It is said, "unless a man" ---whosoever he may be---**"be born again, he cannot see the kingdom of God."** Suppose a world has gone astray, in the way in which I suppose this to have gone astray: let it retain all its primeval verdure and beauty---there is nothing in it, however beautiful, that can possibly atone for this one fact, that it has left the orbit in which God placed it, wherein its mission, its function, and its duty lay. In vain it retains its beautiful landscapes, its fair gardens, its homes covered with sunshine, its peaceful people, its meandering streams, its brave and noble sons, all that we can conceive to have been originally created in it, for all this is no compensation for the first grand outer fact that it has gone astray from the great center to which it ought to gravitate, and round which it ought continuously to move. Or, to use another illustration, suppose, for instance, that Ireland were to break loose from England and Scotland, and refuse to be subject to the same laws and governments: and suppose that after Ireland had been mastered by a power she was unable to resist, the heads of that country were to come and say to our Government, "We have been a very peaceful, industrious people, notwithstanding our disruption; we have had no great crimes perpetrated in the midst of us; we have been internally happy and prosperous: our fathers have been attached to their homes, our children have been dutiful to their parents, our people obedient to the magistrates; these facts must and will surely exculpate and acquit us." The answer of our Government would be, no internal excellence in you can be an atonement for the great crime you have committed in breaking loose from the government to which your first, best, and truest allegiance is due. Your internal order is no excuse for your external rebellion. So is it with this our world: no excellence that it may have on it or within it can be atonement for its first apostasy from God. It is a revolted world. I have read and heard the remark, that it is altogether inconsistent with all idea of the greatness of God, and the dignity of Deity, that having worlds around Him without number, and having the power to

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create more, He should have taken such pains and trouble about this little speck that He might have expunged without its being missed, as to have sent His own Son to become incarnate, bleed, and suffer, and die, to retrieve it. If the restoration of this world were the only thing intended, all analogy, as I have already proved, would still show the invalidity of the objection; but I believe that the recovery of this world is not the ultimate object of our Saviour's incarnation. I believe this world is yet to be the moral capital of the universe; that from this sequestered nook in infinite space, ten thousand times ten thousand orbs are to learn new lessons, and gather new proofs of the glory of God. Just as the capital of the country becomes the seat of legislation, to which all the provinces look, so this same little orb, small and insignificant as it may appear, will be the lesson book of the universe: and at this moment the inhabitants of unfallen worlds may bow down to gaze and wonder, first at the infatuation of man, and next at the infinite and unfathomable mercy and love of God.

But I desire to dwell more directly upon the text I have quoted, **"there is joy in the presence of the angels of God over one sinner that repenteth."** The first instance in which we read of joy among the angels, is at the completion of creation. **"The morning stars,"** that is, the angels, we are told, **"sang together, and all the sons of God shouted for joy."** The next occasion on which we read of the joy of angels, was when Christ was born: "We bring you glad tidings of great joy, which shall be to all people:" and the third occasion---and this shows the stupendous nature of the event---is when one sinner repents and turns to God. Three great things, which the natural man would be the last to place in the same category, are so placed by God; the creation of the world, the incarnation of a God, the regeneration of a lost and ruined soul. One reason, perhaps, why angels thus rejoice, may be their infinite benevolence. I do not know higher

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## Joy in the Presence

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benevolence than rejoicing at good, in which the rejoicing one has no share. When we rejoice at natural blessings which reflect their benefits upon us, there may be something selfish in our joy, but when we rejoice at blessings tasted by others, but denied to us, then our benevolence rises from being a human thing, and becomes almost divine. Angels have no share in the benefits of our restoration--they never felt any need of repentance, and can derive no good from seeing it, and yet they rejoice when one soul is born again. Another cause of their joy may be their perception of the nature, and their feeling of the hatefulness of sin. I believe that we have no adequate conception of what sin is. The very bluntness of our moral perceptions, the effect of sin, prevents us from seeing the intensity of force concentrated in that monosyllable--sin. Angels saw it when it struck at the attributes of Deity in heaven; and the rebellious angels felt they saw it too, when it rose up against God, in that Paradise which His own smile had made so beautiful, and His own breath had made so fragrant, and they hated it. They saw sin drag the Lord of glory from His throne, nail Him to a cross, lay Him in a stranger's grave. Angels have seen what havoc the trail of the fell serpent has left upon the earth, from Paradise lost till Paradise again shall be regained. And ever as they see one soul delivered from its bonds, comprehending as they do its real nature, they see sin loosening its grip--its empire so far broken--the prospects of its tyranny destroyed, and so intensely do they hate it, that the emergence of even one from that sea of ill, which seems to have no bounds--from that dead sea, where

*"Death lives, life dies, and nature breeds perverse*

*All hateful, all abominable things."*

They rejoice, and thus there is joy in the presence of the angels of God.

Another cause why angels rejoice at the rescue of one soul, is not only their hatred of sin, but their delight in holiness. I believe that what beauty is to us, that holiness is to them; the splendor of the sky, the beauties of a landscape, the tints of a flower, whatever is beautiful in nature, are in their impressions on our senses dim and imperfect exponents of the effect that perfect holiness has upon the unfallen. Holiness is true beauty, and beauty is but an outward type or symbol of holiness. Wherever holiness has begun to be, beauty begins to develop itself; and so at the sight of one seed of approaching Paradise cast upon the earth, there is joy in the presence of the angels. Another cause is no doubt their estimate of the greatness of one soul. There is one thought which I have always tried to feel,

but have failed to feel as I ought, namely, the greatness of man's soul. The more I think of it, the more I am convinced that the most magnificent created thing in the earth is man's soul. What capacity of wo! What susceptibility of joy! What latent powers to be developed! What giant faculties! How worthy of a God to make it! How needful was the interposition of a God to redeem it. That soul is not something that is the monopoly of a king; it is thy soul and my soul, that which thinks and feels, and loves and hates within us; that which has immensity for its home, eternity for its duration: that which has once begun to live, but which the worm that never dies cannot kill, which the fire that is never quenched cannot consume, which will last and live and feel the intensity of endless joy amid the splendors of the beatific vision, or the intensity of indescribable agony in the realms of everlasting pain. Angels fathom its capacity, and when angels see such a magnificent thing retrieved from wreck, and from being the victim of such misfortune, and made the adopted son of God, can we wonder that there is joy in the presence of the angels over so august and impressive a spectacle? Another cause of angel joy at the recovery of one lost soul is their ever seeking and delighting in the glory of God. God made the universe to reflect His glory, and He will yet remake this marred orb to reflect it again more brilliantly than at first. God will not lose one ray of His glory by its fall; on the contrary, I believe there will be thrown up from this recovered orb an intenser glory to Deity than ever shall be reflected from all the other worlds in infinite space. They all reflect His power and goodness, but this world most brilliantly His mercy, His love, His truth, His justice, His holiness. And when angels see a soul restored, they see in that soul a focus of God's glory; they see a new luminous point upon the earth radiating that glory. They see a monument of how good, how just, how holy, how merciful God is, and they rejoice as they see it. They see in one recovered soul, a whole panorama of wonder, of beauty, of glory; they see there the condemned acquitted, the diseased healed, the lost found, sin destroyed, the sinner saved; God just while He justifies him, holy when He embraces him, faithful to His Word while He acquits him, and true to all His threats and all His promises, when, from being the heir of misery, He makes that soul the inheritor of glory. Truly there is ground for joy among the angels at such triumphs. They see also in the recovery of one lost soul, another stone taken from the arch of Satan, another element of Satan's power removed, and a new element contributed to God's glory. And ever as they see one stone taken from the arch that Satan reared, one victim of the curse made the recipient of a blessing--ever as they see approach nearer that

day when Satan shall be bound, and his victims shall be free--ever as they see a fore-light of approaching heaven--a first-fruits of a regenerated world--the fore-taste of that blessed day when they shall rejoice, not ever a soul recovered here, and a sinner retrieved there, but over mercy and truth that shall meet together, and righteousness and peace that shall kiss each other, and a world that closes, as it commenced, with Paradise, and mankind the reflection of the happiness and holiness that are before the throne of Deity, they unanimously rejoice.

These, then, are some of the grounds on which we may suppose that "the angels rejoice over one sinner that repenteth." But there occurs a question interesting, not in connection with the points I have stated, but especially interesting in connection with controversies that have been mooted upon this passage. I need not inform you that as often as you attempt to reason with those who say that you ought to pray to angels, and ask their intercession, and you make the objection, "how is it possible that an angel who is a finite creature, can know what may be transacted at the same moment in a thousand different parts of the globe?" the invariable answer is, "**there is joy in the presence of the angels of God over one sinner that repenteth.**" Angels are ministering spirits to them that "**shall be heirs of salvation;**" if so, they may directly know it. But by whatever means ministering angels know this fact, it is not said here that those angels who are ministering upon earth know it, but that the angels in heaven know it; and in the third place, in whatever way angels in heaven know of this transaction upon earth, this passage does not show that they know it of themselves directly by some inherent excellency in their nature, but seems rather to prove that they know it only *by being told* it: if we read each parable in succession, and notice how it closes, it will be seen that this interpretation is truly textual and fair. For instance, in the lost sheep: the shepherd loses one sheep out of a hundred. Then what does he do? He goes after it until he finds it. What does he then do? He lays it on his shoulder rejoicing, *i.e.*, the shepherd, the proprietor of the sheep rejoices when he finds it. What does he next do? When he comes home--home corresponds to heaven, in the parable--"he calls his friends and his neighbours together"--these correspond to the angels in heaven--and he "*tells them*"--what they are otherwise ignorant of--"rejoice with me; for I have found the sheep which I had lost." So he adds, in the same manner and exactly so, "there is joy among the angels of God over one sinner that repenteth." Now what would be the fair and honest construction of that text but this, that when the Lord of glory recovers a lost, stray, and immortal soul, He is so delighted with the recovery, that

He calls together the angels of heaven, and tells them, that having rejoiced over a new-born world, and having rejoiced over an incarnate God, they may now learn an event as glorious, or only next in glory, a lost soul recovered, and He bids them rejoice; and then and thus there is joy in the presence of the angels. If we take the hidden coin, it teaches the very same thing. The woman sweeps the house till she finds the coin, and when she has found it--notice how thoroughly the whole is guarded--"**when she has found it, she calleth her friends and her neighbours together,**" who did not know that it had been lost, or, at all events, did not know that she had found it, and she says, "**Rejoice with me, for I have found the piece which I had lost.**" "**Likewise,**" he adds in the very same manner, "**there is joy in the presence of the angels of God over one sinner that repenteth.**" Christ, the shepherd of the sheep, calls them together, and bids them rejoice. Whether it be right to pray to angels or not, I am not now discussing, absurd and unscriptural idolatry as I can prove it to be. Whether ministering angels upon earth know any thing about us or not, this is not the place for determining; but this I think I have shown, that no member of the Church of Rome, or of any communion holding kindred sentiments, may quote this passage to prove that angels in heaven know directly what is transacted upon earth: on the contrary, the moment they refer to the passage, you may tell them, that instead of proving their view, it proves most conclusively the very opposite, namely, that the angels know nothing about it till the great Shepherd of the sheep tells them and bids them rejoice.

Having noticed the grounds upon which angels rejoice, let me draw from this passage a few reflections.

How great must be the event, a sinner repenting, when this occurring upon earth produces an echo in the hearts of angels in heaven. How brilliant must this fact be, when we find its glory reflected unspent and undimmed before the throne of God Himself. Let us learn how stupendous that must be, however despised and overlooked by the wise and the learned of the world, from which a ray of light beams through infinite space, and plays the most luminous upon the throne of God. Let us learn, in the next place, the greatness of this event, from the fact that angels *still* rejoice over it, just as they rejoiced over it when Adam was first born again. In other words, it has not come to be common by repetition, or ceased to create a fervid enthusiasm by frequent reiteration. We know that nothing but the most beautiful things can bear to be looked at often: none but the most exquisite harmonies can bear to be heard often: things that are sweetest pall in time, the guilding wears off, and

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# CELLBLOCK TO CELLBLOCK

By David G. Hoffman

Encouragement and thoughts from a prisoner to other prisoners and readers.

**"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried" (Rev. 2:10).**

## Dogs in the Chapel

Greetings, grace, and peace to you, dear reader. I pray the New Year has begun with your eyes upon the Lord and a desire in your heart to follow Him and Him alone.

I'm still battling health issues, the ultrasound I mentioned last time revealed that my spleen, liver, gallbladder, and stomach are all enlarged. But a reason why hasn't been determined yet. Since then I've undergone an echocardiogram which ruled out heart disease and congestive heart failure. And lab tests have ruled out Hepatitis A, B, & C, HIV/AIDS, and cancer. But nothing has been ruled "in" so I still don't know what my illness is. However, the Lord continues to be my strength day by day.

As for the GRAD program, I'm finished! I've successfully completed all three phases and will likely be transferred soon. I've learned a lot about myself and people in general going through this process, but I'm glad it's completed. I'm ready to move onward and upward as I prepare for release in a few years.

I've also completed the Poor Health Education class I mentioned last time and, if I'm here long enough, will start the advanced classes soon. Poor Health Education classes are designed to teach prisoners the truth about diseases that are prevalent in prisons so they can in turn spread that information back on the cellblocks in an effort to stem the spread of these diseases.

Thank you for your prayers, dear reader, they remain welcomed and much appreciated.

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This month's subject is considered taboo by many professing Christians, dear reader; in fact I'm hard pressed to find anyone on my unit who will openly condemn it. However, since my conversion I've never shied away from controversial subjects while standing on the bedrock of Scriptural truth. So I must ask, "Is homosexuality really an acceptable 'alternative lifestyle'?" Is it acceptable to God?

If your chapel services are anything like those here in Texas then you see it every service: men making out with men right there in the pews of a religious service! Some of them even believe they are saved children of God. But how can children of God live a lifestyle that their Lord expressly forbids? Let's see what the Scriptures have to say about such

lifestyles.

**"Thou shalt not lie with mankind as with womankind: it is abomination"** saith the Lord (Lev. 18:22)! Can anything declared an abomination by the Lord be acceptable to Him? I think not! What else does the Lord have to say about this "alternative lifestyle?"

**"If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination. . ."** saith the Lord (Lev. 20:13)!

So much for the argument I've heard from the "straight man" who is having a relationship with a homosexual. He says because he's only "pitching" he's not a homosexual, too. But the wisdom of God is greater than the rationalization of sinful men and in the above verse the Lord is clearly saying that whether "pitching" or "catching" both are playing ball and therefore both are committing abomination.

And don't think this is just an Old Testament command and is not relevant for us today. So many want to relegate the Old Testament to the dung heap of ancient history, but alas! **"Jesus Christ [is] the same yesterday, and to day, and for ever"** (Heb. 13:8). Furthermore, let's not forget: **"ALL scripture (not just the New Testament) is given by inspiration of God, and is profitable for doctrine, for REPROOF, for CORRECTION, for INSTRUCTION IN RIGHTEOUSNESS: that the man of God may be perfect, thoroughly furnished unto all good works"** (emphasis DH) (II Tim. 3:16-17).

But even so, the Lord God of the Bible also condemns this "alternative lifestyle" in the New Testament as well: **"For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet"** (emphasis DH) (Rom. 1:26-27).

So again I ask, "Is this 'alternative lifestyle' acceptable to God?" His Word is crystal clear that it's not! So why isn't there more preaching about this abomination in our services where homosexuality runs rampant?

**"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor**

**EFFEMINATE, nor ABUSERS OF THEMSELVES WITH MANKIND. . . shall inherit the kingdom of God"** (emphasis DH) (I Cor. 6:9-10).

Does this mean homosexuals can't be saved? No, it doesn't, for continuing in I Corinthians 6:11 the Apostle Paul says, **"And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."**

**"And such WERE some of you. . ."** (emphasis DH) The Apostle Paul is talking to the local church at Corinth, a congregation of believers and telling them they used to be **"effeminate"** and **"abusers of themselves with mankind."** **"And such WERE some of you. . ."** (emphasis DH) What changed them? The sin cleansing power of the sovereign grace of God! For **"if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new"** (II Cor. 5:17). The truly saved homosexual is a homosexual no more!

Dear reader, homosexuality runs rampant in our prisons as most of you know. And those of us who are children of God behind bars that heed the command to, **"Go ye into all the world, and preach the gospel to every creature"** (Mark 16:15) should share the gospel with all sinners, including homosexuals. May it please the Lord to save them. But we should never condone, excuse, or overlook their wickedness in our religious services. Stand firm on the bedrock of Scriptural truth, **"Preach the word: be instant in season, out of season; REPROVE, REBUKE, EXHORT WITH ALL LONGSUFFERING AND DOCTRINE"** (emphasis DH) (II Tim. 4:2) and let he who has ears to hear the truth hear it and repent.

**"Grace be with all them that love our Lord Jesus Christ in sincerity"** (Eph. 6:24).

Bro. Jeff, you remain in my prayers daily. I love you and hope to see you soon.

Bro. McSwain and Bro. Hilton, thank you for your continued encouragement and fellowship. You, also, are in my prayers daily.

Bro. Kevin, you remain, as always, in my daily prayers. Stand strong in the Word. I love you, Brother.

Krystal Ruthann, my continued prayer for you is that the Lord draw you to Himself and make you His own. You are in my thoughts and prayers daily as well. I love and miss you very much.

[Author's note: The title is a play on Deuteronomy 23:18 where "dog" is Strong's Hebrew #3611 meaning "an immoral person: a male prostitute." From *The Strongest Strong's Exhaustive Concordance of the Bible*, 2001, Zondervan Publishing.]



## Joy in the Presence

(Continued from page 26) ◊

the possession itself is cast away in order to give place to another. There must be, then, some infinite grandeur in the restoration of a lost soul, seeing that it is in the nineteenth century as electrifying a phenomenon among the angels as it was when the first soul repented, and the first sinner was born again. Angels never weary with studying Christ's Gospel: angels rejoice no less after the lapse of four thousand years at the restoration and recovery of one lost soul.

Let us notice, in the next place, that moral and spiritual things are evidently the most intensely interesting to the angels and to the inhabitants of heaven. There are around those angels material glories which no man's unpurged eyes could bear to look upon. They have scenes of beauty, magnificence, and splendor which we shall see, but which now, because of the feebleness of our eyesight, we could not bear to gaze on: yet these angels turn aside from all the material splendors of their glorious home, and gaze, with arrested and riveted delight, upon this one fact, that a soul has repented and returned to God. They see as the most beautiful diamond that sparkles on the brow of heaven, the tear that drops from a penitent's eye. Amid the sounds and melodies of cherubim and seraphim about the throne,---among the harmonies of a thousand harpings, whose music we have no adequate conception of, the sigh of a broken heart penetrates and rings fullest of sweet melody to an angel's ear. An ancient writer has well said, that the tears of penitents are the wine of angels; *i.e.*, their greatest joy is derived not from the material splendor of their abodes, nor from the innumerable angels that form the choirs in heaven who have never fallen; but from the news borne from this lost orb of a soul repenting, a sinner saved. Thus, events which man calls great, are not known, or are not thought worth mentioning in heaven; but an event which most men look upon as very small, is thought worthy of a response of joy in heaven. For instance, that an heir is born to the throne is not noted among the angels. But in some poor little chapel, with a few forms and benches for its people, and with an imperfectly educated man for its minister, God blesses His own Word, some weary soul is born again, and that event electrifies the angels that are in heaven. A monarch is swept from his throne, that throne is consumed upon the streets, a nation rises in its phrensy, and turns all things upside down; angels take far less interest in this: but in the midst of the crash and the confusion, some one has been thrown upon his knees---some heart is brought to hope and believe and trust; ---and angels hail the event with

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## Joy in the Presence

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rejoicing, for there is joy in the presence of the angels of God over one sinner that repenteth. The earth is thus interesting to heaven just in proportion to the number of souls who are born again in it. Those spots which are beautiful to angels are those where souls are born again: they look at all things only as subsidiary to this great and blessed result. May we not also infer, that the repentance of a soul born again, is not a transient and evanescent thing? I have heard some persons say, that a man may be a child of God today, and a child of the devil tomorrow; that he may be accepted, adopted, and justified today, and may be under the curse, condemned, and reprobate, and lost tomorrow. I cannot believe it: I cannot think that such an event as being born again, according to such theology, would be worth angels rejoicing; it would only be a soul changed today, but destined to be rechanged again tomorrow. But if this event be so stupendous; if the impression that it leaves in heaven be so glorious, then we infer that if indeed born again, neither life nor death, nor angels, nor principalities, nor height, nor depth, nor any other creature shall be able to separate the subject of his mighty change from the love of God that is in Christ Jesus. I believe, that if one is born again now, it is just as certain that he will be blessed in heaven, as it is that he is born again on earth; because whom God justifies, them He glorifies, and if He has made us sons, He makes us heirs, and if heirs, heirs of God, and joint heirs with Christ. But, you say, this will make such an one say, we may live in sin: what does it matter? Nothing can destroy me. You are here changing the persons. If an unconverted man take up such a conviction, of course he will do so: but I am speaking of a *man changed*; and if changed, all things to him are become new. He has new tastes, new laws, new motives, new springs, a new master, new hopes. The man who is born again can no more delight in sin than the human body can delight in being pricked and stung and cut, and having all its nerves and sensibilities torn. It is not his nature, it is not his taste: the former things have passed away, and all things have become new. So this event, the birth of a soul, is no temporary change--it is a far greater event than the birth of the mightiest monarch, it is an event whose root may be on earth, but whose blossom is in the skies.

Let us notice the interesting fact, that heaven and earth are thus united and tied together; that there is a chord of sympathy between them. Every pulsation of a believer's heart has its rebound beside the throne of God. Light from the footstool is reflected at the throne. A believer persecuted on earth is felt by

Jesus as if He Himself were persecuted there. We are not orphans, we are not cast off and despised ones. God looks lovingly upon us: Christ came not to condemn us, but that whosoever believeth on Him might have everlasting life. And if, let me add, the joy resulting from the recovery of one lost soul is felt to be so intense, what will be the joy! What the songs! What the ecstasy! When the whole earth shall be covered with the knowledge of the Lord, as the waters cover the sea. From all this we learn that new duties devolve upon us. If a soul recovered unto God be the source of joy in heaven, to be the humble instrument of that recovery is to be covered with a portion of the glory of heaven--to share in the sympathies of angels--to be instrumental, in short, in doing the noblest thing that can be done below; what angels rejoice in, we should willingly labour for; what they feel so joyful though they have

no share in it, we ought to feel to be the most important who have the greatest stake in it. The angels in heaven have none of that monopoly which cares for one's own things, however small, and cares little for other men's wellbeing, however important. Whatever be the sphere in which we move, our neighborhood, our parish, our country, the world, we have a mission. Let us live, not for being rich only, or great only, but for doing good. The noblest work is beneficence. Never does man become so like God as when he does the greatest good; and never does the Christian act worthy of his calling till he feels that when he has done all he is able to do, he has done but nothing in comparison with what he should do.

(Cumming's *Minor Works* - Second Series 1856).



## Eschatology 101

By Curtis Pugh  
of Bocsia, Romania

Often we find verses or passages in the Bible that you just cannot get around. Either you believe them and adjust your thinking to them or you find yourself opposing the Word of God. If you refuse to conform your thinking to the Word of God, you must develop a way to explain them away or somehow relegate them to unimportance by some scheme or another. I suggest that the following two verses are just such a statement relative to Eschatology or "last things." It seems to me that we must conform all our understanding of end time events to this clear statement if we would be in harmony with the Truth of God.

The verses to which I refer are First Thessalonians 1:9, 10. There we read: **"For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."** The phrase we want to examine and which deals with last things is this: **"..Jesus, which delivered us from the wrath to come."**

*First of all I call your attention to the simplicity and clarity of this phrase. The words are simple and easily understood. If we let them stand and simply mean what they say, they are clear. We shall attempt to do that in this present examination of them for it is not our desire to read anything into the Bible, but rather to draw out the meaning of that Holy Book. May God deliver us from ever forcing a meaning or distorting a meaning relating to any portion of the Scriptures!*

Notice that it is "Jesus" who has



done something. There is nothing here saying that we must do something to bring to pass the matter here discussed. The work has already been done! We cannot add to it. Nor can we change what He has done - nor should we desire to change it! Let the meaning stand: It is the Son of God who became man, known as the Son of Man, who has brought to pass this matter.

Notice also that Jesus has "delivered" some people from something. He has rescued and brought to Himself some people, for that is the meaning of the word "delivered." As surely as He seeks and finds each lost sheep, so in that act He rescues and brings to Himself each one, keeping them safe and with Him **"that, whether we wake or sleep, we should live together with him"** (1 Thess. 5:10).

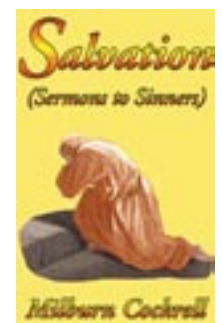
See those thus rescued: they are the "us" of this phrase. The careless and the Arminian reader will often stretch this "us" and other pronouns to include more than the rules of language allow. But we must always be careful when understanding even the pronouns used in the Word of God. If I write to you and state that I will pick you up at 6:00 AM next Monday and that "we" will drive to the Bible conference, you understand that the pronoun "we" is limited to the writer and the person or persons addressed. So in this phrase from Paul's letter to the "church of the Thessalonians." Paul says in chapter 1 and verse 1 that he and Silvanus (Silas)

and Timothy are together and send this letter to the church addressed. Thus the "us" cannot be literally and linguistically stretched beyond those three men plus the members of the church at Thessalonica. (We do believe that what is applicable to that church, in this instance, is also applicable to other sister churches.) So we have Jesus as the One who has accomplished the *deliverance of Paul, his missionary party and the church addressed* - and we believe all others who meet the applicable criteria met by the church in Thessalonica.

Now look at what Jesus has delivered us from: **"the wrath to come."** There is, then, wrath determined by a sovereign God, in store and awaiting His time. When that time comes, that wrath shall be poured out upon those who have not been delivered from it. There is the wrath of Satan yet to be poured out and there is the holy wrath of God yet to be vented upon the vessels of wrath. (See Romans 9:22). Notice that this phrase does not say that Jesus has delivered us from only a part of the wrath to come. Neither has He delivered all men from the wrath to come, but He has delivered some men and women from that wrath which is to come - from all the wrath to come!

You must violate the rules of language to make this phrase mean that Christ has delivered His people from only a part of the wrath to come. This phrase simply does not say that! It says He has rescued us from the wrath to come - period.

And this is "eschatology 101" - an important first lesson in last things. **"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"** (1 Thess. 5:9, 10). Whatever your eschatological position, you must take into account and line up your belief about end time events with the teaching of this phrase: **"..Jesus, which delivered us from the wrath to come."**



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# Abel

(Continued from page 21) ◊

from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the LORD, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him" (Gen. 4:1-15).

In these verses Abel is presented to our view in his employment, as a shepherd; in his religious exercises, as a priest, and in his death, as a martyr; and in each of these characters he may be considered as a type of the Messiah.

I. In his employment, as a shepherd; which is as honourable and useful, as it is ancient. Patriarchs, kings, and prophets have been employed in taking care of the flock. It affords much time for contemplation, meditation, and communion with God; and is greatly calculated to improve the mind. It requires great self-denial and the exercise of much patience. The supreme pleasure of life, the enjoyment of human society, the shepherd gives up for the good of his sheep, for his presence is required with the flock by day and by night. Hence said Jacob: "In the day the drought consumed me, and the frost by night; and my sleep departed from my eyes" (Gen. 31:40). He must also be possessed of great courage, to defend the flock from their numerous and potent enemies. Hence David, to convince Saul that he had sufficient courage, and was not afraid of engaging with the giant Goliath, told him: "Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him" (I Sam. 17:34-35). It is equally necessary, that the shepherd should be very tender-hearted, compassionate, and faithful toward the feeble lambs, the ewes big with young, and the wandering sheep. No wonder, therefore, is it that the Messiah should have been promised so often under the character of a shepherd. David, "who set the Lord always before him," says: "The LORD is my shepherd; I shall not want" (Ps. 23:1). The evangelical prophet, Isaiah, declares:

**"He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young"** (Isa. 40:11). And Jehovah Himself promised, by the mouth of the prophet Ezekiel: "I will set up one shepherd over them, and he shall feed them, even my servant David" (Ezek. 34:23). None has ever exemplified the character of a shepherd as Jesus Christ has done. He is the Good Shepherd, Who has laid down His life for His sheep. He knoweth His sheep, and calls them by name. He goes before them, and they hear His voice, and follow Him; a stranger they will not follow; and He gives unto them eternal life, and they shall never perish, neither shall any man pluck them out of His hand (John chapter 10). We notice,

II. The religious exercises of Abel, as a priest, typical of Christ. We have already shown in a former article, that sacrifices were a divine appointment, but the office of the priesthood was not settled in any particular tribe or family, until the giving of the law on Mount Sinai; before that time the head of each family offered his own sacrifice. Hence Cain, as well as Abel, officiated at the altar. But their motives, their offerings, and their success widely differed. The sacrifice of Abel was accepted; but Cain's offering was rejected. In what way the Lord expressed His approbation, we are not expressly told; but, most probably, the sacrifice of Abel was consumed by fire from Heaven, as has been the case on other occasions (Gen. 15:17; Lev. 9:24; Judges 13:20; I Kings 18:38; II Chron. 7:1).

We may be sure that Jehovah had good reasons for accepting the one and rejecting the other. The Governor of the world, though an absolute Sovereign, does not act arbitrarily in his smiles and frowns.

1. There was a radical difference in their characters; and we are told in God's holy Word: "The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight" (Prov. 15:8). Cain was of that wicked one, a liar and murderer, and therefore his offering was an abomination to the Lord; a "vain oblation" (Isa. 1:13). God had no respect to Cain himself, and therefore no respect to his offering. But Abel was "a righteous man" (Matt. 23:35). His heart was righteous, and his life pious. God had respect to him, as a holy man, and therefore his sacrifice was well pleasing. The tree must be good, else the fruit cannot be pleasing to the heart-searching God. "Works done before the grace of God and the inspiration of the Spirit, are not pleasant to God" (Art. 13, ch. Of Eng.).

2. There was a radical difference in their principal and design. Much stress is laid by some upon the difference of value in the two offerings; as if Cain, in a contemptuous manner, presented to God

what was of little worth, or what might first come to his hands; while Abel was careful to offer the best of his flocks. This, however, is not sufficiently obvious. Cain's offering might possibly be as troublesome and expensive as that of Abel; but we are clearly told it was not equally excellent or acceptable to the Lord, because it wanted faith in the offerer; "But without faith it is impossible to please him" (Heb. 11:6). Cain's offering seems to have been a mere thank-offering, paid in acknowledgment of favours received, not accompanied with contrition for sin, or intended to deprecate deserved punishment. Such a service as this might not have been unsuitable to Adam himself in a state of innocence; for it implied not any confession of guilt, or any application to the Redeemer. This, therefore, was not the worship prescribed, or that which is peculiarly adapted to the state of a sinner: for to such a one "without shedding of blood is no remission" (Heb. 9:22).

But Abel, we are assured, offered up his sacrifice by faith in the promised Messiah. For the Apostle, who, in the whole of the 11<sup>th</sup> chapter to the Hebrews, speaks of faith in the Messiah as the only medium of access to God, of acceptance of Him, and of triumphant support under sufferings and persecutions for righteousness' sake, says: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Heb. 11:4). Hence it appears that Abel's offering was a sacrifice presented in faith, not only with respect to the institution of God, (who had ordained sacrifices as a representation of that method of redemption by which He would deliver man,) but also with a dependence on "the Lamb slain from the foundation of the world," who was, in the fullness of time, "to put away sin by the sacrifice of himself." Abel's offering, therefore, is to be considered as a type of Christ; to whom he had regard, while he confessed his guilt, and implored forgiveness. This was the appointed way for a sinner's approach unto God; this the only acceptable worship from the beginning. For it is only by faith in the Redeemer's atonement, that the throne of grace is or can be accessible to fallen man. How beautifully does this subject illustrate our Lord's parable of the Publican and Pharisee that went up to the temple to pray. Cain was unhumiliated, his confidence was in himself, like the Pharisee; while Abel was a penitent believer, like the Publican, who "went away justified" (Luke 18:13-14).

From the excellent sacrifice of Abel let us turn to the antitype, and still more excellent sacrifice of Christ. Abel's sacrifice was the first lamb offered, and this was afterward the most frequent victim, because the most expressive of the amiable disposition and excellent

character of Christ. Hence, when John saw Jesus coming unto him, he said: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). And the Apostle Peter calls Him "a lamb without blemish and without spot" (I Pet. 1:19). And another Apostle informs us that He was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26). The blood of bulls and of goats not being able to take away sin, the eternal Son of God said: "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart" (Ps. 40:6-8). And in the fullness of time the Son of God became incarnate, and gave "himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Eph. 5:2). And having died for our offences, He rose again for our justification, by which act God the Father expressed and declared His acceptance of the sacrifice of His Son, and can now be a just God, and yet the justifier of all them that believe in Jesus Christ. We now proceed to consider Abel as a type of Christ:

III. In his death, as a martyr. Abel was the first of the human race that died, and the first that died as a martyr, for righteousness' sake. The death of Abel was cruel, treacherous, and the crime that caused it exceedingly aggravated. What an awful catastrophe was this! Such as the sun had never before witnessed. How abominable an act, wantonly or maliciously to seek the destruction of a fellow-creature! But this was a murder particularly heinous; the murder of one, whose exemplary holiness of life, as well as nearness of relation, claimed every possible mark of kindness and affection: it was, in a word, the murder of a *saint* and of a *brother*. And it would seem that Cain covered it with a show of friendship and kindness, for he "talked with Abel his brother." What their conversation was, Moses has not informed us; but the Jewish Rabbins tell us, that Cain maintained that there was no judgment to come, no future state, no rewards and punishments in another world, and that when Abel spoke in defense of the truth, Cain rose up and slew him. If it were so, how ancient and how universal the practice of defending error by persecution!

The Apostle John has stated the true cause of the matter. "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous" (I John 3:12). "He that was born after the flesh persecuted him that was born after the Spirit" (Gal. 4:29). Here is an early instance of the enmity between the

◊ (Continued on page 31)

# The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

1. Will (or can) anyone be saved during the tribulation period or Millennium? - Tennessee

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**“And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled”** (Rev. 6:11). This verse and others that will be listed concern the tribulation Saints.

The 144,000, the tribulation preachers are the Saints of God. The commencement of the seven year tribulation begins with great calamity upon the earth and its inhabitants. These Saints will be sealed to preach the Gospel of Jesus Christ and His second Advent. **“Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads”** (Rev. 7:3). More of God’s precious Saints during this period.

**“And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads”** (Rev. 9:4). God’s people are ever protected during the tribulation period even those who have been martyred for the cause of God and truth, for they will be given grace in this great trial of faith. **“And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them”** (Rev. 14:13).

Yes, as you can see I do see that in God’s Word concerning the tribulation there will be saved the elect of God. These are not all of the verses, but is a good start for you to begin with. There is a lot of wonderful things in this book to behold in our studying.

Concerning the actual one thousand year reign of Christ upon earth after the seven year tribulation, I see as of yet no Scripture proof of Jew or Gentile being saved. I make that statement with reservation for I have yet to read and make, what I feel is a complete study of the Millennial reign of Christ. I am no expert and I do not have all the answers ... But I do know where to find the answers and that’s GOD’S HOLY WORD, THE BIBLE.

MIKE DEWITT

This is a question that has perplexed theologians through the years. There are many opinions offered in the writings of men defending both sides of the issue. Some argue that no one who had physically heard the message of the Gospel prior to the Tribulation can be saved after the Rapture, while others argue that God’s elect can be saved during any time frame of human history.

I fall into the second category. I believe that as long as the Gospel message is preached people can and will be saved. Romans 10:13 emphatically declares: **“For whosoever shall call upon the name of the Lord shall be saved.”** The promise contained in this verse does not have a dispensational time frame attached to it. God has been pleased to reveal His grace to His elect throughout every Millennium in human history. I don’t believe He will suspend this trend during the last 1007 years of human history prior to the commencement of the Eternal Age.

I believe that a portion of God’s elect will be saved during the 7 year Tribulation and the 1000 year reign of Christ upon the earth. I have arrived at this conclusion by simply comparing Scripture with Scripture. Revelation 14:6 declares: **“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.”** The context of this verse reveals a Tribulation time frame for Gospel preaching. Revelation 13:7-10 clearly states that the Antichrist will make war with the saints. He will kill them for not worshipping the beast and for not taking the mark of the beast. These are saints who are saved after the Rapture during the Tribulation whose fate is to suffer martyrdom.

I also believe that the Tribulation ends and the Millennium begins with Christ coming back to the earth with His glorified saints to reign and rule. The Second Advent of Christ will signal the beginning of the literal reign of Christ upon the earth. I believe that at this precise time elect Israel will look upon the One whom they had pierced and the Spirit of God will be poured out upon

them with regenerating grace enabling them to repent and believe (Zech. 12:9-10 cf. Rev. 1:7). Thus elect Israel will be restored spiritually to God and physically to the land promised in the Palestinian Covenant. Also, since there will be saved survivors of the Tribulation Period who enter into the Millennium with their natural bodies (Matt. 25:31-34), they will have the ability to bear children. It will be a time of unsurpassed spirituality and righteousness on earth, so it is not hard for me to believe that these saints of God will share the Gospel of His grace with their offspring. Some will be saved, whereas others will join in the rebellion led by Satan after the 1000 years are finished, only to meet with destruction (Rev. 20:7-10).

TOM ROSS

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Rev. 7:14: **“And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.”**

Rev. 20:4: **“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.”**

While some may do, question Revelation 7:14 as a sufficient proof text here, Revelation 20:4 clearly reveals saved people out of the period of time between Revelation 4:1 and 21:1, referred to as ‘The Great Tribulation.’

Revelation 18:4: **And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.**

This verse has application to us today, and I might add, application for a lot of people, both now, during the so called dark ages, and a sadly missed application for the reformers. *But its primary and contextual application is for any ‘secret’ or ignorant believers to get out of Babylon before it’s final destruction.* (We understand

Babylon here to be the apostate Roman church, in history, present time, and culminating as seen in Revelation in the last days.) So it seems definite that people both can and will be saved during the tribulation period.

God can and will save His elect out of every nation, and kindred, and tongue, and people, - and we can safely say time period.

RAY BENNETT



## EDITOR’S NOTE:

Elder Todd Bryant has resigned his position on the forum due to his church enlarging their ministry coupled with other church duties.

We wish to thank Elder Todd for his years of service as a writer on the forum and pray that the Lord continues blessing in his ministry.

## ANNOUNCEMENTS

The Landmark Baptist Church of Collinsville, IL is in need of a pastor. For more information please contact Donald Coppedge at (618) 288-4236. Or write to Landmark Baptist Church, 107 Meyer Dr., Collinsville, IL 62234.

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The Independence Baptist Church of Foristell, MO will be having their Annual Bible Institute February 5<sup>th</sup> thru 9<sup>th</sup>.

Morning service times are Mon-Fri (5<sup>th</sup> -9<sup>th</sup>) at 10:00 a.m. Evening services are Tue-Fri (6<sup>th</sup> - 9<sup>th</sup>) at 7:00 p.m.

Scheduled speakers are Elders Bill Titus, Dennis Riddick, Shawn Berry and Raul Bergerman.

Everyone is welcome to attend. The church will be serving both the noon and evening meal.

For more information contact Pastor Wayne Reynolds at (636) 673-2180 or Email: browayne2003@yahoo.com.

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Bro. Chris Hayzlip is in the process of helping Sister Barbara Pennington make some of the late Elder Don Pennington’s books available for purchase.

The ones that are available are Spurgeon’s Expository Encyclopedia (15 volumes), John Gill’s New Testament Commentary (6 volumes), Handfuls of Purpose by James Smith (5 volumes), Matthew Henry’s Commentary (6 volumes), New Park Street Pulpit by C. H. Spurgeon 1855-60 (6 volumes), Exposition of John by A. W. Pink (3 volumes), Treasury of David by Spurgeon (3 volumes), and Through the Bible by McGee (66 volumes).

Anyone interested in purchasing these books should contact Bro. Hayzlip at Email: BooksForSale@TigerFX.com or by phone at (336) 421-4172 (leave a message).

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# The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

2. Please briefly explain the parable of the unjust steward in Luke 16:1-12. – Kentucky

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This is one of those passages where even the best of us has to throw up his hands and yell, "HELP." The trouble is that the commentators don't really help us much either.

I skimmed a little of Gill, Henry and Jamieson, Fausset, Brown. The only other reference available to me that directly touches on this passage is John Lange.

All seem to have the 'certain rich man' of v. 1 represent God, and then the 'lord' of v. 8 represent the unjust steward's earthly master. That seems a little confusing and inconsistent to me.

I suspect the main question centers on v. 8, **"And the lord commended the unjust steward, because he had done wisely."** We can't understand either God, or the earthly rich man commending the unjust steward for what appears to us as dishonesty. The common understanding is that the steward was commended for being astute, but that doesn't remove the fact of his 'dishonesty' with his lord's goods.

Gill suggests that the 'unjust steward' represents the Pharisees, who were the "stewards of the mysteries of God" for that day. That is a good starting place. It makes good sense with the thoughts that the 'Rich Man' represents God and the Pharisees squandered that which was entrusted to them.

Remember that *grace* was an absent quality in the Pharisees and in their teaching. What the unjust steward did, when he finally realized that his life was in jeopardy, was exercise grace. Grace towards those with whom his lord, seen now as God, has to do. Having seen the need of grace and exercised grace, he now is seen as a recipient of grace.

I believe this parable has an application to any who will hear it, but especially to us, as Baptist teachers and pastors. We are God's stewards, entrusted with God's riches, i.e.: the whole counsel of God. We cannot concentrate on the letter of the law and the *religious traditions handed down to us without solid, consistent Bible support*, at the expense of grace! That's what the Pharisees were doing! Neither can we concentrate on grace at the expense of the high standards of God. But when we learn grace and exercise grace, as did this unjust steward, we will receive more grace ourselves.

RAY BENNETT

The parable of the unjust steward ends at verse 8 and the instruction of our Lord as to the revealing of the parable actually ends at the 18th verse of 16th chapter of Luke.

Our Lord has been instructing His disciples and openly reproving the Pharisees in the preceding chapter and as we read on from the 16th in the forthcoming verses He continues to openly teach and reprove.

Covetousness of the riches of this world prove to be one thing, Idolatry. The apostle under the inspiration of the Holy Spirit in His letter to the Church at Colosse brings to light this fact, **"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry"** (Col 3:5). Thus exposing the true reason as to the Pharisees deriding our Saviour.

They were exposed for what they did, and that was to be breakers and offenders of Gods Holy Law. **"Wherefore the law is holy, and the commandment holy, and just, and good"** (Rom. 7:12). **"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. 23:3).

This parable teaches us that to be good stewards of God's riches we must first be responsible and good stewards of earthly riches that God has given to us. If we are not good stewards of earthly things then how good of stewards are we going to be with Heavenly things? **"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches"** (Luke 16:11).

The Gospel is very precious and must be handled with great care by God's people. Our behavior in this world before the lost must also be of high moral standards, God's standards which are the highest of all. To be good stewards of what God has given to us we must follow Him and not man. **"Forsake the foolish, and live; and go in the way of understanding"** (Prov. 9:6).

MIKE DEWITT

This is a difficult passage of Scripture, but one that has a central truth of our stewardship responsibility. Jesus is borrowing from an example in the secular realm of how an unjust steward who lacked diligence devised a way to at least pay back part of the amount owed to his lord. When he was called to give an account he was commended for recovering some of what was owed, so that all was not lost. In spite of his previous failures he found a way to at least present his lord with something.

God's elect are unprofitable servants (Luke 17:3-10) who can never pay back the purchase price of Christ's redeeming blood which was shed to rescue them from the justice and wrath of God. Unfortunately, God's people are not unlike the unjust steward in some respects. We have been entrusted with both spiritual and physical riches. One day we shall be called to give an account of our stewardship. It is our present responsibility to be faithful with the physical resources that God has entrusted us with, as well as the spiritual. We cannot expect to receive more of the spiritual if we are not faithful with the tangible riches that God has freely given. If we are not faithful in the lesser (physical), how can we be entrusted with the greater riches (spiritual grace and power)? It is absolutely vital that we devote all that we are and all that we have to the service and glory of God. Let us be careful to maintain good works in every area of our life. We are responsible and accountable to God to live solely for His glory (I Cor. 10:31). In spite of our fleshly failings, let us be aware of our duty to improve upon every resource God has graced us with with a single eye of devoted service.

TOM ROSS



## Abel

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seed of the woman and the seed of the serpent. **"The carnal mind is enmity against God,"** against Christ and against His people; and the brighter the image of God shines the greater is that enmity.

But the natural enmity in Cain was, most probably, increased by the spirit of envy and jealousy, because the sacrifice of Abel had been accepted, and his offering rejected. Envy is the corrosive of every wicked mind, and the root of all desperate actions. The same passion probably moved Satan to tempt Eve. No heart is there born without envy; no envy without blood, either of others or of ourselves, for it eats up our own as a cankerworm.

From the death of Abel, the martyr, let us turn to Christ, the king of martyrs, and behold a deed far more cruel, treacherous, and aggravated. They **"crucified the Lord of glory;"** **"a man approved of God;"** one that **"went about doing good,"** who **"had done no violence, neither was any deceit in his mouth."** **"He came unto his own, and his own received him not;"** but hated and persecuted Him, and sought to kill Him. His intimate companion sold Him for thirty pieces of silver, the price of a slave, and betrayed Him with a kiss. He was accused falsely, condemned unjustly, and put to death---a death most cruel, shameful, and accused. They **"numbered"** him **"with the transgressors,"** and nailed His hands and His feet to the cross, where **"he bowed his head, and gave up the ghost."**

We proceed to consider,

IV. The consequences of Abel's death.  
1. With respect to Cain himself. He was cursed of God, and banished from His presence. He became a fugitive and vagabond upon the earth, was filled with fear and terror (his own conscience pursuing him); and, doubtless, the first person that met him would have acted the part of **"the avenger of blood,"** and put him to death, had not God put a mark upon him to prevent it. In the midst of wrath God remembereth mercy.

2. With respect to Abel. **"Them that honour me,"** saith the Lord, **"I will honour."** However terrifying the idea of death, and shocking the idea of being murdered, yet, for a believer in Christ, death, in whatever shape it comes, is **"gain."** Abel was taken away from the evil to come. He was highly honoured to lead the band in that "noble army of martyrs," who have sealed the truth with their blood, and are now before the throne, crying with a loud voice, and saying: **"Salvation to our God which sitteth upon the throne, and unto the Lamb"** (Rev. 7:10). His disembodied spirit, though seemingly driven away with violence, wings its cheerful flight, is received up to glory, and appears in Heaven, amid the acclamations of thousands of thousands, as the first-fruits of the redemption of Christ. Who does not wish to follow Him, though it should be through much tribulation, to inherit the kingdom? **"He being dead yet speaketh,"** for the instruction

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## Abel

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and encouragement of all, to **"be thou faithful unto death;"** which leads us to consider,

3. The consequences of the death of Abel upon others. **"And by it,"** saith the Apostle, **"he being dead yet speaketh"** (Heb. 11:4); and in our text: **"to the blood of sprinkling, which speaketh better things than that of Abel."** By the blood of Abel we may understand either the blood of his sacrifice, or his own blood as a martyr. The blood of his sacrifice, being accepted, spake much comfort to himself, as a **"testimony that he pleased God,"** and was considered as righteous (Heb. 11:4). And at the same time, it declared to others his faith and religious sentiments; not merely his obligations to God as the Creator, but his conscious guilt as a sinner, and his faith in the Lamb of God, which was to take away the sins of the world. Or, if we apply the expression to his own blood as a martyr, it may well be said to speak, for it not only cried for vengeance on the murderer, but it was also calculated to teach the immortality of the soul, and a future state of rewards and punishments.

In all these respects Abel may be considered a type of Jesus Christ. The consequences of his death are far superior, and infinitely more important. Hence, saith the Apostle, in our text: **"his blood speaketh better things than that of Abel"**

1. With respect to his murderers, the consequences have been indeed most awful. As their crime was more aggravated than that of Cain, so also has their punishment exceeded his. To describe their misery would be to far exceed the limits of these lectures, and be a task too painful to my feelings. Yet the precious blood of Jesus speaks in their favour. Multitudes have already reaped the saving fruits of His dying prayer: **"Father, forgive them; for they know not what they do"** (Luke 23:34). And all Israel shall be saved with an everlasting salvation. And although the "wrath of God hath come" upon my dear people, **"to the uttermost,"** and they have been scattered among all nations, and made a hissing and by-word among all people, the object of hatred, and subject of persecution, yet the Lord has, as it were, **"set a mark upon them that they might not be destroyed."** And to this day they have been preserved a distinct people, and more numerous than ever. **"As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes"** (Rom. 11:28).

2. As for the dear Redeemer Himself, the consequence was, that in death He finished the arduous work the Father had given Him to do, completed the sufferings necessary to be endured, to

bring many sons unto glory, and He is now exalted at His Father's right hand, to reign gloriously and triumphantly, till all His enemies be made His footstool.

3. And to His people the efficacy of His death is truly great. Hereby they are brought nigh unto God, reconciled unto Him, justified freely, and made to enjoy the peace of God which passes all understanding. By this blood their hearts are sprinkled from an evil conscience, and purged from dead works to serve the living God; and reserved to the enjoyment of eternal redemption.

By way of improvement I would observe:

1. That the connection of our text should lead us to inquire whether we have come to the blood of sprinkling, as Moses and the Israelites had come to Mount Sinai. They had been delivered from Egyptian bondage, entered into covenant with God, and were sprinkled with the blood of the sacrifice. In like manner, those that come to Jesus must be freed from the bondage of sin, enter into solemn covenant with God to be His, in body, soul and spirit, declaring and acting as Joshua did: **"as for me and my house, we will serve the LORD"** (Josh. 24:15). And they must live daily under the influence of the precious blood of Christ, which cleanses from all sins, overcomes the world, and leads the soul to sweet communion with God.

2. The subject we have been considering teaches us the nature of true religion, and the sure way of acceptable worship. Both Cain and Abel were engaged in the same acts of religious worship; but the one was a wicked formalist and proud self-righteous Pharisee, and therefore rejected; the other was a believer in the promised Messiah, especially in His atonement, and therefore was accepted. Neither the formality of Cain nor the self-righteousness of the Pharisee will be accepted; the faith of Abel and the humility of the Publican are necessary. Thus Abel **"being dead yet speaketh,"** that God has from the beginning had respect to the service of faith, and that it is only through faith in the divine atonement of Christ that sinners are made righteous and accepted of Him. It teaches us the difference between the worship which is, and that which is not acceptable to God; the one is offered by a righteous, the other by a wicked man. The one is the mere homage of rational nature to God, the great Creator, without any reference to transgression and pardon; and the other is the general avowal of sin and guilt, and the need and the hope of divine mercy through the great atoning sacrifice.

3. Let the penitent sinner take encouragement to draw nigh unto God, in the name of Jesus Christ, whose blood **"speaketh better things than that of Abel."** In addition to what has already been said, from the Word of God, of

the wonderful efficacy of this precious blood of Christ, I will close with the encouraging lines of the poet

1. *There is a fountain fill'd with blood,  
Drawn from Immanuel's veins;  
And sinners, plunged beneath that flood,  
Lose all their guilty stains.*
2. *The dying thief rejoiced to see  
That fountain in his day;  
O may I there, though vile as he,  
Wash all my sins away.*
3. *Dear dying Lamb! Thy precious blood  
Shall never lose its power,*

*Till all the ransom'd church of God  
Be saved, to sin no more.*

4. *E'er since by faith I saw the stream  
Thy flowing wounds supply,  
Redeeming love has been my theme,  
And shall be till I die.*
5. *But when this lisp'ing, stammering tongue  
Lies silent in the grave,  
Then, in a nobler, sweeter song  
I'll sing thy power to save.  
(Frey's Scripture Types, Vol. I, 1841 edition).*



**THE**

# BIBLE AND NEWS PAPER

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.

### MEDIA CONSUMES HALF OUR LIVES

(EP)--According to the U.S. Census Bureau, the average American adult spends half of his or her life -- more than 3,500 hours -- consuming some sort of media, a fact that could have troubling consequences for families.

Melissa Caldwell, a spokeswoman for the Parents Television Council, said it wouldn't be so bad if Americans were reading more, but researchers found that half of the media-focused time is spent watching television.

"That is an issue," she said, "because the more time people spend (watching) television the less time they spend interacting with their family, the less time they're spending educating themselves -- sort of expanding their world view."

And then there's media's influence on children.

"Certainly kids who are spending a lot of time watching TV are being exposed to a lot of negative content, a lot of inappropriate messages," Caldwell explained. "It's important for parents to be aware of how much time their children are spending with television."

Bob Peters, president of Morality in Media, said none of us should be fooled -- we're all influenced by the media.

"You know, common sense says that if you spend half your life consuming something, it's going to affect your life in a very real way," he said.

What concerns him most about the study, he said, is the lack of people skills that result from so much media consumption.

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### VACANCIES THREATEN 4TH CIRCUIT

(EP)--One of the most dependably conservative courts in the land is in danger of moving sharply to the left if President Bush is unable to appoint strict constitutionalists.

The 4th Circuit Court of Appeals, based in Richmond, Va., has three vacant seats and another empty one on the way this summer.

But court watchers like Jay Sekulow of the American Center for Law and Justice (ACLJ) say the GOP's aversion to a stiff political fight is taking its toll.

Sekulow, ACLJ's chief counsel and a top constitutional attorney, said many of the most important decisions dealing with the war on terror -- and a good number of religious liberty and free speech rulings -- have come from the 4th Circuit.

"It has some of the best decisions, as far as the pure logic in the court's opinions," he said. "The decisions are some of the best-read and most-respected in the United States. That circuit court literally hangs in the balance right now."

Sekulow said the 4th Circuit is a necessary counterbalance to the ultraliberal 9th Circuit.

"It's pretty much a 5-5 court right now with these vacancies, and we need that to tip it in our favor, so it is critical (that replacements be approved)," he said. "I think we really are seeing a circuit court of appeals that we could lose control of here."

Bruce Hausknecht, judicial analyst for Focus on the Family Action, said the seats could have been filled long ago if Senate Republicans had stood up to the Democrats, who are using filibusters to block the nominations. President Bush nominated two judges for the 4th Circuit that Democrats blocked: Terrence Boyle in 2001 and William Haynes in 2003.

"The failure to exercise the 'constitutional option' is definitely a missed opportunity," Hausknecht said, "and we will see the fruit of that during the next two years."

The constitutional option is a procedural move which would make judicial nominations off limits for filibuster -- as they had been since the founding of the nation until just recently.

If there is a ray of hope, it's that the incoming Senate minority leader, Sen. Mitch McConnell, R-Ky., is promising to stand up

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to Democratic obstructionism.

"He has been reported as saying that if the judges are not going to get out of committee, then legislation is not going to get passed on the floor until those judges get taken care of," McConnell said.

Hausknecht said being in the minority may put a little fight back in the GOP.

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### FEDERAL COURT REFERS SCOUT CASE TO CALIFORNIA HIGH COURT

(EP)--The 9th U.S. Circuit Court of Appeals has asked the California Supreme Court to rule in a case that pits four parents against a Boy Scouts of America (BSA) troop that uses two San Diego parks. The Desert Pacific Council of the BSA leases two areas in two public parks. In return, it operates a public campground and an aquatic center on behalf of the city. A lesbian couple and two agnostics filed a lawsuit charging the city of San Diego and the Desert Pacific Council with discrimination. Both couples claim that their sons cannot join the Scouts because they won't affirm belief in God.

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### JUDGE SAYS WORSHIP SONG IS OK AT TALENT SHOW

(EP)--A federal judge said a New Jersey elementary school student's First Amendment rights were violated when her school district barred her from singing Rich Mullins' "Awesome God" at an after-school talent show. The parents of Olivia Turton sued the Frenchtown (N.J.) Elementary School District Board of Education in May 2005. Administrators had denied the second-grader's request to perform the song. U.S. District Court Judge Freda L. Wolfson ruled on Dec. 11 that the district's actions were inappropriate. According to Religion News Service, Olivia -- now a fourth-grader -- will sing "Awesome God" at the next "Frenchtown Idol" talent show in May.

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### GEORGIA LEGAL BATTLE OVER EVOLUTION ENDS

(EP)--After a four-year legal battle, the Cobb County, Ga., school board announced Dec. 19 it will no longer put "warning labels" on its evolution-friendly science textbooks. In 2002, the school board approved the placement of a sticker on the texts that said: "This textbook contains material on evolution. Evolution is a theory, not a fact, regarding the origin of living things. This material should be approached with an open mind, studied carefully and critically considered." In 2005, U.S. District Judge Clarence Cooper ordered the Cobb school district to remove the stickers. School officials complied but sought an appeal. Last spring, an appellate-court panel determined it did not have sufficient information to rule and sent the case back to Cooper, effectively upholding his ruling. In the settlement, the school board agreed not to alter materials on evolution in textbooks. It also agreed to pay \$166,659 toward legal fees in the case.

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### ALCOHOL ABUSE AMONG TEENS UP

(EP)--A report from the Centers for

Disease Control and Prevention (CDC) says that nearly half of all U.S. high school students admit to drinking alcohol illegally in the past month, and most of these students engaged in binge drinking. The report, released in December, found that 45 percent of 14- to 18-year-olds admitted to drinking alcohol recently. Nearly 64 percent of these were binge-drinkers, most of whom said they engaged in this behavior more than once a month. The CDC team also found that the abuse of alcohol led to other risky behaviors, including sexual activity and drug use. According to the government agency, these findings point to the need to enforce laws dealing with minimum legal drinking ages and to reduce the marketing of alcohol to young people.

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### ILLEGAL DRUG USE DOWN AMONG TEENS

(EP)--A new survey from the National Institute on Drug Abuse shows a significant decline in the use of cigarettes, alcohol, steroids, cocaine, heroin, LSD and methamphetamine. The only bad news in the five-year trend is an increase in the use of cough and cold medicines to get high. Lloyd Johnston, lead researcher from the University of Michigan, said, "In some sense the epidemic itself carried the seeds of its own destruction," he explained, "because it started to call attention to the hazards of drugs." That increased attention has resulted in 840,000 fewer kids doing drugs last year when compared to the previous year.

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### ABORTIONS LEAD TO LOWER BIRTH RATE

(EP News)--The city of New York announced in December that the number of babies born in the city declined 8 percent in 2005 compared to just one year earlier -- with teen births dropping at an even more significant rate. The city said this was good news, but pro-life activists attribute the declining birth rate in the city a high abortion rate. While the birth rate has declined, the number of reported abortions in 2005 was 88,891. Peter Brandt, senior director of issues response for Focus on the Family Action, said, "In reality, New York City is allowing one in three of its preborn babies to be killed. Touting a low birth rate among teens then logging such a high number of abortions is nothing to brag about," Brandt said. "New York should be ashamed."

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### SCHOOL BOARD AGREES WITH ACLU ON "GAY" CLUB

(EP)--White County (Ga.) school officials and the American Civil Liberties Union have reached a settlement in a lawsuit over a student gay rights club on Jan. 10. The ACLU filed suit after the Peers Rising in Diverse Education (PRIDE) group was not allowed to meet on the campus of White County High School in the 2005-2006 school year. U.S. District Judge William C. O'Kelley of Gainesville ruled in July that the high school violated the federal Equal Access Act by barring PRIDE from meeting on campus while allowing other non-curricular clubs to do so.



# The Truth about Gambling

By Timothy Hille  
of Pleasant Plains, Illinois

## Judges 14:1-20

There is a truth concerning sin that can be learned either by heeding the Word of God or by experience; but either way, it is a truth that all men will learn: sin is folly, and sin will always cost you more than you had intended to pay. Sin has been described as "the losing game." There are many things which people do not regard as sin today that the Bible teaches are sin and that God regards as sin. Personal opinion is not the standard of truth: God's Word is. Jesus said in His intercessory prayer to the Heavenly Father, "**Thy word is truth**" (John 17:17). The psalmist wrote about how to keep one's self safe from the ruinous and deadly results of sin: "**Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word**" (Ps. 119:9). David wrote concerning the commandments, judgments, and statutes of the Lord, "**Moreover by them is thy servant warned: and in keeping of them there is great reward**" (Ps. 19:11). The teachings of God's Word can keep a person safe from the destructive and harmful ways of sin. Rejecting God's Word is a sure way to bring sorrow and misery upon one's own head.

There is not much in the world today that is called sin. The sin of gambling is not called sin by the world. Gambling is entertainment, fun, pleasure, and pastime. It is at worst a vice, perhaps a crime in certain forms, and then only when it is committed outside of the normally accepted venues; but never is it called a sin. Satan has always exercised the art of calling something a different name other than what it truly is. He calls sin an error, an oversight, a mistake. Sin is not sin, it is a moment's indulgence with no eternal consequence; it is a misunderstanding; but it is not something for which you should be sorry. This is the thinking of a reprobate mind that has been influenced by the word-twisting of the devil. We excuse our sins by calling them other names; and if they may be called by other names, then certainly they may have other meanings, meanings which do not offend our fleshly, sinful nature or our carnal, self-centered, pleasure-seeking minds. We have, for the most part, been desensitized to sin by too much close association with the world, the devil's crowd. Eve did not get into trouble until she spent too much time listening to the serpent; and the serpent has been whispering in the ears of people since that awful day when the whole human race fell in Adam. Cain did not call it sin when he murdered his righteous brother Abel, but God did not hold him



guiltless.

Sin has certain characteristics. Sin is appealing to the sinful, fleshly nature of man. Sin is enticing, having a pleasing appearance, a sweet taste upon the lips; but the

awful truth of sin's bitter consequences will be felt and known in the end (Heb. 11:24-26 James 1:15). When a person exercises a carnal mind, he or she will not find anything wrong with sin. They will see nothing offensive, nothing dangerous, or nothing to be avoided in sin. They may know that something is wrong, but sin says, "Oh, I will not harm you. Others perhaps have felt sorry later, but you will feel none of that. You will find nothing to be ashamed of or to regret here." Sin is a deceitful bow, which when used will not land the arrows where they were aimed, but they will land upon some other target which a person did not intend to hit. Sin will hurt you, scar you, damage you, and leave you for dead. Wise parents do not allow their children to play with fire because they know their children could be burned, and that to death. Sin will do worse than that to those who flirt with it in its various forms. "**Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting**" (Gal. 6:7,8).

About the only thing people remember about Samson is that he had long hair and that he was very strong. The reason Samson had long hair was because he had been dedicated to the Lord from before his birth, and no razor was to touch his head (something which is not true of anyone living today -- so don't try to use Samson as an excuse for men having long hair when the Bible that never contradicts itself explicitly states, "**If a man have long hair, it is a shame unto him**" (I Cor. 11:14), and he is dishonoring his spiritual head, the Lord Jesus Christ). The reason he was very strong was because the Lord was with him. Samson engaged in certain activities that were sinful and which led to sorrow and misery in his life. First, he married the wrong woman; and then he gambled with the devil's crowd, and he lost in more ways than one. Samson engaged in a bet, a game of chance and risk. He thought he had what we would call today "a sure thing." Perhaps like many today, Samson thought he could engage in a thing while still avoiding the

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## Truth about Gambling

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consequences of that thing. That, my friends, is the devil's lie; and do not you be deceived by him.

When Samson gambled, he did not see any harm in it. He thought that he would be profited, that he would gain, and that his self-confidence would be gratified. He was sure of himself and of his riddle. Samson, having married this Philistine woman of the town of Timnath, put on a seven-day wedding feast, as was the custom of the young men of that time. Thirty Philistines came to the feast, and with these he engaged in his wager. He thought that the odds were in his favor, and he was wrong. He was in the company of people who were much better at this sort of game than him. Sin is the devil's game, and the devil's crowd is going to beat you at the devil's game every time you play. Samson not only lost his bet, he lost any respect and trust he may have had for his new wife; he lost his temper; and in the end he lost his wife (Judges 15:1-6). Samson's bet cost him a lot more than the thirty sheets and thirty changes of raiment that he had wagered.

### I. GAMBLING IS SIN.

When a person gambles, that person bows to the world's gods, the god of money, the god of chance and fortune, the god of instant gratification, and the god of self-indulgence with no thought of the price of sin (Ex. 20:3,5 I John 5:21). How many today are bowing down to the slot machines, to the bingo halls, to the raffle drawings, and to the lottery tickets in hopes of happiness? How applicable are the words of the psalmist: **"They have mouths, but they speak not: eyes have they, but they see not: They have ears, but they hear not: noses have they, but they smell not: They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them"** (Ps. 115:5-8). Gambling denies that the money people are wagering comes from God, who says very plainly, **"The silver is mine, and the gold is mine, saith the LORD of hosts"** (Hag. 2:8). God is the One who **"giveth to all life, and breath, and all things,"** (Acts 17:25), and who gives us **"rain from heaven, and fruitful seasons, filling our hearts with food and gladness"** (Acts 14:17). I have known of church members who would not tithe faithfully but they were very consistent in buying a daily lottery ticket. They were robbing God of that which was His, robbing themselves and their families of blessings, and using that which God had given them to put food on their tables and clothes on their backs to play the world's wicked games.

Most of the world's religious organizations and so-called "churches"

do not call gambling sin. They dare not say that God is against gambling, for they have brought the raffles and bingo into their own "church" houses. People think that because the government has legalized lottery tickets and casinos (whether on the water or on dry land) and horse tracks and all other forms of wickedness that sin is not sin. Governments have been in favor of legalized lotteries for a long time (Esther 3:5-15). Haman sought to determine a "lucky day" on which to destroy his enemies the Jews, the people of God, by casting lots. The Roman soldiers who were assigned to the crucifixion of Jesus showed their honor to the King of kings by casting lots to see which of them should have as his booty the coat which Jesus wore that **"was without seam, woven from the top throughout"** (John 19:23). Our children are being taught to gamble by the raffles and gaming activities being sponsored in the schools and the different "youth organizations" in which they participate. The world is full of sin, but you do not have to participate in sin with the world. **"And we know that we are of God, and the whole world lieth in wickedness"** (I John 5:19).

### II. THE RUINOUS EFFECTS OF GAMBLING.

Many people call gambling a disease or a sickness. Many people call alcoholism a disease or a sickness. They are not sicknesses, they are something much worse – they are sins. Sin is like a disease, and the Scriptures often illustrate sin with language befitting some sickness, such as leprosy, which eats away at a person's body bit by bit until the whole has been consumed. All sin has ruinous effects. The wise man wrote, **"He that soweth iniquity shall reap vanity"** (Prov. 22:8). A seed is a very small thing; but once a seed has been planted in the ground, it may grow into a very tall tree, hard to be uprooted or removed. We think there is no danger in allowing playing cards and poker chips in our homes, no problem with a little wager at work in the football pool, or nothing wrong with a dollar here and a dollar there spent on a lottery ticket. We are dead wrong!

The sin of gambling can destroy all the things in your life that it destroyed in Samson's. He lost his wife, his father-in-law, and his honor. Gambling destroys the person who gambles and the people near and dear to the gambler. When you bring sin home, you are ruining the lives of your family, your spouse and your children. Your testimony before the world is alike ruined. They will have no more respect for your God than they have for you. You are no different than they are, and so your God is no better than theirs. In fact, you are serving their gods, so why should they bother with yours! If you play the devil's game you are going to lose. You may "win" a few dollars, but you will lose much more

than that spiritually; and in the end you will lose much more than all you gained or ever hoped to gain (I Cor. 15:33). Samson's newfound companions were an ungodly influence and got the best of him when he played at their games. If you play the world's games, be sure that the devil will make sure you play on his terms, whether you know it or not. You cannot court the world, the flesh, and the devil without feeling the ruinous effects of sin's company.

Many people gamble because they want to be rich. Samson thought he was going to gain, but instead he experienced the losses of unrighteousness (Prov. 15:16; 16:8; I Tim. 6:6-10). There are not many content people today because they have not first been godly. Many are forsaking the true riches of righteousness for the false riches advertised by the devil, all of which are vanity. According to the stated odds, you have a better chance of dying from falling out of bed than you do of winning the lottery; and even if you did win, would you truly be happy? Your money would perish with you in the end, and you would stand a pauper before God, having not the riches of true righteousness in Christ Jesus.

Beloved, the sin of gambling is like all other forms of sin, it does not stand alone. One form of sin always leads to other sins. Samson's gambling involved himself and others in sin. His wife deceived him, he acted violently in anger and rage over having lost his wager, and his father-in-law gave his wife to someone else. What sins will your gambling lead to? Lying? Drinking? Over-indebtedness? Divorce? What sins will these lead to? What tangled and inescapable web of destruction will be spun by flirting with iniquity? Little children are gambling in grade school with and over the latest and most popular toys of the day; and the losers who do not want to give up their treasures fight the winners: and so violence is begotten of some so-called "harmless fun". Sin is no respecter of age, gender, nationality, social status, or intelligence: it hurts, ruins, and kills all just the same. **"Do not err, my beloved brethren"** (James 1:16).

Are you worshipping one of the many false gods of this world today, or are you worshipping the true and the living God, who made heaven and earth and all that in them is? Jesus said, **"God is a spirit: and they that worship him must worship him in spirit and in truth"** (John 4:24). The truth is that all men are sinners: **"For all have sinned, and come short of the glory of God"** (Rom. 3:23). The truth is that only Jesus can save you from your sins: **"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me"** (John 14:6). The truth is that you will die in your sins if Jesus does not save you and you are not born again, and you will suffer everlasting death

in an everlasting lake of fire: **"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God"** (John 3:3); and, **"Except ye repent, ye shall all likewise perish"** (Luke 13:5). Do you want to be the slave of sin? Do you want to live in bondage all your life and bring others under the destructive consequences of sin? **"Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant [bond-servant] of sin"** (John 8:34). If you have been born again by the operation of the Spirit of God, then sin is not fitting of your new life in Christ (Rom. 6:11-13).



## Dead Weight in the Church

By Milburn Cockrell  
(1941 - 2002)

**"Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof"** (Matt. 13:31-32).

In this parable the **"mustard seed"** represents the true church, and the **"birds of the air"** represent the emissaries of Satan. This parable teaches us that the more any church climbs the ladder of worldly fame the more it sinks spiritually. This is a prophetic parable, pointing forward to the time when the kingdom of Christ would become so extensive and popular that the unregenerate and wicked men and women---would flock into it. Not to succor or cultivate, but simply to lodge in it---use it for their own advantage. The result of the gathering of the children of this world into any church of Christ is to it what the lodging of a multitude of the **"birds of the air"** is to a young and tender tree. They will deface its beauty, break down its moral strength, and, if not driven out, they will ultimately ruin the church itself.

The Bible makes it plain that the true followers of Jesus Christ are to put away from themselves persons of worldly and wicked character.

The teaching of this parable agrees with that of the apostles everywhere that unless unregenerate and wicked men and women are strictly kept out of, and excluded, when found in the churches of Christ, they will be corrupted and their moral and spiritual influence destroyed.

This Scripture is being fulfilled before our eyes in this age. The churches have

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become so conformed to the world that they have become popular with the world; all persecution for Christ's sake has ceased, and worldly and wicked men are flocking into the churches.

This passage is a prophecy that scriptural discipline will not be practiced in the last days and that the spiritual and moral power of the true church will be paralyzed.

Let us think of the evils of unre-generated church membership. It puts the children of the Devil on equality with the children of God. It says that the unsaved are entitled to all the privileges that the saved are. It lowers the church to a level with the world. It puts the church on equality with all worldly institutions. It gives the world an equal opportunity in helping to transact the business affairs of the kingdom of God. It brings unsaved folk into the church and thus cripples her influence. It gives the world a perfect right to say, "There are hypocrites in the churches."

I wonder if half of our church members are saved. I am afraid they are not!

God made religion for man and today the unsaved religionists are making religion to fit man. The result of this is dead weight in the church.

The world's critical eye is always upon the person who professes Christianity. They are representatives of the Christian religion. The Christian is like a city set upon a hill. Paul told the Corinthians that they were living epistles. **"Ye are our epistle written in our hearts, known and read of all men"** (II Cor. 3:2). True believers are to live lives that will point lost men to Jesus Christ. We should so live that **"many shall see it, and fear, and shall trust in the LORD."** Paul again speaking of God's people said to the Church at Rome: **"And art confident that thou thyself art a guide of the blind, a light of them which are in darkness. An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law."** He then proceeds to ask them some questions. **"Thou therefore which teachest another, teachest thou not thyself? thou that preaches a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written"** (Rom. 2:19-24).

What is here said of the Jew can most certainly be said of Christians.

Although Christians are to let their light shine out into the dark places,

entirely too many are not doing this. Many are not because they have no light to let shine. Paul warned us that in the last days men would be found **"Having a form of godliness, but denying the power thereof"** (II Tim. 3:5). Titus 1:16 declares that there is a group of people who **"profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."** So-called religious men have profaned the name of Almighty God.

Is it any wonder that two-thirds of the world is lost when we stop and consider how so-called church members are living? Many of our church members are worldly, card playing, beer drinking, dancing, cursing, smoking, and theater going Christians! They never pray! They never read their Bibles! They never give of their means to the Lord's cause! They never witness to lost souls! They never go to church! They are dead weight in the church. The church would be better off if they were not members.

Dear church member, are you an active member, or do you *just belong*? Are you an active member. . .The kind that would be missed. . .Or are you just contented. . .That your name is on the list. . .Do you attend the meetings. . .And mingle with the flock. . .Or do you stay at home. . .And criticize and knock. . .Do you ever go to visit. . .A member that is sick. . .Or leave the work to just a few. . .And talk about the clique. . .There's quite a program scheduled. . .That I'm sure you've heard about. . .And we will appreciate it. . .If you'll come and help us out. . .So come to the meetings often. . .And help with hand and heart. . .Don't be just a member. . .Dig in, and do your part. . .Think this over, brother. . .You know right from wrong. . .Are you an active member. . .Or do you just belong?

Beloved, why not ask yourself the question, "If every member of my church was just like me, what kind of church would my church be? A praying church, a soul-winning church, a tithing church, a gripping church, or a dead church?"

Some of you reading this have not been to church in ten years. You should be ashamed of yourselves! God have mercy on you, you old dead weight. No doubt some of you have backslidden and others have never been born again. It will be hard to go back and Satan would have you stay at home. Listen my friend, Jesus Christ, the One that loved you and died for you, wants you to go back. Are you going to let Him down? I certainly hope not! If you are just backslidden, get on your knees and ask God to forgive you and He will. Why not resolve right now to go to the house of God and worship with God's people. Get up out of the hog pen of sin and disgrace and run back to the Father's house. Get back on the firing line for God.

Oh, child of God please don't be a

stumbling block! Don't stand in the way of sinners! Let your light shine for Jesus Christ!

I end with this challenging poem.

### DEAD WEIGHT

*I've been a dead weight many years  
Around the church's neck;  
I've let the others carry me,  
And always pay the check.  
I've had my name upon the rolls,  
For many years gone by;  
I've criticized and grumbled too,  
Nothing could satisfy.*

*I've been dead weight long enough  
Upon the church's back;  
Beginning now, I'm going to take  
A wholly different track.  
I'm going to pray and pay and work,  
And carry loads instead;  
And not have others carry me  
Like people who are dead.*



## Revival

By Tom Ross  
of South Point, Ohio

**"Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence"** (Isa. 64:1).

I do not know what your individual spiritual states are as you read this article. However, I must confess that I am painfully aware of my need for a consistent, continual time of refreshing from the presence of the Lord. It seems as though these days are days of unprecedented instability and inconsistency among Christians. We are up and down like yo-yos in our lives with very little genuine longing after God in a consistent manner. We constantly find ourselves depending upon the flesh, going down into Egypt for help, falling into the same sins day after day, trapped in a routine and rut which we like to call devotion and prayer, bowing to the idols of self-interest and self-gratification.

All the while we wonder why we are not growing in grace, why God's Word is not fresh, why prayer is a drudgery rather than a delight, why public worship is nothing but an empty form, why we have so little compassion for the lost, and why the commandments of God are rarely taken seriously in our lives. All of these questions have a very striking answer. We have become convinced in our complacent backslidden condition that everything is all right and that we have need of nothing. Such was the case of the church at Laodecia in Revelation 3:14-18. If we are going to have genuine personal revival, we must be aware of our urgent need.

### WHAT IS REVIVAL?

1. I believe there are several misconceptions about what constitutes revival. First, revival is not superficially induced by the excitement which has been generated by some charismatic evangelist and fancy gospel quartets. This usually is just a stirring up of the emotions and the flesh, which only lasts the week of the "Revival Services."

Second, revival is not having great numbers of people walking the aisles during a meeting. We tend to mistake outward results for revival. We sometimes mistake the actions of people's feet for the attitude of the heart. Though many who do "go forward" are sincere, many more are not as witnessed by the unchanged character of their life. Thirdly, revival is not something which we can conjure up or demand of God. It cannot be worked up or prayed down.

Stephen Olford states: "It has become the unspoken belief in the hearts of leaders and laymen that God is not needed in most of our Christian work. All that is required is the almighty dollar, high pressure salesmanship, efficient organization, personality parades, and modern gadgets, and revival will come, souls will be saved, and the church will be built up. Of course, prayer will be offered and God's blessing invoked, but as far as trusting God in naked faith, as the early disciples did, that never seems to matter now. Thank God there are some choice and rare exceptions to this, both in individual lives and in local churches. But on the whole, there is so little utter dependence upon God, so little authoritative preaching; instead, there is so much of high-pressure appeals for money, for decisions and for uninstructed membership in our church life."

2. Revival is from the *hand of God*. Though we are responsible to recognize our need for revival we must cast our hopes of revival upon the sovereign work of our Almighty God. In reality all we can do in the work of revival is to be aware of our need, observe the Hand of God working, and experience its blessed effects. God is the sovereign disposer of revival fire. Arthur Wallis states: "Revival is divine intervention in the normal course of spiritual things. It is God revealing Himself to man in awful holiness and irresistible power. It is such a manifest working of God that human personalities are overshadowed, and human programs abandoned. It is man retiring into the background because God has taken the field. It is the Lord making bare His holy arm, and working in extraordinary power on saint and sinner."

3. Revival is *Holy Spirit power outpoured upon individual lives*. When revival does come to our hearts, it is orchestrated by the indwelling of the Holy Spirit, the filling of the Holy Spirit, the controlling

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power of the Holy Spirit, and the renouncing of self-interest to commit ourselves entirely without reservation to the commands of God. We too often think of revival in corporate terms rather than as an individual reality. God has rarely in the course of history revived entire communities and nations. If revival does come, its channel must be through the transforming power of the Holy Spirit upon individual lives, which hopefully will spread to those around them.

### WHAT ARE THE MANIFESTATIONS OF GENUINE REVIVAL?

I believe that we have a wonderful example of a genuine revival in II Chronicles 34 during the days of good King Josiah of Judah.

1. *A hallowed view of God* (v. 3). Josiah began to seek the covenant-keeping God of his father David when he was 16 years old. He sought to know the living God in true fellowship and communion. When revival breaks out in our souls, we will see God in all of His holiness, high and lifted up as Isaiah did. We will have a reverence, respect and a holy fear of Jehovah. We will say with the Psalmist: **"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God."** There is little true revival today in the Lord's churches as evidenced by the fact that many Christians live their daily lives in disobedience and disregard for the commands of God as if there were no God. Isaiah 50:10 says: **"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God."** There will be no genuine work of revival in our churches if we don't have a proper view of God. Oh, that He may give us grace to exalt Him and serve Him in fear and trembling.

2. *A hatred for sin* (vv. 3-7). When genuine revival fires are lit in our hearts, idols will be removed and destroyed from our lives. Sin will become exceedingly sinful. Sin in all its forms will be seen as our mortal enemy and will be attacked with a holy violence. Sinful attitudes and actions will be replaced by righteousness.

We know that revival fires were kindled in the heart of Josiah as we read of him purging Jerusalem from idols, breaking down the altars of Baal, and burning the bones of the prophets of Baal. He was stirred up against sin which produced practical results! In comparison, how apathetic are our attitudes about sin. There is little self-denial, crucifixion of the flesh, or mourning over sin. Yet, there is much gratifying of the lusts of the flesh as we make provision for it. There is so

little fleeing the very appearance of evil and so much of embracing the harlot of sin and bringing it into our bosom. We must realize that we can never press forward as long as sin is in our camps.

How hypocritical to pray for revival when our attitude toward sin remains unchanged, and sin goes unconfessed. Proverbs 28:16 says: **"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."** Olford states: "If there is to be a revival of spiritual life and power, it must originate with the individual believer, and there is a great need for a personal searching of heart and exercise of soul in this matter. The sin, which is spoiling the life of the Christian, must be judged, and put away. The selfishness, which is robbing Christ of the love and devotion which are His due, must be confessed and removed. The ambitions and desires, which are hindering the work of God, must be uprooted and thrown on the refuse heap. A renewal of blessing is dependent upon the restoration of communion and the reconsecration of heart and life."

3. *An honest desire to build up the house of God* (vv. 8-13). The temple was the place where God met with His people in a corporate way and was the appointed place for public worship. However, because of idolatry, the temple had been desecrated and destroyed. During the time of Josiah he sought to restore and rebuild the house of God. How our lives should be characterized by building up each other in the most holy faith, amending our ways, and repairing broken relationships in the Lord's churches. We need a return to faithful service in our churches. Yet, how often are our services unattended as church members attend to the follies of the world. How often are our prayer meetings vacant when they should be faithfully and fervently attended.

Hear the words of Haggai the Prophet: **"Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land. . ."** Why don't showers of blessing fall upon our churches consistently? Because of unfaithfulness, coldness, and apathy concerning public worship!

4. *A high regard for the Word of God* (vv. 14-19). When was the last time that the Word of God pricked your hard heart as it did when King Josiah heard it? When genuine revival takes place we actually begin to hear the Word of the Lord,

walk in its precepts, and apply it to our daily lives. Yet, in our day it seems the Bible has become a dead letter for most Christians who can tell you all about its high doctrines and at the same time despise and deny its precepts because there is little in the way of practical obedience and application. We also hear of preachers who profess to believe in the power of the preached Word, yet deny the belief by their practice of using gimmicks and other worldly gadgets. The Word of God needs only the empowerment of the Holy Spirit. We need to get back to preaching the Word and stop depending upon human inventions and promotions. Until this happens there will be no genuine revival!

5. *A harmony of the saints* (vv. 29-33). Josiah gathered all the people together to hear the Word of the Lord and to consecrate themselves anew unto God. How wonderful it is when church members can gather around the Word of God in perfect harmony rejoicing in the glory of God. How we need to covenant together to serve the living God with all our heart and soul. This revival was so unlike our revivals of today. It did not end when the evangelist went home. Instead we read that during all the days of Josiah, the people departed not from following the Lord. This type of revival always results in true worship. In II Chronicles 35:18 it is written: **"And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept. . ."**

### CONCLUSION

It is my prayer that the sovereign Spirit would be pleased to bring the winds of revival to the Lord's churches in these last days. In these days of declension we so much need a consistent refreshing from the Lord like never before. However, we should not be hypocritical in all of our pleading for revival. If we are still charmed by worldly pleasures, still found disobeying the commands of God and not confessing and forsaking sin, we should not expect the fires of revival to burn in our midst. Oh, that God would give us grace to literally obey II Chronicles 7:14: **"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."**

I will close with some thoughts by the late A. W. Tozer. "I have previously shown that any Christian who desires to may at any time experience a radical spiritual renascence, and this altogether independent of the attitude of his fellow Christians. The important question now is, How? Put yourself in the way of the blessing. It is a mistake to look for grace to visit us as a kind of benign magic, or to expect God's help to come as a windfall apart from conditions known and met.

There are plainly marked paths which lead straight to the green pastures; let us walk in them. To desire revival, for instance, and at the same time to neglect prayer and devotion is to wish one way and walk another. Be serious minded. You can well afford to see fewer comedy shows on TV. Unless you break away from the funny boys, every spiritual impression will continue to be lost to your heart, and that right in your own living room. The people of the world used to go to the movies to escape serious thinking about God and religion. You would not join them there, but you now enjoy spiritual communion with them in your own home. The devil's ideals, moral standards and mental attitudes are being accepted by you without your knowing it. And you wonder why you can make no progress in your Christian life. your interior climate is not favorable to the growth of spiritual graces. There must be a radical change in your habits or there will not be any permanent improvement in your interior life."



## Satan's Perversions Concerning Himself

By Roy Mason  
(1894 - 1978)

A criminal doesn't want his picture published abroad. For this to happen is for people to be forewarned concerning him, and for him to be liable to apprehension.



Now Satan is the biggest criminal that this world shall ever know. He is the father of all criminals, without which there would be no crime. Satan, like smaller criminals doesn't like for people to get a true picture of what he is like. If he can succeed in giving people a wrong picture of himself, they will be deceived and he can more easily slip up on them. So, he has promoted a number of false notions concerning himself in a deliberate effort to deceive. Let us take a look at some of the false notions that he has sponsored.

1. *The Red Flannel Devil*. A very popular conception of Satan is that he is clad in a red flannel suit---that he has horns, hoofs and a barbed tail, and that he carries a pitchfork. This is the conception that is made use of by virtually all cartoonists who have occasion to depict the Devil. The whole conception is a falsehood from start to finish. The Scriptures do not warrant the red flannel suit, the hoofs,

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horns, or the pitchfork. Satan is pleased to have this picture popularized, for it deceives people as to his true character.

2. *The Devil As All-Powerful.* Many have the idea that the Devil is clothed with the same attributes as God--that he is all knowing, all powerful, and ubiquitous--that is, he is everywhere at the same time. These things are not true. Satan is not all powerful, although he is more powerful than mortal beings. He is not all knowing, and he is not omnipresent. With a host of demons under his control, he does pretty well patrol this world, but he is not everywhere in the sense that God is everywhere.

3. *The Devil As A Myth.* Satan would like for people to think that he is not a real person--that he is like Santa Claus, a mere myth. Modernists would have us believe that Satan is a product of the superstitious minds of an ignorant past, and that educated people don't any more believe in his reality.

4. *The Devil As Already In Hell.* Many Bible believing people, but people who know little of the Bible, think that the Devil is at present in Hell. They think that he is the king of Hell. The truth is, the Bible teaches that the Devil is NOT now in Hell. He is spoken of as "the prince of the power of the air." He dwells in the region about this earth, and has access to this earth. No one is in Hell yet, so far as we know. The first persons to be cast into that place, will be the "Beast and False Prophet," at the beginning of the Millennium (See Rev. 19:20). Later, after the Millennium, Satan will be cast into the same place (See Rev. 20:10). Following the last judgment, the wicked shall be cast into the same place (See Rev. 20:15). Satan shall not be the king of Hell--bossing the place. He will be a prisoner there, and shall receive punishment. (Rev. 20:10 "and shall be tormented day and night forever and ever.")

Contrary to popular notion, Satan does not present himself as a repulsive creature. He uses the most attractive instruments possible to deceive and delude people. In the Garden of Eden, he used as his tool the serpent--not then a snake--but the "most subtle of all the BEASTS of the field."

Paul speaks of him as "transformed into an angel of light." ("For even Satan is transformed into an angel of light.") He doesn't present the old stumble bum drunk to his intended victim, but he helps him to see a place of bright lights, and gaiety and laughter, where cocktails are served in beautiful glasses. He shows his intended victims a primrose path, but keeps them from seeing the misery at the end of that path.

Satan ever seeks to get, even those who are Christians, to establish friendly

relations with the world, which is under Satanic domination. Thus a brewery surrounds itself with a beautiful garden, with birds and animals and costly shrubbery, and says, "Come and visit this beautiful place which we have placed at your disposal." This shrewdly popularizes the brewing business and establishes good will. Consequently a Tampa brewery has a larger group on the brewery grounds at church time Sunday, than any church has.

Multitudes have swallowed the subtle lie that the Devil is able to give one a better good time than the Lord can give. People don't couple the Devil's name with vile epithets. They don't curse the Devil, but they curse God and couple the name of Jesus with every vile expression imaginable. Their attitude is that God is trying to keep people from having a good time, while the Devil is making life attractive to people. These poor dupes don't see the miserable end of Satan's followers. Bad health, wrecked lives, ruin and Hell is at the end of every Devil-led life.



## The Lord's Death-What Does It Mean?

By Frank B. Beck  
(1917 - 1964)

"For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come" (I Cor. 11:26).

There are Divine depths in the death of the Lord that we shall never discover the meaning of, but like the Seraphim in the presence of Jehovah must cover our face for the glory of it (Isa. 6:3).

There are divine mysteries in the death of the Master that no dictionary will ever define, no systematic theological textbook ever explain, no lexicon ever translate, no scientific text-books ever illustrate.

There are *mysteries* surrounding the death of the Saviour, but there are also *manifestations* of the meaning of the same and while the mysteries might serve to puzzle our *curiosity*, the manifestations of the Saviour's sufferings serve to provide our *conversion*.

We know the following from the Word of God. The Lord's Death meant suffering, substitution, separation and

salvation.

### THE DEATH OF THE LORD MEANT SUFFERING

The death of the Lord meant *human* suffering. The Holy Spirit tells us in I Peter 2:24, concerning Christ: "**Who His own self, bare our sins in His OWN BODY on the tree.**" This was bodily pain and agony. The crown of thorns upon His head. The beard plucked from His checks. The pierced hands and feet nailed fast to the cross. The lacerated back. The nerve tingling, cramped, tortured body hanging on the cross. All this is physical pain and suffering. Psalm 22 sets forth the bodily sufferings of the Son of Man.

The death of the Lord meant *soul* suffering. Isaiah 53, the other Old Testament portion of scripture that deals in detail with the death of Christ sets forth more of His innermost sufferings, His soul sufferings. Who can explain how Christ suffered in His soul for our sins? Yet, that Christ did so suffer for us, consider the following scriptures: "**When Thou shalt make His soul an offering for sin**" (Isa. 53:10), "**He shall see of the travail of His soul and shall be satisfied**" (v. 11), "**He hath poured out His soul unto death**" (v. 12).

Christ suffered for us *bodily* that He might redeem our *bodies* from sin and death (I Cor. 6:19-20, Rom. 8:23).

Christ suffered for us *soufully* that He might redeem our *souls* from sin and Hell (Jas. 1:21, Heb. 10:39).

The death of the Lord meant *moral* suffering. On the cross Righteousness was made sin! The Light was suddenly blown out into midnight darkness. Heaven was turned into Hell! In II Corinthians 5:21 it is written: "**For He hath made Him to be SIN. . .**" stop there a moment and wonder. Jesus Christ was made, became *sin* on the cross! "**For He hath made Him to be sin for us, who KNEW NO sin. . .**" That is the great moral difference. "**That WE,**" who were nothing but sin, "**might be made the righteousness of GOD in Him.**" Think of it! On one hand, Christ the sinless One became SIN! On the other hand, we who are sin, made the very RIGHTEOUSNESS OF GOD!

The death of the Lord meant *Divine* suffering. I do not understand it. I stagger when I think of it, but my text speaks of "**the LORD'S death.**" The LORD died! Death is separation and on the cross there was a separation between the Father and the Son, for the Son of God cried aloud: "**My God, My God, why hast Thou forsaken Me?**" (Matt. 27:46). The Son was made sin and God cannot look upon sin (Hab. 1:13) and turned His back on His Son. There is a fracture in the Trinity. Jesus Christ is God and when Jesus Christ died, the deathless Son of God died. It was GOD who shed His blood for the church (see Acts 20:28).

### THE DEATH OF THE LORD MEANT SUBSTITUTION

Christ did not die for His own sin

for He had none (I Pet. 2:22). Then if Christ died for sin it must have been for someone else's sin. This is the teaching of God's word.

It is *plain*. The scriptures teach that Christ died as the only substitute for us. Here is the evidence: "**Christ died FOR OUR SINS. . .**" (I Cor. 15:3). If He died for our sins WE will not die for them. Another has taken our place. Of course, this verse is written to *believers*. Christ only died effectually for believers, unbelievers remain in their sin (John 9:41) proving that their sin was never actually atoned for by Christ's death or it would not be remembered against them.

It is *powerful*. Those for whom Christ died He saves, if He did not save them by His death, then He did not die for them or His death was not sufficient for them.

The argument that Christ died for every sin but the sin of unbelief puts us all into Hell for we were all guilty of unbelief and *that* sin was never atoned for if this theory be true, and the fact that we believe *now* does not altar the fact that we did not believe *then*.

Christ laid down His life "**for the sheep**" (John 10:15). Unbelievers are not of His sheep (v. 26). The sheep (for whom Christ died) WILL hear His voice, follow Him, have eternal life and never perish (John 10:27-29). Christ did not die as a substitute in vain. Those for whom Jesus died are saved.

The scriptures teach that Christ died for *all* men, for the *whole world*, for *whosoever will*. The scripture also teaches that Christ died for the elect, the sheep, the church, the many. This is not a contradiction but a Divine interpretation or modification of the meaning of the word "all" and "world" and "whosoever" and the like in scripture use.

Do you object to this Divine interpretation? This is what you must do. You must admit that Christ died for His "sheep" and not for unbelievers, for they are *not* His sheep, He said so Himself. You must either say that since Christ died for His sheep and also died for *all* men that we will interpret the word "sheep" by the word "world" or "all," all men. That brings you to the unscriptural but popular theory being fostered today in many churches that *all* men are sheep. This is ridiculous as all men do not do what Jesus said they would do if they were His sheep (see John 10:27-29).

Since the popular interpretation just mentioned is contrary to scripture and common sense you are left to interpret the words "all men" and "world" and the like by the word "sheep" or "believer." That brings you to the scriptural but unpopular position that Christ died for all men only as they are His sheep.

I repeat, the death of the Lord is powerful. He did not die in vain but in victory.

◊ (Continued on page 38)

## The Lord's Death

(Continued from page 37) ◊

### THE DEATH OF THE LORD MEANT SEPARATION

The death of the Lord means *separation*. Here is where the world parts.

The cross of Christ separates *people*. The crucified Christ separated the two thieves who died with Him that day, not only by its prominent *place* "in the midst" of the other two crosses (John 19:18), but also by its penetrating *power*. ". . . ONE of the malefactors, which were hanged **RAILED** on Him, saying: **If Thou be Christ, save Thyself and us**" (Luke 23:39). That is one side of the cross. "If" It is the side of doubt, of unbelief. "If **Thou be Christ**. . ." Satan himself used the same language at the temptation of Christ, saying: "If **Thou be the Son of God**. . ." (Matt. 4:3).

"But the other, answering rebuked him, saying: **Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but THIS man hath done nothing amiss. And he said unto Jesus: Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him: Verily, I say unto thee, Today shalt thou be with Me in Paradise**" (Luke 23:40-43). This is the other side of the cross. Repentance and hatred of sin. Confession of guilt. Personal faith in Jesus Christ as Saviour, Lord and King. Open testimony. All this, and more, the repentant thief exhibits. The cross, the death of the Lord, divides the world into believers and unbelievers.

The cross of Christ separates *pleasures*. It does not make an END of pleasure (as some suppose), but an ELEVATION of pleasures.

Before we come to the cross, we pursue the "pleasures of sin" (Heb. 11:25), which are but "for a season." The Lord's death separates us from these passing pleasures to perpetual pleasures in Christ. In HIS presence is fullness of joy, and at His right hand there are "PLEASURES FOR EVER MORE" (Ps. 16:11). Before we come to the cross we are "lovers of pleasure (rather, Grk.) than lovers of God" (II Tim. 3:4), but since we have been born again we are lovers of God, rather than pleasure. The cross separates us from the search after EARTHLY pleasures (Jas. 5:5) and separates us to the security of ETERNAL pleasures, for we are made to drink of the ever flowing, deep river of God's pleasures (Ps. 36:8). Now we have pleasure in all of God's works (Ps. 111:2) and take pleasure even in the very stones of God's house (Ps. 102:14).

The cross of Jesus Christ separates *passions*.

Before we come to the cross we are called "FLESH." "That which is born

of the flesh is flesh. . ." said the Saviour to Nicodemus (John 3:6). This means the evil principle or tendency that resides within man. The natural man in the world is "flesh" or "sinful." He is not PART flesh, but FLESH, ALL flesh. Before we come to the converting power of the cross we perform nothing but WORKS OF THE FLESH which God condemns. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatreds, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, reveling and such like. . . they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21).

The Lord's death, effectual in our life, separates us from the old life of lust to a life of love. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have CRUCIFIED the flesh, with the affections and lusts" (Gal. 5:22-24). What a separation here takes place by the caliber of the cross. Count Zinzendorf could confess after he comprehended the meaning of the Lord's death: "I have one passion---it is Jesus!"

### THE DEATH OF THE LORD MEANT SALVATION

The death of the Lord means salvation because by it our sin and guilt were fully and forever judged. No other meaning can be attached to the Master's death. When we listen to the words of Holy Writ concerning Christ: "Who His own self bare our sins in His own body on the tree, that we being dead to sin should live unto righteousness; by whose stripes WE ARE HEALED" (I Pet. 2:24), we are forced to joyfully admit that our sins were carried and judged in Christ Jesus on the cruel cross.

In perishing in our place, Christ willingly shed His most sacred blood. "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him and with His stripes we are healed" (Isa. 53:5). The Lord's death guarantees our eternal redemption for "the blood of Jesus Christ cleanseth us from all sin" (I John 1:7). In shedding His blood, Christ saved every believer.

Now by the shed blood of the Son of God, God is propitiated (Rom. 3:25), the believer is redeemed (I Pet. 1:18-19), forgiven (Eph. 1:7), sanctified (Heb. 13:12), justified (Rom. 5:9), purged (Heb. 9:14), cleansed (I John 1:7), washed (Rev. 1:5) given peace (Col. 1:20), and given the victory (Rev. 12:11).

Of the things which we have spoken thus far, this is the sum. The Lord's death meant suffering and substitution. It means separation and salvation. All the blessings of God are given you freely

by His boundless grace "THROUGH FAITH IN HIS BLOOD" (Rom. 3:25).

How happy are they who can say, by God's sovereign saving grace:

*"I do believe, I now believe  
That Jesus died for me  
And by His blood, His precious blood  
I am from sin set free."*

Repent of your sins against God and receive Jesus Christ now as Saviour from sin and Hell. Will you now and forever trust the shed blood of Jesus Christ to wash you free of every sin? Believe and it is done. "BY HIS STRIPES WE ARE HEALED."



## From Glory to Glory

By Rosco Brong  
(1908 - 1985)

CHRISTIANS  
ARE DESTINED  
TO  
BECOME LIKE  
CHRIST---  
FULFILLING  
OUR DESTINY

"Whom he did foreknow, he also did predestinate to be conformed to the image of his Son" (Rom. 8:29).

"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. 3:18).

To be like Jesus---surely this is the heart's desire of all true Christians. Even the world that rejects His authority pays lip service to the excellence of His character. The governor who sent Him to the cross did so after declaring three times, "I find in him no fault" (John 18:38; 19:4-6). The centurion and other soldiers who crucified Him and watched Him die exclaimed: "Truly this was the Son of God" (Matt. 27:54). And by His resurrection He was indeed "declared to be the Son of God with power" (Rom. 1:4). To be like Him---this is our desire, this is our hope, this is our destiny---if He is our Saviour---to be like Him!

### A "LAW OF RELIGION"

We may safely state it as a law of religion that man becomes like the God or gods that he worships.

If he worships false gods, he becomes like them, because he has created or adopted gods of such character as he most desires for himself, and consciously or unconsciously he takes on the character of his gods.

"The idols of the heathen are silver

and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; neither is there any breath in their mouths. They that make them are like unto them: so is everyone that trusteth in them" (Psa. 135:15-18).

On the other hand, when we truly worship the true God, we become "partakers of the divine nature" (II Pet. 1:4).

### AFTER HIS IMAGE

We learn from the Bible that man was created in the image of God (Gen. 1:27), but this image was soon destroyed by sin. It is God's redemptive purpose in a new creation to bring "many sons unto glory" (Heb. 2:10), all of whom shall be "conformed to the image of his Son" (Rom. 8:29).

This conformation or transformation is begun in the new birth: "If any man be in Christ, he is a new creature" (II Cor. 5:17). The saints are said to "have put on the new man, which is renewed in knowledge after the image of him that created him" (Col. 3:10).

Faith in Christ---looking to Him as the ancient Israelites looked to the brazen serpent---is God's appointed means of effecting this renewal in knowledge after His image.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life" (John 3:14-15).

### WITH UNVEILED FACE

Now, our second text with context (II Cor. 3:7-18) tells us that the transformation of character begun in the new birth is continued also by means of our looking to the very Savior to Whom we looked at the beginning of our Christian life:

"We all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Spirit of the Lord."

The "open face," more accurately translated "unveiled face," alludes to the veil of unbelief which is taken from the heart when it turns to the Lord (verse 16). We are also to remove the veil from our faces, so as to reflect outwardly the glory received within (compare verses 12 and 13).

### BEHOLDING HIS GLORY

With the translation, "beholding as in a mirror the glory of the Lord," the "mirror" is the Bible. Here it is that we must find the true character of our Lord. Many and varied are the counterfeit "Christs" of human imagination and devilish invention. Away with them! Let us look to the Christ of the Bible.

"Search the scriptures," said Jesus, ". . . they are they which testify of me" (John 5:39).

◊ (Continued on page 39)

# From Glory to Glory

(Continued from page 38) ◊

Christians with false ideas about Christ cannot expect to be transformed into the image of the true Christ. It is only as we behold Him clearly reflected in the mirror of the written Word of God that we **"are transformed into the same image."**

## REFLECTING HIS GLORY

However, instead of the translation, **"beholding as in a mirror,"** it is possible to translate, **"reflecting as in a mirror,"** and this, too, makes good Bible sense. It is as we reflect the glory of the Lord for others to see (verse 12) that we ourselves continue to be transformed into His image.

James was teaching something like this when he wrote: **"Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed"** (Jas. 1:22-25).

Likewise Jesus commanded that our light must shine to glorify God, and promised that **"whosoever hath, to him shall be given, and he shall have more abundance"** (Matt. 5:16; 13:12).

## FROM GLORY TO GLORY

In our Christian life in this world, our transformation into the likeness of Christ is a gradual growth of the life begun in regeneration. So we are said to be changed into His image **"from glory to glory,"** that is, from one degree of glory to another.

We usually think of glory only in connection with the beauty, splendor and magnificence of Heaven and of a future manifestation of the kingdom of Heaven on earth. But John tells us of Jesus when He was on earth that **"We beheld his glory, the glory as of the only begotten of the Father,"** and adds: **"Of his fulness have all we received, and grace for grace"** (John 1:14,16).

So, even in this life, God imparts to us some of the fullness of our glorious Lord. **"A man indeed ought not to cover his head"** (while praying or prophesying---verse 4), **"forasmuch as he is the image and glory of God"** (I Cor. 11:7).

But **"He that glorieth"** (boasteth), **"let him glory in the Lord"** (I Cor. 1:31). And, **"May it not come to pass,"** exclaimed Paul, **"that I should glory, except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me, and I to the world!"** (Gal. 6:14).

Christ living within us, as He is our hope of "glory" to come (Col. 1:27), is

also our true glory here and now, in proportion as we make room for him in our hearts: **"I have been crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me"** (Gal. 2:20).

## WE SHALL BE LIKE HIM

Yet, even as the glory of Moses' face faded out in comparison with the exceeding glory of the gospel ministry (II Cor. 3:7-10), so the too dim reflection of the life of Christ in the earthly lives of His people will fade away in the light of His perfect glory in the resurrection of our bodies.

**"There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another"** (I Cor. 15:40).

**"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. And every man that hath this hope in him purifieth himself, even as he is pure"** (I John 3:2,3).



## BEREA BAPTIST BANNER Financial Report 12-1-2006 to 12-31-2006

Beginning Balance .....	\$5,358.68
<b>RECEIPTS:</b>	
B. C. of Brimfield, Brimfield, IL .....	26.94
Berea B. C., Mantachie, MS .....	458.36
Berea B. C., Stonington, IL .....	60.00
Berea M. B. C., Westfield, OH .....	50.00
Berea M. B. C., Westpoint, TN .....	150.00
Bethel M. B. C., Pasadena, TX .....	100.00
Bible Believers B. C., Naples, ID .....	100.00
Big Creek B. C., Wayne WV .....	300.00
Briar Creek B. C., Williamsburg, KY .....	125.00
Buffalo Valley B. C., Clay, WV .....	50.00
Citrus M. B. C., Inverness, FL .....	25.00
Cedar Grove B. C., Millport, AL .....	50.00
Eve Knowles, Scarborough, ME .....	200.00
Faith B. C., Seffner, FL .....	25.00
Faith M. B. C., Lynn, AR .....	25.00
Gail Knowles, Scarborough, ME .....	20.00
Gerald Price, Johnson City, TN .....	10.00
Grace B. C., Corbin, KY .....	100.00
Grace B. C., Winston-Salem, NC .....	50.00
Grace M. B. C., Marion, IL .....	25.00
Grace M. B. C., Tulsa, OK .....	35.00
Hillcrest B. C., Winston-Salem, NC .....	50.00
Indore B. C., Indore, WV .....	200.00
Joseph Jurzec, Richmond, IL .....	25.00
L. H. Farrell, Des Allemands, LA .....	225.00
Morris St. B. C., Hobbs, NM .....	500.00
Mt. Pleasant B. C., Chesapeake, OH .....	100.00
New Testament B. C., Bristol, TN .....	10.00
New Testament B. C., Goshen, IN .....	50.00
Ocoonita M. B. C., Keokee, VA .....	40.00
Philadelphia B. C., Decatur, AL .....	100.00
South Park B. C., Seattle, WA .....	25.00
Southside B. C., Fulton, MS .....	25.00
Sovereign Grace B. C., Columbus, MS .....	50.00
Sovereign Grace B. C., Northport, AL .....	100.00
Sovereign Grace B. C., Wake Forest, NC .....	100.00
Victory B. C., Courtland, VA .....	25.00
Wayne Huffman, McNeil, AR .....	80.00
Subscriptions .....	326.00
Anon .....	325.00
Dividing Checks .....	431.00
Sub Total .....	\$4,772.30
TOTAL .....	\$10,130.98
<b>EXPENDITURES:</b>	
Printing .....	634.69

# What the Bible Teaches Bible Commentaries



This is a series of commentaries for serious Bible students. The style is expository and practical without the cryptic jargon that encumbers so many otherwise fine commentaries. All the books in each volume have an introduction, an outline, a bibliography, and a careful verse-by-verse exposition. The writers are different, and therefore some books are better than others. They are premillennial but off on the church question. The Editor thought so much of these that he purchased one of the first sets for himself.

Although not infallible, they are in my honest opinion some of the best to come out in many years. Volumes are sold separately, and there is no discount on the set from the publishers. I would buy the one on Acts last as it is the poorest in the set. These are hardcover books of 300 to 500 pages.

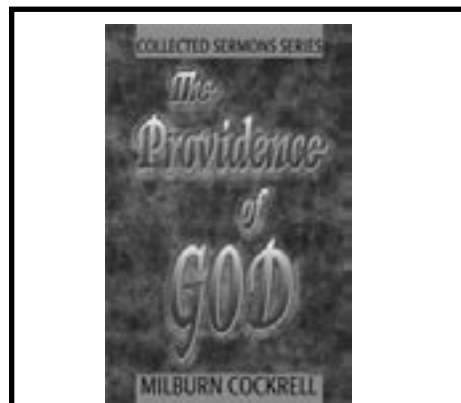
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Volume 16 (Song of Solomon & Isaiah) .....	\$38.99
Volume 17 (Joshua, Judges & Ruth) .....	\$38.99

Postage .....	908.18
Wages .....	2,000.00
FICA .....	171.37
Dividing Checks .....	425.00
Supplies .....	149.90
Total Expenditures .....	4,289.14
ENDING BALANCE .....	\$5,841.84

## BEREA BAPTIST BANNER Yearly Financial Report

Beginning Balance .....	\$8,270.62
Receipts .....	50,239.99
TOTAL .....	\$58,510.61
Expenditures:	
Printing .....	7,616.28
Postage .....	12,507.93
Wages .....	26,724.00
FICA .....	2,090.17
Dividing Checks .....	1,834.45
Supplies .....	1,827.71
Check order .....	20.85
Bank charges .....	45.42
Total Expenditures .....	52,666.81
Mistakes on check #1050 .....	-1.96
ENDING BALANCE .....	\$5,841.84



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## WORLD SCENE

By G. Russell Evans USCG (Ret.) - Norfolk, Virginia

### Religious Influence on the National Defense



Every now and then the religious with their pious solutions for U.S. disarmament and abolition of U.S. nuclear weapons are well meaning, to be sure, but naïve as can be. Besides their lack of logic, they totally ignore the Bible on self defense.

#### PEACE, BISHOP SAYS

In a perfect world we'd need no weapons, no police, and no locks on doors. We'd all be in heavenly harmony. But until that glorious day, what does the peace bishop, Walter F. Sullivan of the Catholic Diocese of Richmond, suggest?

Bishop Sullivan, long known for pacifism and radical causes, recently led about a hundred of his Pax Christi faithful to block entrances to the Yorktown Naval Weapons Station to protest nuclear weapons there.

Why would a religious leader make such a stupid statement when everyone knows that World War II was indeed won "through weapons and war" to rid the world of its cruelest tyrant, Adolph Hitler.

#### WHAT THE BIBLE SAYS

Did any of these people take time to find out what the Bible says about war and peace? Or do they have another agenda?

The Old Testament, in many instances, justifies war for self defense and national defense. On the Plain of Moab stood Moses in the fifteenth century B.C. exhorting the Israelites on courage and the laws of warfare "when thou goest out to battle against thine enemies. . . be not afraid. . . for the LORD thy God is with thee" (Deut. 20:1).

#### THE PRINCE OF PEACE

The Prince of Peace was from the line of David. Just as David was not deluded by war, neither was his son. King Solomon, who said "to every thing there is a season. . . and a time of war, and a time of peace" (Eccl. 3:1,8).

In the New Testament, at the very beginning of His ministry, Jesus accepted the Old Testament teachings. "Think not that I come to destroy the law, or the prophets, I am come not to destroy, but to fulfil" (Matt. 5:17).

America's sword has been a righteous one, history proves it. We can have "peace through strength," but peace will not come with unilateral disarmament. . . The Sullivan Pax Christi way! History proves that, too!

#### "RESTRAINT" IS NO WAY TO WIN A WAR

A United Methodist delegation descended on congress two weeks after the September 11 massacres urging restraint upon the congressional leaders in going after the terrorists who had just murdered innocents, leveled the south end of Manhattan Island, and devastated our defense headquarters at the Pentagon.

It seemed that Bishop Bruckough and his

East Ohio Conference could hardly wait to get into the act--unfortunately with bum advice on two counts.

First "restraint" is no way to win a war, and we proved that in spades in the Viet-Nam War. "Second" his claim that war is "incompatible with the teachings and example of Christ" is shallow and misleading.

#### FULL FLEDGED WAR

We are in a full fledged war with international terrorists who are taunting us with threats of "more to come." The "restraint" in the Viet Nam War, engineered by Robert McNamara and his "whiz kinds" and cheered on by United Methodist and other religious pacifists, gave America its first-ever defeat in war--and over 55,000,000 body bags.

Restraint was a bum idea then and certainly is now. What more compelling words than General Douglas McArthur's warning "in war there is no substitute for victory."

#### OUT OF THE WOODWORK

Now that we're locked into a real, live shooting war, look for the pacifists and peaceniks to come out of the woodwork with all kinds of palaver: use measured and controlled restraint, search for a faithful response and maintain a creative tension--but nothing about getting the culprits and punishing them.

As with the Viet Nam War, another time of national crisis, some religious leaders want to have things both ways: Piously deplore war but sanctimoniously and inaccurately inject the teachings of the Bible.

#### NATIONAL DEFENSE BIBLICAL

Jesus told His disciples, "Ye shall hear of wars and rumours of wars" (Matt. 24:6) and admonished His critics, "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's" (Matt.

22:21).

There is no scriptural justification for restraint in fighting terrorism. Indeed, many passages demand the sword of righteousness which, in the hand of the just, can become the "Sword of the Lord."

Restraint in war is the formula for defeat--proved convincingly in the Viet

Nam War. Religious leaders cannot justify restraint in dealing with the terrorists who brutally murdered our fellow citizens on September 11, and they are sadly misguided to try.

(Excerpts are from previous writings of Capt. Evans).



## YOU ARE SLIPPING

*When you fail so often your Bible to read,  
Neglecting your poor hungry soul to feed,  
Forgetting this daily spiritual need,  
You are slipping.*

*When it becomes difficult any more to pray,  
And you get through quick, with nothing to say,  
And your burden for prayer seems to fade away,  
You are slipping.*

*When you try no longer the lost to win,  
And you are really not bothered that they are lost in sin,  
And even the weak Christian you fail to befriend,  
You are slipping.*

*When it seems you are called for work to do,  
That's really not important nor appeals to you,  
And work before accepted, you never got through,  
You are really slipping.*

*When you get to the place that you are easily offended,  
And you fail to understand what was really intended,  
And you start stirring feelings that were already mended,  
You are slipping.*

*When worldliness returns with a flashy appeal,  
And sinful surroundings have weakened your will,  
And you look to the world for a fleshly thrill,  
You are slipping.*

*Oh, return from your sins and foolish pride,  
Confess the ugly sins you have tried to hide,  
And find your place by the Saviour's side,  
And stop slipping.*

--Grover Laird

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