

The Berea Baptist Banner

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

An Exposition of Job 14:1

By Joseph Caryl
(1602 - 1673)

MAN that is born of a woman is of few days, and full of trouble."

Job doth not say, I whom am born of a woman, am of few days, but "Man that is born" etc. He speaks in the third person, rather than in the first, for two reasons as I conceive.

First, To show that those miseries which were fallen upon him might fall upon others, "No temptation had taken hold of him, but such as was common to man."

Secondly, He speaks thus, the more to abase himself, the third person put for the first implies contempt. He thinks himself scarce worth the naming, who doth not speak of himself in his own name. "Man that is born of a woman" etc.

Man is here described two ways, first, in his original or pro-creating cause, "woman." Secondly, in his state or condition, and that from a double adjunct: first, of time, He "is of few days": secondly, of affliction, "full of trouble": Both further illustrated by two



not", verse 2.

"Man that is born of a woman,"

That is, Every man, or (as we say) every mother's child. Mr. Broughton adds an Epithite borrowed from the signification of the Hebrew word "Adam, earthly man born of a woman." The first woman was (in a sense) born of a man; but since all men are born of a woman; And as the first man received his proper name "Adam" (which is now become an Appellative or common to all men) from the matter out of which he was formed, earth, or red earth, Gen. 2:7. So the first woman received her proper name (which is now become an Appellative or common to all women) from the matter out of which she was formed, the flesh and bone of man, Gen. 2:23. "And Adam said, This is now bone of my bones, and flesh of my flesh:

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similitudes, first, "of a flower"; secondly, "of a shadow": Of all which this is the sum or the result, he "continueth

The Bible Doctrine of the Church

By Gerald Price
(1921 - 2007)

"He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou are the Christ, the Son of the living God. And Jesus answered and said unto him. Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and



whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed

in heaven" (Matt. 16:15-19).

There are "three views" of the church taught, and on this Scripture some say this is the invisible church. But to me the Lord Jesus explained twenty-one other times, in Revelation and Matthew 18, what the meaning is. The term "church" is used in an

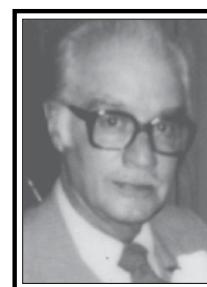
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The Dead Made to Live

By Wayne Cox
(1913 - 2003)

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (John 5:25).

Let us think together on the subject, "The DEAD Made to LIVE." Now Jesus is not talking about the resurrection. In verse 28 of the same chapter He does introduce the resurrection of the body, but verse 25 is not even remotely related to the resurrection of the body. It has to do therefore with the impartation of life to those who are destitute of spiritual life---"The Dead Made



To Live."

There are five things suggested in this text, perhaps more, but five things in particular to which I would

direct your attention.

(1) The dead spoken of are the spiritually dead.

(2) The dead shall hear the voice of the Son of God.

(3) And they that hear shall live.

(4) Who are they that shall ultimately hear?

(5) The effect of hearing.

Religionists everywhere assail

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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.
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9. To make the Devil and his demons as mad as possible.

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Job 14:1

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she shall be called Woman, because she was taken out of Man. And as in our language the woman hath but a syllable more in her name than the man, so also in the Hebrew, there it is, *Ish, Ishab*, with us, Man, Woman. The Rabbins have an observation, that in the words *Ish* and *Ishab*, the letters of the Name of God *Jah* are contained, which is (say they) an argument or token of the gracious presence of God with husband and wife, while they walk in that relation according to the will of God; but if they depart from that, God departs from them, and taking the letters of His own Name from their names, there remains nothing but "fire" (so the words denuded of God's Name signify) between them both.

But to the text. Man is here spoken of as born of a woman, rather than as begotten by man, and that (possibly) for these three reasons.

First, Because the formation and production of man is from the woman, in her the body of man is framed by the mighty power of God, and all the pieces of it put together; and in her man receives life and quickening. Hence it was that "Adam" who at first called his wife "**Woman, because she was taken out of man,**" calls her afterwards, "**Eve, because she was the mother of all living**" (Gen. 3:20). And upon this ground some nations have made a law, that all descents should be reckoned by the mother, because the mother gives the greatest contribution towards the birth and bringing forth of man.

Secondly, He speaks of man as born of a woman, thereby leading us to the original of man's sin. The woman was Satan's instrument to

ensnare the man: Sin began at the woman, though it was finished by the man. "Adam" charged his sin upon the woman sinfully, to excuse his sin, "**The woman whom thou gavest to be with me, she gave me of the tree, and I did eat**" (Gen. 3:12). Paul charged the sin of man upon the woman holily, to humble woman for that sin (1 Tim. 2:14). "**Adam was not deceived** (that is he as not first deceived) **but the woman being deceived, was in the transgression.**" While we remember, that we were born of a woman, by whom sin came into the world, we cannot but remember and be convinced, that we came sinners into the world.

Thirdly, He speaks of man born of a woman, to mind man of his weakness. Sin and weakness entered man at the same time; and the woman is not only a weak vessel, because of her transgression, but the weaker vessel, because of her constitution (1 Pet. 3:7). Man being born of a woman, the weaker vessel, must needs be a vessel of weakness. The Apostle faith, "**God sent forth his Son made of a woman**" (Gal. 4:4). Which imports, not only the mystery of Christ's birth, that He was made of a woman (a pure virgin) without the help of man, but also, the frailty of Christ in His birth, that He was born, into the world passible, mortal and infirm, because born of a woman. Hence when men act weakly or below men, they are in Scripture called or compared to women (Jer. 51:30) "**The mighty men of Babylon have foreborn to fight, ...they became as women...**" that is, weak and pusillanimous. So the Prophet Isaiah describes the degenerate governors of Judah (chap. 3:12) "**As for my people (saith the Lord) ...women rule over them.**" That is, men rule over

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Meager Peckings

By the Editor

AS FAITHFUL AS A ROOSTER CROWS

Let us pause for another quick observation from the chicken pen. How many of us can say, when we rise up in the morning, that we are as faithful and dedicated to praising God as a rooster? Hot or cold, rain or shine, he starts the morning with his loud crows. How many of us start our mornings with a loud "Praise God!" or "thank you Lord for another day to serve you?" If not, then why? Are we not as thankful and as dedicated as a rooster?

Herein then is our thought. If a rooster can rise up every morning (that is every single morning) and make a joyful noise toward his Creator, can we do any less?

Now before someone gets the wrong idea, a rooster crowing in the morning is primarily for many other reasons. But does not all of God's creation praise Him just by doing what He created them for? Birds sing, cows moo, dogs bark, etc.

In Psalm 104:33 we read: **"I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being."** Would we not do well to want to start our day by praising the very One who created us and saved us for Himself.

We would all do well to be as faithful as a rooster crowing by trying to rise up every morning with reading some Scriptures, spending time in pray, and most of all giving praise unto God.

"I will praise thee, O Lord

my God, with all my heart: and I will glorify thy name for evermore" (Ps. 86:12).



Job 14:1

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them, whose spirits are effeminate, and whose courage rises no higher than that of women. Some of the superstitious heathen, to advance the strength and abilities of their "godless wisdom," fancied that she was born of a father without a mother. And here I conceive the principal intendment of Job in leaving out the mention of man, and ascribing the whole production of man to the woman, was to imply or rather to prove how weak and frail a piece of flesh man is by nature.

Hence Observe,

The origin or birth of man speaks the frailty of man.

As that which is impure cannot send out that which is clean, so neither can that which is weak produce that which is strong. As man breeds that in him which will consume him, so he is bred of that which shows he must consume. If it be asked how a garment frets when it is not worn, or how timber wastes when it is not used: we answer, the garment breeds a moth which frets it, and the timber a worm which eats it out. If it be also asked, how man decays when no outward violence appears against him, we may answer, he breeds his own decay, himself gives life to a worm in his root which smites his flourishing gourd to death: Thus man breeds his own consumption. But besides this, he is bred of that which doth consume, **"Man is born of a Woman."** And as God decreed, for the punishment of her sin, "that the woman should bring forth in sorrow" (Gen. 3:16) so the woman

brings forth a sorrowful man. Can we expect any thing but sorrowful from sorrowful? from frail but frail? or from her who is of few days and full of trouble, anything but him who is such himself? So it follows in Job's description of man, where having given us the cause, he proceeds to the effects. **"Man that is born of a Woman."** Woman is the procreating cause of man, and from her man derives a double effect. 1. "He is of a few days." 2. "He is full of troubles."

IS OF FEW DAYS

The letter of the Hebrew is, "short, or cut short of days." Mr. Broughton renders, "short of life." So the Psalmist (Ps. 89:45) **"The days of his youth hast thou shortened:"** or cut off. It is said of Abraham (Gen. 25:8) that he **"died in a good old age, an old man, and full..."** The Hebrew goes no further, "He died full," Full of what? Our translators to fill up the sense, added by way of explication, "Full of years." Abraham had his belly full of living before he died, he had not an hungry desire after a day more in this life: he was both hungry and athirst for eternal life. He died **"full of years":** but though Abraham was full of years, yet his life came also into Job's reckoning, "Few of days."

The days of man are few or short, Fifth, considered in themselves (Psa. 39:5) **"Behold, thou hast made my days as an handbreadth."** That is not long, which is no longer than the breadth of an hand. The breadth of the hand is taken two ways, 1. In the largest extent, for a span or the whole space between the top of the thumb and the little finger stretched out. 2. In the lesser extend, for the breadth only of four fingers, which is the measure (as interpreters conceive) which David takes of the days of man.

Secondly, The fewness of man's days, may be considered comparatively, and that two ways. First, As man may be compared with man. Secondly, As man is compared with God.

We may collect the fewness of man's days now by comparing him with man under a twofold consideration. First, Of what number of days of man once were. Secondly, Of what number they shall be.

First, The days of man are few now compared, first, with what his days were before the flood, then many men lived, six, seven, eight, nine hundred, and some almost a thousand years, as Moses hath reported the genealogy, age and death of the Patriarchs, from Adam unto Noah (Gen. 5). Now, if any man attain fourscore or a hundred years, he is wondrous old, and if any reach one hundred and forty or fifty (as lately one of our country men did) he is such a rarity, that he draws more eyes to behold his wrinkled withered face, than any can with their most youthful beauty. I read of one who had been an "Esquire for the body to Charles the great Emperor of Germany," who is called in history "John of Time," because he lived three hundred sixty and one years. Yet three hundred sixty one, is but a few to eight or nine hundred years: and besides the life of that age is not to be cast up by what years one man lived, but by what was the ordinary number of man's years in that age.

But as man's days are few, compared with what he lived before the flood; so they are fewer compared secondly, with the days which man might have lived if he had not fallen. The state of innocency had in it a kind of immortality; it was not impossible for Adam to die before

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Job 14:1

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he fell, but it was possible for him not to die; this is now changed into a certainty, that we shall die, according to that law of Heaven (Heb. 9:27) **"It is appointed unto (all) men once to die."** Now the days of man are truly called few or cut short, because it is determined they shall end, and that shortly: and though the determined end of these days is uncertain to us, yet their end is certainly determined.

Now if the days of man are few, compared with what they once were, or might have been upon the earth; how few are they in comparison of what they shall be when he shall be raised out of the earth? Then the days of man's life, whether in Heaven or Hell, in happiness or in misery, shall be as many as the days, or rather as long as the day of eternity.

Again, As the days of man are few, compared with what he once had and shall have, so they are fewest of all, compared with the days of God, so few, that as His days cannot be counted because they are so many, so ours can hardly be counted because they are so few. David who found out a dimension (a hand-breadth) for the days of man, considered absolute or in themselves, could find out no dimension little enough for the days of man compared with God (Psa. 39:5) **"Mine age"** (and his age may be the measure of every man's age, **"Mine age,"** saith he) **"is as nothing before thee."** All time is as nothing, compared with eternity, what a nothing then is the age of one man to eternity, which is scarce any thing to all time? Some things created and finite are so great above others, that they are nothing to them: What is the ant to the elephant, or the shrimp to the whale? What is

the whole body of the earth, to the body of the heavens? Naturalists say 'tis but a point. Now if one creature be so far exceeded by another creature, that it is scarce discernable, how in-discernable are all creatures to the Creator, finite to Infinite? As one part of the earth is but a point to the whole, and the whole earth but a point to the heavens, so one part of time is but a moment to all time, and all time is but a moment to eternity, especially to the eternity of God: which is not only as some creatures (by His dispensation) shall have, "an eternity forwards," but also as no creature is in a capability or possibility to have, "an eternity backwards"; and yet in strict sense, there is neither "forwards nor backwards," neither past nor to come in God's eternity; "His Being consists in one eternal Now, or I Am, and hath nothing to do with, I was, or I shall be": and therefore the age of man is nothing before Him; for man's age though it be as nothing, undivided, is yet divided, "into past, present, and to come." "Three nothings, which being added together amount in the total sum to this nothing of the age and days of man (as David speaks) before God."

Hence Observe,

"Sin is a shortner of man's days."

Job leads us to this observation, while he saith, **"Man that is born of a Woman is of few days."** Man born of a woman is sinful man. This truth is so general that it never received an exception in any one man born, after the ordinary way, of a woman. Christ was born of a woman, but He was conceived miraculously by the Holy Ghost. Man might have been born of a woman, and yet have been of many days, if he had not been born in sin. 'Tis the birth of sin in man which is the seed of death: And as sin makes the days

of all men few in nature, so the sins of some men make theirs fewer than the days of nature. For, as though the days of a good man at the most are but few, yet because of some special goodness they are often prolonged: so, though the days of a wicked man at the most are but few, yet, because of some special wickedness they are often shortened. Solomon gives us both pairs of this assertion in one verse (Prov. 10:27) **"The fear of the LORD prolongeth (or addeth to) days: but the years of the wicked shall be shortened."** And as Solomon tells us positively, they shall be shortened, so David tells us negatively, how much they shall be shortened (Psa. 55:23) **"...bloody and deceitful men shall not live out half their days..."**: Possibly they shall not live out a quarter of their days, but he is preemptory that they **"...shall not live out half their days."** thus, as every man because he is a sinner shall live but a few days, so some shall not live half those few days, because they are notorious sinners. All men are of few days, some men are of fewer than a few. The sin of nature shortens all men's lives into a few days, and sins of practice shorten some men's lives into fewer than a few.

From Job's solemn doctrine of man's short life or few days, we may draw out many lessons of very serious admonition.

First, Seeing our days are few, let us live all our days: some lose many out of a few, and live not one of their few days. 'Tis possible to have a being (according to the account of man) many days, and to have lived none of them, or not to have lived at all. "We live no more of our time than we spend well." A heathen said, "he lived no day without a line," that is, he did somewhat remarkable every day." What a shame is it that a Christian

should live a day without a line, do nothing in it worth the doing!

Secondly, Be persuaded that your days are few, It is easy to say our days are few, but it is hard to believe it: Every age hopes to see the next age. The child hopes to be a Youth, and the Youth to be a Man, the man hopes to be an old man, and he that is an old man hath hopes to be very old, he that is very old, hopes to live more than a few days yet, or that yet he shall not die these many days. And because every age hath hopes to live that which is to come, it doth not live that which is present. We should do more work, but that we hope for more days.

Thirdly, Seeing the time of this life is short and hastens out of our hands, let us make haste to lay hold upon eternal life. Our days here are few, such as a child may count; but days innumerable, such as no man can count or depend upon them. All our days are but few, and every man living hath lived a few days already, possibly thy few days past are all that thou shalt pass. Say not of Repentance, I will repent to morrow, Say not to Christ when He is tendered thee today, come again tomorrow. **"Boast not thyself of to morrow; (saith Solomon, Prov. 27:1) for thou knowest not what a day (even the day thou now hast) may bring forth."** Possible this day may bring forth thy death (for the days of man are few) and then how shall tomorrow bring forth thy Repentance, or make thee another offer of a "This day refused Christ"; Wilt thou boast of the births of tomorrow, when as thou knowest not whether a morrow shall be brought forth to thee; "Man (whosoever thou art), was not thou born of a woman?" if so, "thy days are few," thy businesses are many, and

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Narrow Paths

By Doug Newell IV of
Clendenin, West Virginia

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

THE GOSPEL OF GOD

"Paul... separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures,)" (Rom. 1:1-2).

Paul's life calling was to preach the gospel of God. It is a common misconception that people in the Old Testament were saved by works and in the New, saved by grace. No doubt, there are two covenants (that is the whole reason it is called the Old Testament and the New Testament), but that does not mean that God changed His mind about the way people are saved.

In the Old Testament, the people of God offered sacrifices after the pattern of the Heavenly. The sacrifices pictured the way God would redeem His people. Moses was saved by grace, through faith, like all other of the saints of God. The Old Testament sacrifices, ceremonies, prophesies, and poetry, pointed God's people to the future Messiah. God promised to save His people from the very start. When man fell in the Garden, God cursed man, woman, the earth, and the serpent. In the judgment of the serpent, in Genesis 3:15, God said, **"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."** This is a promise. God promised that through the seed of the woman, a man would come to crush the serpent. The Devil will be defeated. All things

will be made right by this man. This is the first gospel. The first "good news," and who preached it? God.

Listen to Christ Jesus Himself. After His resurrection, on the road to Emmaus, Jesus met with some disciples and began to preach to them. In the Gospel of Luke 24:26-27;44, it says, **"Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."** Then later He said, **"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."** Jesus started in the Old Testament, and opened up the Scriptures, from every book, and taught and expounded how Christ suffered and entered into His glory. The Old Testament is about Jesus. The Old Testament preaches God's gospel.

Do you read your Bible like Jesus? Do you see God's gospel in the Old Testament? Do you take the light of the New Testament and see the glory of Jesus Christ and His gospel in the Old? Yes, Paul gets very deep, and very specific in his teaching in the epistles. It is not a different gospel, it is a deeper examination of the gospel of God. It has always been there, we just have more light. Paul gets very deep in the epistles,

but it is not a different gospel, it is a deeper examination of the gospel of God.

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



Job 14:1

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there is one thing necessary. We say of some men, that they do much in a little time: and, truly, how much soever any man hath to do, he hath but a little time to do it in. **"Few days"** sure are but a little time, and all the time we have is but a few days. Besides, These few days are all the working days that ever we shall have; Let this be a spur to diligence and to duty? Hear and obey the counsel of the Preacher (Eccl. 9:10) **"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."** In Heaven there is nothing but rest, and in Hell though there be no rest, yet there is no labor. In Hell there is nothing but wages, and in Heaven there is nothing but reward, our whole work lies in the few days which are on this side both.

Fourthly, See in this truth, what false conclusions worldly men make unto themselves, when with Him in the 12th of Luke, verses 19-20. They say to their souls, "Souls, ye have good laid up for many years; take your ease, eat, drink, and be merry." How vainly do men reckon upon "many years" yet to come, when as their whole time past, present, and to come can make up but a "few days"! The Apostle James rebukes those upon this ground, who forelayed their business but "one year," how much more are they rebukeable who forelay their pleasures for

"many years?" chap. 4:13-14 **"Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, (that is at most but a few days) and then vanisheth away."** So Paul pleads down a worldly spirit, (I Cor. 7:29-30) **"...I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; And they that use this world, as not abusing it..."** We should shorten our joys and our sorrows, we should take up or draw in our affections about worldly things, because our time in the world is short, and our days are continually drawing off from the world.

Fifthly, This should check our envy at the prosperity of wicked men. Their day (of account) is coming, and their days (of receipt) are going (Psa. 73:18-19) **"...How are they brought into desolation, as in a moment...As a dream when one awaketh, so, O Lord, when thou awakest, thou shalt despise their image."**

Sixthly, Let the righteous be patient in afflictions, all their days are but few, and therefore their days of sorrow cannot be many. **"Yet a little while, and he that shall come will come, and will not tarry."**

Lastly, Trust not a man, yea, "cease from man whose breath is in his nostrils," and whose days (because they are few) must shortly cease. Place not the hopes of your life in him, who cannot

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Job 14:1

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(with warrant) hope for a long life, much less assure you of any comfort of your life: seeing as his own life is empty of days, so it is as it follows in this text.

FULL OF TROUBLE

Few days and many troubles make up the character of man. We use to say, "short and sweet," but here it is, "short and sour, yea, short and bitter." As some speak much in a little, much matter in a little discourse, many matters in a few words. And as some do much with a little, much good with a little talent, So all men suffer much in a little, much trouble in a little time, many sorrows in a few days.

"Full of trouble"

The word which we translate "full," alludes to the filling of the stomach, and the satisfying of the appetite with meat. "Trouble is hard fare, but there is plenty of it." Man usually hath his fill, and never knows the want of trouble. Ever since man brought forth sin, the earth brought forth trouble. Sin is the seed of trouble, and trouble is all the harvest we reap by sin.

The word which we render, "trouble," contains in it more sorts of trouble than one. It notes not only all kinds of outward trouble, but inward trouble, vexing trouble, such as disturbs and unquiets the whole man. Some render it by trembling, so the word is used (Hab. 3:16) **"...my belly trembled** (or my bowels were moved) **...rotteness entered into my bones...."** Holy men are full of trembling at the holiness of God, and sinful men have reason to be full of trembling at their own sinfulness. The body trembles when the visions of impendent evil pass before, or are

represented to the mind. Others render it by anger, wrathfulness, rage. "Man is full of anger": and that in a twofold construction, first, passively, he feels the anger both of God and man, the sad effects of man's rage and of God's displeasure. Secondly, actively, man is full of his own anger, full of anger. 1. Against his fellow-brethren. 2. Against God. 3. At the dispensations of God, when God sends him trouble he is angry, when God sends others prosperity, if it like not him, he is angry. Anger makes the prosperity of others our trouble, and our own troubles would be little trouble to us if we were not angry with our troubles. Trouble and anger are well expressed by the same word, seeing most of our troubles proceed from the anger of God, and are all increased by our own anger.

For the clearing of Job's proposition or observation, That man is full of troubles, I shall present the reader with a particular of the troubles of man.

The troubles of man are either inward or outward.

Inward troubles proceed from a threefold cause. First, From the terrors wherewith God first exerciseth the spirits of His own people. Job was full of troubles as we have opened before, and so was **"Heman"** (Psa. 88:15). Secondly, there are terrors wherewith God vexeth the spirits of wicked men, "Cain, Saul and Judas" were full of these troubles, and the Prophet pronounceth of wicked men in general, that they are like the **"...troubled sea when it cannot rest."** (Isa. 57:20).

Secondly, Inward troubles arise from the temptations of Satan, we hear many poor souls complaining of these: As that wicked spirit goes about seeking rest and finding none, so he would

not suffer any man to rest. Satan is a troubled spirit, and he is a troubling spirit.

Thirdly, Inward troubles arise from the lusts and corruptions of our own hearts. Paul who triumphed and rejoiced over all outward troubles, cries out, **"O wretched man that I am! who shall deliver me from the body of this death?"** (Rom. 7:24). Who is there that hath any spiritual life, who groans not under the body of this death? One bemoans and weeps over unbelief, another over pride, a third over passions and base fears, a fourth over deadness of spirit and hardness of heart. These fill the Saints with trouble while they keep them in, much more when they prevail and break out. And as believers are full of trouble because of their own corruption, so also by reason of the corruption, so also by reason of the corruptions of others. Their hearts bleed at the prophaneness, and their eyes weep at the pride of other men.

These inward troubles are enough to fill us, but as Ezekiel's roll was full of woes, so our lives are full of troubles both within and without.

Outward troubles are of two sorts.

First, Ordinary, or those which come daily upon us, the labors and businesses of our callings. The Apostle speaking of and to those that marry, faith, **"...such shall have trouble in the flesh"** (I Cor. 7:28). Flesh and troubles are married together, whether we marry or no, but they that are married marry with and match into new troubles. All our relations have their burdens as well as their comforts.

Secondly, Extraordinary troubles, and these are of three sorts. 1. Public in the common calamities which fall 1. upon the

Kingdoms, 2. upon the Churches wherein we live. 2. Private troubles which are those which befall our dwellings and families. 3. Personal troubles which fall upon our own selves. To these 3. kinds all our outward troubles are reducible, but the particulars of them are almost innumerable. What Paul saith of his perils (II Cor. 11:26) we may say of our troubles, we are in troubles by waters, in troubles by robbers, in troubles by our own countrymen, in troubles by the heathen, in troubles in the city, in troubles in the wilderness, in troubles in the sea, in troubles among false brethren. We are in weariness and painfulness, in hunger and thirst, in cold and nakedness, of all these troubles we may say as he (v. 28) "They are without."

Again we have troubles getting, troubles in keeping, and troubles in losing the things of this life. We have trouble in doing our duties, and troubles worst of all for not doing our duties, or for doing that which is not our duties: As some have troubles of conscience, so not a few have troubles for conscience.

Lastly, Besides all these troubles, whether of action or passion, we are also or ought to be (we seldom want occasion to be) full of the troubles of compassion at the troubles of others, though we our selves be free from trouble. Thus Paul speaks of himself (II Cor. 11:29) **"Who is weak, and I am not weak? who is offended, and I burn not?"** And thus Paul charges us, **"...weep with them that weep"** (Rom. 12:15). **"Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body"** (Heb. 13:3). Sympathy is a Christian duty. Christ Himself (our Head) is

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Small Drops

By Joseph M. Sidders of
Temperance, Michigan

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



STEPPING IN FAITH TOWARD A SURE FOUNDATION

In high school I had two very good friends. One you have heard about already; Andy fell out of the back of a truck and became the topic of a previous article. The other is named Jon. On a normal day roaming around Andy's grandparent's farm, we came upon a small creek. It was more the size of a babbling brook really, an offshoot of the river than ran about a mile further out of town.

We walked as far as we could on our side of the bank until the terrain looked a lot more appealing on the other side. Leading the way, Andy leaped across the creek. The height of his jump was moderate as it was the three-foot long distance that counted for clearance. Jon was up next. His height was something to behold. I had never really seen Jon jump or run. He was not much for sports, typically sticking closer to the arts and studies. I had even told him that we could go back, attempting to give him an out. "I grew up around this stuff, I'm not afraid of a little leap," he kept saying.

This jump was impressively high for what was required; however, the distance was severely lacking as he landed right in the middle of creek. The part of this memory I cling to the most was the statements he made before his 'high jump' and the confident look on his face. He had full confidence in his own ability, but he did not

take the time to measure what would be required.

In Matthew 16:21-23 Jesus began to explain to the disciples, how **"...he must go unto Jerusalem, and suffer many things...and be killed, and be raised again the third day."** Peter immediately reared up and began to rebuke or dispute with Jesus telling His Lord that he, Peter, would not allow such a thing to come to pass. Can you imagine? God in the flesh telling us something is necessary, revealing His plan to us, and Peter stands up and says he is mightier than God's wisdom. No doubt he believed that he could somehow find another solution to dealing with man's depravity.

Peter was lining up for the jump. In his mind this problem looked small and easy to overcome, but in reality, he was not equipped to make the leap. Sure, over a short distance he could jump extremely high. We know that from the time in the garden when the soldiers came to lead Jesus away and Peter drew his sword and cut off the right ear of one of the high priest's servants (Matt. 26:51). This moment was the fulfillment of what Jesus was describing unto them, and the furthest Peter could get was the middle of the stream. He ran to the cause, hesitated momentarily on the side of the bank, threw his own strength into the jump, and despite getting high into the air, he falls short of the bank on the other side.

Of our own efforts, Jesus says, **"Get thee behind me, Satan:**

thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men" (Matt. 16:23). To truly be used of God, our strengths and abilities are of little concern. We are simply to deny ourselves, take up our cross, and follow after Him. A leap of faith requires us to rest in Jesus' plan for us, not our own.

(Joseph Sidders is pastor of the Grace Missionary Baptist Church of Temperance, Michigan.)



Job 14:1

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afflicted in all our afflictions; we also should be afflicted in the afflictions of one another as fellow members. He that hath no cross of his own, must take up and bear his brothers: and he that hath many of his own must bear a part of all his brethren's crosses. Now, what between the troubles which we feel, and the troubles whereof we have a fellow-feeling, we must needs be full of troubles, few of days and full of troubles. The report which old Jacob made before Pharaoh of his life (Gen. 47:9) may be the report of all our lives, when we have lived most, and lived best, "Few and evil have the days of the years of our lives been:" yea, though we should have attained (which Jacob said he had not) "to the days of the years of the life of our fathers in the days of their pilgrimage." **"For what hath man (as Solomon concludes by way of question concerning man in a natural consideration) of all his labour and of the vexation of his heart, wherein he hath laboured under the sun?"** What hath man of all his labours (much more of all his sufferings) but trouble? **"For all his days are sorrows, and his travail grief;..."** (Eccl. 2:22-23).

From all observe two things.

First, Observe the difference of the life of saints on earth, and their life in Heaven: Here it is few of days, and full of troubles, there it will be full of days, and full of comforts, **"In thy presence is fulness of joy; and at thy right hand there are pleasures for evermore."**

Secondly, Observe in this conjunction of few days and full of troubles in the life of man, the goodness of God to man. Few days are (in themselves) an affliction, fullness of trouble is (to us) a great affliction, but many days and full of trouble had been a greater affliction. How sad would our condition be if perpetuity and misery, a multitude of days and a multitude of troubles had met together in our lives. The curse of hell is eternity and misery, a life without end, and troubles without end. 'Tis a mercy, when that which is sharp is but short, when that whose very beginning grieves us, ends quickly. Christ having foretold the destruction of the Temple at Jerusalem, and the great tribulation which should accompany it, even such as was not since the beginning of the world, no, nor ever shall be, concludes (Matt. 24:22) **"And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."** God did not make the days of those troubles shorter than Himself had decreed, but shorter than the enemy had determined, or than any wise man, who judgeth only by the rules of human policy, could have expected. The troubles of those days seemed to be very long-visaged, but God shortened the days that the trouble of His people might be shortened, and that some flesh, that is some men, and those

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Job 14:1

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men some of the Jews (for there is a double Synecdoche in the word "flesh") "might be saved": that is, with a temporal salvation, from the Roman sword and devouring calamities which attended that terrible war. Now as it is a mercy when God shortens the days of special trouble, into which any sort or nation of men fall; so it is a mercy that God hath shortened and lessened the days of mankind, considering the general troubles into which we are fallen. Let it not be a trouble to us that our days are few, seeing if our days were more our troubles would be more, and our sorrows would increase as the number of our years increased. He that is displeased because his days are few, is also displeased because his troubles are so few. We have little reason to be in love with this life because our days are few, and less because our troubles are many. But we have much reason to love God, Who when we had procured to our selves many troubles while we live, hath contracted and epitomized our lives into a few days.

Job having asserted the shortness and troublesomeness of man's life in a direct proposition, proceeds to illustrate both by a double similitude 1. "Of a flower," 2. "Of a Shadow," in the second verse.

Verse 2, "**He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.**"

Man is like a flower and a shadow, he is but the shadow of a flower, or the flower of a shadow.

"He cometh forth like a flower."

Some restrain this similitude to those who die in childhood or in youth: such indeed are blessed in

their blossom, and cropt in their flower. But as one part of man's life compared with another, may be called the flower of his life, so his whole life laid together may be called a flower, and that is the meaning of this place. As man in his best estate, and in all estates is altogether vanity, so man in his best days, and in all his days is but a flower.

And whereas there are many rarities and excellencies in a flower, three especially, First, Odor or sweetness affecting the smell. Secondly, Beauty and variety of color affecting the eye. Thirdly, Softness and smoothness affecting the touch: whereas (I say) there are these three rarities in a flower, Job passeth them all by, and speaks of it not as flourishing but withering, not in its springing up but in its cutting down, or of its springing only in relation to cutting down, "**He cometh forth like a flower.**"



The Bible Doctrine

(Continued from page 1) ♦

"institutional sense," but twenty-one times He tells us and gives us a definition that it is a "local assembly." Over one hundred times it refers to the visible, local assembly. Also, not only those two views, but the future view concerning the church, which some Baptists disagree on. Some believe in the bride of Christ as composed of members of true New Testament churches; others believe in the elect of all ages or the elect since the Lord Jesus as composing the bride.

There are "three uses" that have been given of the word "church," but to me it is plain about the usage of the word. In Acts 7, speaking of the congregation of Israel, the church in the wilderness, it means

"assembly." That is not all it means, for if it were just an assembly, even the Ephesian mob over in the nineteenth chapter of Acts would have been a church. I have seen some Baptist churches that I wonder if the mob definition would not have fit, but I certainly could not recommend that as being a church.

In the same chapter we find that it was a lawful assembly. Now all kinds of organizations, the Salvation Army and fraternal organizations, would be a church if it were just an assembly. The definition of a church is a called-out assembly of baptized believers, scripturally organized.

The "church in the wilderness" was local; it was visible; there was organization. This was true in the Greek language as to the usage of it. It was a local organization. There was organization connected with authority, and it is true in the Christian usage of the word "church." It means more than just a called-out assembly. It takes a called-out assembly, and it takes baptized believers, but it takes scriptural authority, scriptural organization with authority. An assembly without proper baptism and proper authority is not a New Testament church.

Now, beloved, if we do not believe that, we just might as well give up all that we stand for, and say that we believe in the universal, invisible church. We might as well give up everything to start with, if we do not believe that much. Christ mentions authority, the keys to the kingdom, when He mentions "**I will build my church.**" In Matthew 18, when He talks about church discipline and the member that does not live right, He also immediately mentions authority. When He gives the great commission to the church, "Go into all the world,

make disciples, baptize, teach," authority is connected with it. In the Lord's Supper, one place after another in the New Testament, authority is connected with it.

A man said to me not so long ago, "Surely you do not believe in the Baptist church perpetuity. Surely you do not believe in the succession of the Baptist church down from the Lord Jesus Christ."

I said, "Well, I do not believe I came from a monkey, and I do not believe Baptist churches came from the Roman Catholics or Campbellites and all the other false organizations in the world."

I believe sound Baptist churches have come from the Lord Jesus Christ. I believe Baptists have authority, and if I did not believe that, I would just as soon belong to anything else in the world. I believe that a church must be scripturally organized. Now I do not mean that a certain form and every little thing in the act of organization must be an exact way. I am no stickler for that, but I believe there must be control in the matter by a true church or churches of the Lord Jesus Christ. I believe this with all my heart.

I asked a missionary yesterday, "Are you sure your church is right? Have you got authority? If you do not, we certainly will not support you. It must be organized right, and it must be a true church of the Lord Jesus Christ with authority."

In this Scripture I have read, "I have given unto thee the keys of the kingdom," God is doing His kingdom work through the church of the Lord Jesus Christ. It is not church salvation. Salvation is in the Lord Jesus Christ and Him alone---plus nothing, minus nothing.

II

Now let us notice three things the church is not.

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Brief Truths

By Randy Johnson of
Texarkana, Texas

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



I AM "GOD MADE"

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Rom. 12:3).

I see people as competitors, wanting to be the best, strongest, smartest, best looking, etc. etc. I see people racing down the road to get in front of someone else, racing to merge in front of you instead of behind you, I think you get the image I am painting. Few people in this world are humbled in nature. As Christians we need to slow down, we need to feast on the grace and blessings of God, and to do that, we need to see ourselves in the proper prospective. God described us this way. **"For all have sinned, and come short of the glory of God"** (Rom. 3:23). We never find God bragging on people, unless He is speaking about something He gave them the ability to accomplish. God went on to say, **"Being justified freely by his grace through the redemption that is in Christ Jesus"** (Rom. 3:24).

As people we are so weak we cannot even believe on the Lord Jesus Christ on our own, we need God's power and faith to do that. **"So then they that are in the flesh cannot please God"** (Rom. 8:8). When we see ourselves in the saved state we are always better Christians if we look back

to see what God has done in our life, and understanding as Paul did. **"But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed"** (I Cor. 15:10-11). Paul admits that what he was in his Christian life was a gift of God, **"..but I laboured more abundantly than they all: yet not I, but the grace of God which was with me..."** Paul spoke of two things in our text Scripture, but we must limit our thoughts:

1. **"..not to think of himself more highly than he ought to think."** Why not, why should we not think highly of ourselves if we have accomplished much? Because in this flesh whether lost or saved we can only accomplish what God's grace has given us the ability to do. Notice here that Paul is not talking about our lost state but rather our saved state, **"For I say, through the grace given unto me, to every man that is among you..."** God also told us, **"For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward"** (II Cor. 1:12). If a man such as the Apostle Paul had no reason to glory in his accomplishments,

then why would we? Look at this, **"Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD"** (Jer. 9:23-24).

2. **"..according as God hath dealt to every man the measure of faith."** The word **"faith"** here means a persuasion, that is, credence; moral conviction of religious truth, or the truthfulness of God. So it is an action word, not only of believing in Christ but also believing and exercising God's truths. As Christians and as pastors we are all made like Paul, we are what we are by God's grace. No matter how great of a church member or how great of a preacher/pastor you are, you are not self-made. The word **"measure"** means a limited portion, therefore whatever you are, as great as you may be, please realize as Paul did when he wrote, **"But by the grace of God I am what I am..."** As ministers and Christians in the churches we are not measured on our greatness, no, not at all. We are measured on the truth we preach. **"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).

Please allow me to conclude with this thought. Christians are only as great as God hath blessed them, even if we labor more abundantly, we are still God blessed only. **"..but I laboured more abundantly than they all: yet not I, but the grace of God which was with me..."** When

listening to preachers, listen to their words, do not judge them on their preaching abilities or their styles of preaching. We are here to worship the Lord and we celebrate in the truth of His Word, not in the man delivering the sermon. It is not wrong to celebrate the good of the speaker and to honor him for preaching the truth, but please always remember he is what he is only by God's grace. Humility is the greatest asset to the preacher, never thinking of yourself as great or not so great, I have known many great preachers that are humble and that makes them beautiful in their ministry. I have also known preachers who do not have great skill or styles as speakers who are just as great in the Word. We are all only as good as the **"measure of faith"** God has given to us.

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



The Bible Doctrine

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First of all, "it is not the universal, visible" Roman Catholic church, though I have more respect for that definition than I have for the Protestant notion---the universal, invisible church. Now under the universal, visible church a lot of things could take place. We have the national church, which comes under that idea, too---the church of England, and the church of Scotland, and the church of so-and-so. There is nothing taught in the Bible of a national church, and as for the universal, invisible church, that is too big for me, and it sounds spooky. I would like to see a universal, invisible church baptize and take the Lord's Supper, and I know the pastor would starve to death. It is hard enough in a visible church. In over

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The Bible Doctrine

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one hundred uses of the word, it refers to a local, visible assembly.

One young preacher that I had great hope for said, "When I get married, my bride is going to be both local and visible." A year later he was preaching the universal church. I saw him and I said, "Have you decided to marry a universal, invisible wife, after all?"

I say to you, the church is visible and it is local. It has authority from the Lord Jesus Christ and it has a job to do. It has a commission. It must have the right purpose---to make disciples, to baptize and to teach, and it must have the right pattern, the right procedure, and the right practices.

Sometimes people are agreeable until you get down to these practices. In the last few years I have preached just as hard as I could the same thing all the time and found out twice I was not in a true church. I found out that my church was nothing but a free-lance organization without any scriptural authority whatsoever. I say to you, if it does not have authority it might as well be Methodist, Presbyterian, or anything else. I believe the church had to be started by the right person at the right time and in the right place, and hold the right ordinances, and have the right perpetuity. I believe it has continued in spite of the gates of Hades or Hell, and that the Lord has promised it will continue until He comes again.

Another thing the church is not--a universal, invisible church as the Protestants have taught ever since they got into trouble with their Roman Catholic background and stretched themselves out on a limb to a universal, invisible church. It would have been better

if they had all just been baptized and come into the true church rather than adopt that notion of the universal, invisible, church.

"Some people think the church is a building." The church is not a building. It is not any place that we worship.

Then we hear about the Southern Baptist church, the Presbyterian church, the Methodist church. There just is not such a thing. A Baptist church, the church of the Lord Jesus Christ, is individual and local. It is not a super body or a convention.

We are all "called out," and we are baptized believers. In fact the most scriptural people, I believe, on the face of the earth are meeting here today, but we do not have a church here. Now there might be some churches---Calvary Baptist Church and others---but even though we are baptized believers, and we are gathered, we can not take the Lord's Supper. This is not a church. Thank God for the few true churches that are represented, but this is not a church here.

"The Sunday School is not a church." Some people go to Sunday School, sing a song, and go home. Well, they have not been to church. The Sunday School, the BYPU, and the missionary union are not the church. The church is the body of the Lord Jesus Christ. It is not just the called out. The universal, invisible crowd say, "The 'called out' is the church," but it must have authority. It must have the right organization. It must have that in order to be a true church of the Lord Jesus Christ.

You say, "What if we could not get authority?" Well, God does not want you to have a church, then. If you can not get church authority, you just leave it alone. If the Lord wants you to have a church He

will see that you can have true church authority. When the Holy Spirit leads baptized believers, the right kind of material, and they have authority from a New Testament church, and are bound together in unity and agreement and one accord upon salvation by grace, baptism, and the Lord's Supper, and the Holy Spirit has brought agreement and unity among them, there is a true New Testament church.

A Holiness preacher asked my once, "Have you got the second blessing?" I said, "Yes, when the Holy Spirit led me into the Baptist church by baptism." That was the greatest blessing following salvation.

Brethren, it takes a called out assembly, it takes baptized believers, and it takes scriptural organization to be a church. These three things are essential to soundness as a church.

III

Let us notice the "three works" of the church---make "disciples, baptize, and teach" them. In Acts 13 we certainly find that they were sent out by the church and they came back and gave a report to the church. This was and is the true mission of a Missionary Baptist church. It is not for any kind of board. Thank God for the missionaries who are church sponsored. A New Testament church can, and has, and does have a mission, to carry out and God is able to send missionaries to other countries under the authority of a church. We are to make disciples through the preaching of the Gospel, baptizing them in the name of the Father and the Son and the Holy Spirit, and teach them to observe all things. There have always been churches making disciples, baptizing, and teaching.

As far as I am concerned, the

greatest seminary and the greatest school in all the world is nothing but a true New Testament Baptist Church. If I had young preachers under my ministry for ten years, and if they did not know any more than these seminary fellows, I would be ashamed to call myself a pastor of a New Testament church. The greatest school in all the world is a New Testament Baptist church, the pastor preaching the Word, standing for the truth. A lot of churches you know, are "bringing in the kingdom," building hospitals, and orphan's homes. They are doing a little bit of everything except what the Lord said. You know, according to the Bible it is a whole lot easier to sooth your conscience and give a few dollars to the orphan's home than to take in some orphan children and raise them yourself.

The New Testament church is a school in which the disciples learn. It is a body in which we worship God, and if it be a true assembly, we need to assemble. If we have to go fifty miles, we ought to be in a true church. We need to be faithful in our attendance, and our money should go through the church. I believe everything is to be done to the glory of God through a New Testament church. I believe it with all my heart (Eph. 3:21).

We need to pray for our church. We need to stand for the faith. We need to back it up with our presence and our tithe. We need to be faithful to the church that holds these great truths for which we stand, and without a Holy Spirit-led New Testament church these truths would have fallen (I Tim. 3:15). These truths would have been gone from us. Thank God for the body that He has preserved and kept and sustained

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Light Contemplations

By Luke Austin
of Cadillac, Michigan

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

A BRIEF THOUGHT ON FAITH

I am seeing this article go around and its author is confused. He can not understand how leaders in his realm of Christianity are falling away. How after 20 years of being looked to as a leader they have gone away and look to still advise people to leave with them. It is the nature of apostates to draw people away with them. **"Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them"** (Acts 20:30). But that will not be our focus.

Sadly what he is missing is the same as what most modern "Christianity" misses today. They do not have a proper understanding of faith. The vast majority today would teach that man must accept and decide for Jesus. Which leads to the next error, that he or she must continue to decide to believe. This man centered theology continues down the path of man's ability. They are taught to hold tenaciously to believing and have faith in God. But how can you have faith in nothing more than a mental affirmation of truth? If your faith is based on a decision you made for Jesus without a true life changing miraculous meeting with Christ, your "faith" is vain.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8), is one of the most quoted verses of the Bible with John 3:16, and one of the most

misused. **"For by grace are ye saved through faith;" "through faith;"** so this is the conduit by which God communicates grace and salvation. But where did that faith come from? Notice the words **"and that not of yourselves."** It is pointing back to faith. Faith is not something mustered up in yourself, it is a gift of God. Do not believe me? Ask Paul. **"Finally, brethren, pray for us, that the word of the Lord may have a free course, and be glorified, even as it is with you: And that we may be delivered from unreasonable and wicked men: for all men have not faith"** (II Thess. 3:1-2). Huh, so all men do not have faith? The way it is taught today all mankind has access to faith inherently and we just need to "wake it up." Still do not believe me? Let us ask James. **"Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works"** (James 2:18). James is challenging if someone has faith. He is making the case that real faith has fruit. But how can he make this challenge if all mankind is born with an inherent ability to have faith?

So in conclusion, why are people leaving what this man understands to be "the church?" Because they never had faith in the first place. This choose and decide and have faith stuff will produce false converts. Still do not believe me? **"Being confident of this very thing, that he which**

hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

Lastly, the whole chapter of Hebrew 11 is the outworking of God granted faith. One thing you will not find in chapter 11 is where they turned back or went away. But here is who goes away. **"They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us"** (I John 2:19).

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



The Bible Doctrine

(Continued from page 10) ♦

(Eph. 3:10).

One dear old preacher said when he first was saved he thought he repented and he believed, and he just about did it all, but he said that the more he studied the Bible the less he had to do with it. Finally, he said that one day he saw he did not have anything in the world to do with it. Brother, that is my experience. I thought I repented, I believed, and I did. I was very active in my repenting and my faith, and I thought I had a whole lot to do with it, but I just kept on finding less and less, and finally I found that every bit of it was of the Lord. Salvation is all of the Lord.

Have you been lost? Have you been under conviction? If you have never been lost, you have never been found. That is the reason we have so many people in our churches now that do not know what it is to be under conviction.

I believe in Baptist churches with all my heart, but I believe

that it is Christ in everything. He is the head of the church. It is His church, and it is His baptism and Lord's Supper, and everything and every truth of the church is connected with the Lord Jesus Christ. That is what makes it wonderful.

Somebody says, "Well, I think you ought to preach Christ." I do, too; but I think you ought to preach His church and His baptism, and His Lord's Supper, and His everything else. I believe that a New Testament church ought to preach Christ and the truth on every doctrine of Christ.

Let me say this, the first work of a New Testament church is to support its pastor. We have some churches that think they ought to be just a collection station for missionaries. I believe in missionaries, but if a church thinks it is just to be a collection station and never try to build anything at home, that is not the scriptural idea of a New Testament church.

Here are examples of two extremes: There was once a great preacher but his work was all home centered and the work has nearly ceased. Another was missionary, and all he had was foreign missions for his breakfast, dinner and supper. That work ceased, too. In order for the thing to be scriptural, it must be the home base, the local church, and also missionaries. This is the way the Bible teaches it. We must see the home base, the local church, and then see the spread of the Gospel of the Lord Jesus Christ and how it is to be preached unto all the world.

When a church talks about being missionary, but will not get out and visit in their own community and will not do anything around home, that is about the biggest hypocrisy I ever saw in all my life.

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The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

1. Many people (including Christians) are always wanting to boycott an establishment over their position on something, is this right or wrong?

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It seems as though nearly everything has been politicized, especially among those who are on the left and who are promoting Marxist philosophies. Most leftists/progressives/Marxists either knowingly or unknowingly practice many of the tenets proposed by a radical community organizer, the late Saul Alinsky who wrote "Rules for Radicals." Alinsky actually dedicated his book to Satan, whom he favorably regarded as the first radical. His tactics gained notoriety among leftists in the 1960's and 70's, and by and large were adopted by the radical, progressive wing of the Democratic Party. His tactics became so mainstream that both Hillary Clinton and Barack Obama implemented his teachings in their political aspirations and campaigns. Alinsky's writings are also popular among the university elites, administrators and professors alike. As a result, many young people are being indoctrinated by leftist propaganda through government education. Alinsky believed in targeting an enemy and eliminating them politically by any means necessary short of murder. One of their primary ways of destroying their enemies is through organized boycotts.

Boycotts of anything remotely conservative have morphed into what many call "the cancel culture." They pick a target and then demonize and boycott them until they are destroyed or they capitulate. With the advent of social media the ability to organize boycotts at a moment's notice have become quite popular and have served to ruin many businesses and careers. Leftists have been very successful in destroying those that do not agree with their philosophies. I personally think it is morally wrong to set out to destroy other people and their livelihood.

The question as to whether it is right or wrong to boycott an establishment over their position on something is difficult to unravel on many levels. How far does a Christian go in determining where to shop, or what brand of clothes to wear? How deep do you want to dive into an establishment's political contributions or support of specific agendas? Where do you draw the line? Can I disagree with a business owner politically or religiously without seeking to destroy his business, career, and family through boycotts? My answer is a relatively simple one based on the principles set forth in Romans chapter 14. **"One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind" (14:5)..."For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the**

Lord: whether we live therefore, or die, we are the Lord's" (14:7-8)..."for we shall all stand before the judgment seat of Christ... So then every one of us shall give account of himself to God" (14:10, 12)..."Let not then your good be evil spoken of: For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (14:16-19)..."Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin" (14:22-23). I am to live my life by faith, seeking to glorify God in everything I do, with the realization that I will one day have to give an account for my motives and service at the Judgment Seat of Christ. This is what should govern my thoughts, words, and deeds. Does my present course of action and my attitude reflect the joy of the Lord? Am I seeking to promote peace with God by being a witness for Jesus Christ and His Gospel? Does my life give evidence that I have the peace of God operating within me? I believe it is far more important to spread the Gospel of the grace of God that has eternal implications, instead of a political agenda that is temporal in nature. If you are deeply convicted to boycott Nike or Starbucks, by all means do not buy their apparel or drink their lousy coffee. However, it is vital that you live a life that reflects the light and the glory of Christ. Always put yourself in

a position where you can be an effective witness so that you may obey the timeless command of Christ recorded in Mark 16:15: **"..Go ye into all the world, and preach the gospel to every creature."**

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A boycott on the simplest personal level is just good, common sense. If I have two vendors in my town, and one of them is a Christian brother, and the other is a liberal, God-hating Democrat, it is a no-brainer. I am going to take my business and spend my money to profit both my Christian brother and myself. **"Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour" (Rom. 13:7).** Selah! Think about it!

The Bible is full of commandments for us to "be holy" (I Peter 1:15). "Be ye separate" (II Cor. 6:17). "Do not be a stumblingblock" (Lev. 19:14). "Do not go there" (Prov. 7:25). "Do not do that" (Ex. 20). "Refrain from evil" (I Thess. 5:22). The sum of all these exhortations are for us not to cause a brother or sister in Christ to stumble, or fall into sin, because of something they have seen us do. **"But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. For if any man see thee which hath knowledge sit at meat in the idol's temple,**

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The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

2. In Matthew 10:28 Christ says both body and soul can be destroyed in Hell. Why does he not say anything about the spirit of man?

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Matthew 10:28 states: **“And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.”** Christ is commanding His disciples to not fear those who can persecute them unto death, who only have the power to kill their body. The soul of man is immortal, and can only be judged by God. Rather, believers are to have a reverential fear of God who is able to judge or destroy both body and soul in Hell, the place of torment and judgment. The destruction of body and soul in Hell is not a state of annihilation or extinction. Rather it is the state of eternal separation from God, wherein body and soul are subject to the torments of the wrath of God. The idea conveyed is that of eternal loss and ruin for those who reject the Gospel of Christ. II Thessalonians 1:8-9 is a similar passage conveying the same idea: **“In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.”** The teaching is that unbelievers will experience an eternal and

irreparable ruin and torment as a punishment for sin. Jesus contrasts the eternal state of the righteous with that of the wicked in Matthew 25:46: **“And these shall go away into everlasting punishment: but the righteous into life eternal.”**

Every lost man inherits a dead spirit from his parents at the point of conception. The spirit of man, his connection and spiritual union to God, died in the very day that Adam sinned, fulfilling the promised warning God issued in Genesis 2:17: **“But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”** All the seminal descendants of Adam are spiritually dead to God. They are separated from the spiritual life of God. They can not understand the spiritual things of God (I Cor. 2:14). They are alienated from the life of God (Eph. 4:18). Romans 5:12 states this very clearly: **“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”** This spiritual death is a judgment for sin. In essence all men descending from Adam enter into physical life with a dead spirit that separates them from God. Unless God creates a spiritual nature in the new birth, the natural man and his dead fleshly nature will be judged with his body and soul in Hell. Perhaps Christ does not mention the dead spirit of man in Matthew 10:28 because it is already under the judgment of God. Even though

He does not mention the dead spiritual nature of man in this verse, make no mistake about it, the whole makeup of the natural man will be judged in Hell and ultimately in the Lake of Fire.

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It has taken me a while to come to a reasonable answer to this question, and along the way I have seen some error on my part. I am not saying that I have the right answer here and will not be dogmatic either, and I will continue to have an open mind, but I believe I will give an answer that is the Biblical answer as I understand it.

There are two trains of thought on the Body, Soul, and Spirit. If you believe that the Soul and Spirit are one in the same, you would be considered a Dichotomous, Soul and Body. If you believe as I do that the Soul and Spirit are separate then you are considered a Trichotomous, meaning three, Body, Soul, and Spirit. Much time could be spent here, but I will try to direct my answer to the question at hand and try not to deviate from that.

At the advice of a dear Brother, I looked up the word **“destroy”** (10:28), and the word does not necessarily mean annihilation. In fact W.E. Vine states concerning Matthew 10:28 and the word **“destroy,”** is the loss of well-being in the case of the unsaved hereafter.

There are two things that I am sure of concerning why the spirit of man is not mentioned

in Matthew 10:28. The spirit of the unregenerated man is already dead! When Adam sinned in Genesis 3 Adam did not die physically that day, but he did die spiritually, he no longer had that sweet fellowship with God. From that time until the end of this world every offspring of Adam when born into this world is dead spiritually. Their spirit then has no understanding concerning spiritual things, because it cannot, it is dead, and so it can not possibly have any future destruction awaiting it. Did you ever see a body lying in a casket? That body is dead, it can not walk, talk, see, etc., because it is dead, so is the same with the spirit in an unregenerated man.

To be clear here, Jesus points this out to Nicodemus in the book of John 3:1-8: **“There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the**

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Forum Question #1

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shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (I Cor. 8:9-13).

We have Christian liberty in that we can make many choices in this world to do GOOD stuff. Liberty is never to do BAD stuff. So when we make choices of where to spend our money (and time), we may very well decide to boycott certain places of businesses, or boycott spending our money to benefit someone that is advancing evil causes. To do that, we must be informed about current events and political movements. **"Prove all things; hold fast that which is good"** (I Thess. 5:21). Certainly we would want to support causes and businesses that we know (have proved) are trying to get folks to stop abortion, gay marriage and other liberal causes in America and vice versa, to avoid and boycott the opposites. Selah! Think about it!

In a sense, to boycott against someone, or conversely to support another, is no different than voting in our democracy. In ages gone by, there was no vote. Kings or emperors ruled, whether Christians wanted them to, or not. When we vote in America, we have organized political parties to "support" and in essence "boycott" the opposing view and party candidate(s). I think that it is a correct assessment, that

with boycotts, we can "vote" with our pocketbooks in any age, or country, as the Lord allows and blesses.

It is not just political candidates, or unbiblical policies that we can boycott, as Christians. We NEED to boycott immoral and sinful establishments in our cities and towns. Red-light districts and whorehouses might be a bit obvious, but as God's people, we are to avoid the places where the devil is worshipped and at work. Places where alcohol flows freely are not good places for God's people. Theatres and cinemas where ungodly shows are put off, are other obvious places to avoid. Choose to go into godly movies and boycott the ungodly ones. Some places have zero godliness, and are places that we boycott and let others know to boycott, also. **"So then every one of us shall give account of himself to God. Let us...judge this...that no man put a stumblingblock or an occasion to fall in his brother's way. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of: For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost"** (Rom. 14:12-17).

Read that last line again, please. Why do we so often cling to "worldly attractions" and seemingly want to see how close we can get to the fire, without getting burnt, instead of sanctifying ourselves to the point that folks will have to notice, that we are striving to live a godly

and moral life for our Lord and Saviour Jesus Christ. Liberty is a CHOICE. **"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live"** (Deut. 30:19). Selah! Think about it!

MATTHEW STEPP



"Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken" (Amos 5:14).

"Abstain from all appearance of evil" (I Thess. 5:22).

First let us look at the definition of what boycott is: to combine in abstaining from, or preventing dealings with, as a means of intimidation or coercion: to boycott a store. To abstain from buying or using: to boycott foreign products.

I believe a Christian is in his right to boycott an establishment over their position on anything that is evil, so I say yes it is alright to do, and no it is not wrong...why would it be? I will give several Scriptures to prove this point. But first let me say, the late Elder Milburn Cockrell told me this; He did not believe in standing or picketing for any cause because it is a waste of time for a Christian when they have something more powerful, which is prayer. If you spend time studying and praying you will not have time to march in the street or picket against anything. I am recalling this from memory and what he said may not be verbatim.

But even at that it was sound advice, prayer is time well spent!

Like anything, if you do not like it...do not do it. No one is forcing you to go to a restaurant or store that sells alcohol, if it offends you, just do not go. If there are shows on TV that are offensive to you do not watch them. Some have eliminated TV all together, there is nothing wrong with that, and that is their choice. No one should be criticized for things like that. If you want to boycott everything made in China, then that is your right!

Let us look at those who protested the things they felt were evil in their day and made a stand against (boycotted) them. I am sure there are many illustrations in the Bible that will prove my point, but I will relate to three different situations (that first came to my mind) where this was done.

The first one that I thought about is found in Esther 3:1, **"After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence. Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment? Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew. And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full**

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Forum Question #1

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of wrath. And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.”

Mordecai was the only person that did not bow because he knew how evil Haman was, he was only being faithful to his God and stood his ground. And because he stood for God he jeopardized all of Israel to total annihilation. But, because of his faithfulness God helped Israel to overcome the evil of Haman.

The next boycotts we see are found in the book of Daniel. I stated above there were three that I would relate to, but actually there are three that are found in the Book of Daniel. The first one is when the children of Israel were taken captive by Nebuchadnezzar king of Babylon. We see that Daniel, Hananiah (Shadrach), Mishael (Meshach), and Azariah (Abednego) would not defile themselves with the king's meat. **“But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself”** (Dan. 1:8). Read all of chapter 1 of Daniel.

The second boycott we see found in the book of Daniel was when Nebuchadnezzar the king made an image of gold. And that a command went out to all the province of Babylon. **“Then an herald cried aloud, To you it is commanded, O people, nations, and languages, That at what time ye hear the sound of the cornet, flute, harp,**

sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace” (Dan. 3:4-6).

So when **“every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image: And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace”** (Dan. 3:10-11). Shadrach, Meshach, and Abednego refused to bow down to the image and trusted in the Lord their God to deliver them. When confronted by Nebuchadnezzar this is what they answered him: **“If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up”** (Dan. 3:17-18). I love these two verses. By boycotting the command of Nebuchadnezzar, God did deliver them and no harm came to them at all. So whether they died or not, they believed their God would deliver them, and He did!

The third boycott is found in Daniel chapter 6, during the reign of king Darius when they tried to find fault in Daniel. There went a decree out and **“All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king,**

he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree” (Dan. 6:7-9). It was a decree against the God of Daniel, so Daniel boycotted the decree. **“Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime”** (Dan. 6:10).

The result of the boycott was that Daniel was cast into the lion's den, but once again, God delivered Daniel because of his obedience! **“Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken”** (Amos 5:14).

Would it not be great if the child of God today would **“abstain from all appearance of evil”** (I Thess 5:22). Oh how God would bless us if we would only do it His way and obey Him! **“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man”** (Ecc. 12:13). God Bless!

ROGER REED



Forum Question #2

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sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.”

Secondly, there must be a quickening or the spirit will remain dead, Paul explains this in Ephesians 2:1-3: **“And you hath he quickened, who were dead in**

trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.” So this, I believe, is why the spirit is not mentioned in this verse, it is already dead unless God so chooses to quicken it by the Holy Spirit and make it alive and be born again. **“But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name”** (John 20:31).

The soul on the other hand is the life of mankind, it is the intellectual and moral ability, and it is the emotions and all five senses that are in a human being. It will never die. The word soul is in the Bible 459 times; the reader should take the time and look them up and read them. In Luke 16:23 the rich man was in Hell. Was it his body? No! Was it his spirit (being dead already)? No! His body was in the grave, because it says he was buried (v. 22). So what was in Hell that the rich man was able to see Abraham and Lazarus? It was his soul that will never die, and will be cast into the Lake of Fire for all eternity.

As I said earlier, the word **“destroyed”** in our text does not mean annihilation. The proof of this is found in Revelation 20:10-15: **“And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I**

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Forum #2

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saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

As we see here the old devil "was cast into the lake of fire", the beast and the false prophet are already there. This is the great white throne judgment where all the lost, the unregenerated will be judged. And we see that their bodies that are in the sea and their dead bodies that are scattered across this earth were delivered before the throne, then we see Hell (their souls) which were in them will be judged. Then their soul and body will be cast into the lake of fire to spend eternity... forever, and ever, and ever! Jesus said in Mark chapter 9 they are cast "into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched" (vv. 45-46). Can you imagine that the body will be eaten on and never be consumed for eternity? Can you imagine the crying and the screaming that will be heard? Thank you Jesus for saving my soul!

Dear reader, do you know the Lord Jesus Christ? If you do not the Bible says, **"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house"** (Acts 16:31). **"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved"** (Rom. 10:9). If you do not come to the saving knowledge of Jesus Christ you are doomed for eternity. **"And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name"** (Rev. 14:11). **"Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever"** (Jude 1:13). **"Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth"** (Matt. 22:13).

What a horrible place to spend eternity. But there is hope in the Lord Jesus Christ. I would like to recommend two books to you dear reader; *The Doctrine of Hell* and *Death and the Hereafter* by Milburn Cockrell. God Bless!

ROGER REED

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The obvious reason is the contrasting of physical with spiritual aspects from the first part of the verse. **"And fear not them which kill the body, but are not able to kill the soul:**

but rather fear him which is able to destroy both soul and body in hell" (Matt 10:28). In the first half, there are those enemies on this earth that can kill the "body," but are unable to kill the "soul," or the animating "breath" of these created beings that are eternal and will go on. **"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul"** (Gen. 2:7). The second half of the verse is just contrasting the exact words used in the type. The anti-type is the ONE that is ABLE to destroy both "soul" and "body" in a supernatural, eternal place called Hell. Selah! Think about it!

But, since there is also an existence of a "spirit" for men, I could expand the question to ask why the "spirit" was not mentioned in the first half of Christ's statement, also. That there are three elements of man's nature is proved beyond a doubt by this single verse of Scripture: **"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ"** (I Thess. 5:23). This verse sets the Scriptural parameters of man's nature at three, and I would rather not be on the opposite side of trying to tell folks what this verse "does not" mean, rather than accepting it by faith, and moving on to figure out how it fits with the remainder of Scripture.

One very valid reason why Christ did not mention the "spirit" as either killable, or not, is because man, in his natural depraved state does not have a "killable spirit." The spirit aspect

of Man's nature died in the Garden of Eden, when Adam partook of the fruit. **"And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die"** (Gen. 2:16-17). Neither the body, nor the soul of man died that day, as can be observed by the conniving of fig leaf aprons, as well as the acknowledgement of sin by both Adam and Eve, although they tried to pawn their guiltiness off on others. Fallen men take their cue from their "father" and Scripture: **"This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him** (tri-une = three parts equally the essence of Man, yet just one person); **...And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image** (now dichotomous, with ONLY soul and body); **and called his name Seth"** (Gen 5:1, 3). The Apostle Paul affirms this in his dissertation on federal headship in Romans 5, as vs.12 says, **"Wherefore, as by one man sin entered into the world, and death** (is transferred) **by sin; and so death passed upon all men, for that all have sinned."** Selah! Think about it!

"For whosoever will save his life (body) **shall lose it: and whosoever will lose his life** (body) **for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul"** (Matt. 16:25-26)? The exchanges, risks and benefits of

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Forum Question #2

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man can concern only "body and soul" in his natural state. It is not until regeneration or regeneration take place during salvation by the irresistible regeneration of God, that it becomes even possible to talk about the "spirit of man" again. The miracle of salvation is the restoration of man to his original prefall, Adamic tri-une state **"in the image of God."** This only occurs in the lives of God's elect children, so back in our text, there would be no need, nor possibility to destroy this "spirit" that has the promise of everlasting life from John 3:16: **"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."** Amen! Selah! Think about it!

Even with the advanced understanding of the fact that annihilation is foreign to Scripture and God's creation; the fact that men have a "dead spirit" appendage that does not work God-ward, does not change the fact that it is irreparably destroyed and unusable toward life. It cannot be killed again. Any demonic or "deathly" use of a "dead spirit" is irrelevant to the questions of judgment and life. Only the lost person's "body" and "soul" are looking forward to a "future" death, judgment and destruction. His spirit already experienced its death. Oh sinner, repent from the death of your existence and believe in life thru the blood payment of Jesus Christ and the Holy Spirit's regenerating power. Selah! Think about it!

MATTHEW STEPP

Little Valleys

By Timothy J. Hille of
Ashland, Illinois

"He sendeth the springs into the valleys, which run among the hills." (Psalms 104:10).



MATTHEW 6:33

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

The hour in which we are living is identified with lusting and seeking after material possessions and wealth, personal pleasure at any cost, and the elevation of self. We live in a society that is filled with all things, and yet people remain empty. Everywhere dissatisfaction and discontent abound. Homes are broken by fornication, adultery, divorce, incest, drunkenness, drugs, and violence. Hearts are broken by selfishness, infidelity, lying, and covetousness. Many idols have been raised and worshipped – family, job, money, entertainment, ease, and even religion – all the while leaving people empty of that which is essential, love, joy, and peace in the Holy Spirit.

Jesus clearly indicates the first, chief, and universal need of every man, woman, boy, and girl: **"seek ye first the kingdom of God, and his righteousness."** Something that is first is necessary before anything else. The only right order of life is that you must first of all be right with God through turning from your sins and your sinfulness and trusting in the saving work of His Son Jesus Christ upon the cross in your place. To have other things in the place of that which is first will cause all to fail. No one with a rightly working mind hangs up the curtains in a house before the foundation is laid. **"For other foundation can no man lay**

that that is laid, which is Jesus Christ" (I Cor. 3:11).

The first need of your life and soul is not education, matrimony, financial solvency, or religious patronage. The first and essential need of every soul is the salvation of God that is given by Jesus Christ to everyone who believes in Him with God-given faith. The kingdom of God is your first concern, whether you know it or not. Jesus emphatically declares, **"Except a man be born again, he cannot see the kingdom of God"** (John 3:3). **"For what is a man profited, if he shall gain the whole world, and lose his own soul"** (Matt. 16:26)?



The Bible Doctrine

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I do not care if they give \$100.00 a week to missions, it is nothing but a batch of hypocrisy if we do not visit and do all we can to make disciples and teach them around our home base. May God give us true assemblies of the Lord Jesus Christ---true missionary Baptist churches. How we need that kind of church. How we need to see them spread. If it be the will of the Lord, God give us the increase!

It used to be that we were bothered mostly by Freewillers. The last few years there has been a renewal of Hardshellism. I notice in our section that so many brethren are trying to carry out God's sovereignty for Him and not tending to their own business of responsibility. Brother, God is going to tend to His sovereignty.

He takes care of His work, and it includes everything, too. We had better be busy making disciples, baptizing and teaching and preaching the Gospel, and busy about the great commission of the Lord Jesus Christ. This is what He gave us to do.

When we sing that song, "Faith of Our Fathers," it just feels like electricity running up and down my spine. Do you know what that means to me? It means a body of people that has held the truths of grace and baptism and the Lord's Supper down through the years. It means a Baptist church. I can see our forefathers and think of those who have held the truth and it makes me want to shout the praise of God. It does something for my heart.

I want to say to you of the true faith and like order, you are the light of the world. You are the salt of the earth. Do not lose your influence. Do not lose your savour. Do not lose the candlestick. Hold fast, that no man take your crown.

IV

There is something else I have to say, too; you are going to have more to give account to God for than anybody else. Did you know that the churches who have met here today, whom God has given light, truth, and knowledge, when you stand at the judgment seat of the Lord Jesus Christ, you are going to have to be responsible and accountable for to God. Do you know what I believe about a Baptist church? I nearly believe it is an election within election. It is like in Israel. A people in a Baptist church is an election within an election. God has given you light and wisdom and truth. You are responsible for what you do about it in your community and where you are.

One day when all the saved
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The Bible Doctrine

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have stood at the judgment seat of Christ, everyone that is not a spiritual Baptist is going to lose his reward, and they are going to be sorry for it. When people come through the judgment, everybody is then going to be Baptist because they are all going to agree that the Baptist doctrine is Bible doctrine. You say, "Brother Price, what are you talking about?" I believe with all of my heart that we have the truth of the Word, we hold it, and we preach it. I believe when we have come through the judgment and rewards are handed out, everybody is going to agree that Baptists are right. Some people are going to lose their reward, but they are going to agree that we are right.

My last words to you are the words that our Lord and Master spoke nineteen hundred years ago when He said, **"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."** Thank God, we are going to be rewarded one day. We are going to be rewarded in the kingdom. Christ will rule and reign a thousand years upon this earth. We are going to have a reward with the Lord Jesus Christ.

May God bless you.

(TBE July 22, 1961)



Dead Made to Live

(Continued from page 1) ♦

Baptists because of their position on the condition of lost men outside of Jesus. We take the position that those who have not experienced the work of the Holy Spirit in regeneration are spiritually dead. For example, in Ephesians 2:1, the religionists mutilate and abuse this text to

no end. When Baptists quote and read this text, they retaliate by saying this: "The Scriptures no where use the expression 'spiritually dead.'" Granted, But the implication is there just the same.

"And you hath he quickened (made alive), who were dead in trespasses and sins" (Eph. 2:1).

Well, if they had been made alive, He certainly was not talking about being made alive in the FLESH; for how could they have been dead in their sins if they had not been alive in the flesh to commit them? Thus, one can obviously see the inconsistency of the religionist position.

Now Paul said that these Ephesian brethren at one time were dead and that God had given life to them. I know what it says: **"And you hath he quickened, who were dead in trespasses and sins."** What kind of DEATH is He talking about? He is talking about spiritual death. He defines it in verses 11 and 12 of the same chapter in Ephesians 2, and the Apostle John corroborates what Paul introduces here: **"He that hath the Son hath LIFE"** (I John 5:12). Now he was not talking about physical life; men that live in this world have physical life whether they know Christ or not. A lost person is just as much alive in the flesh as is a child of God. The Apostle John is talking about being void and destitute of the spiritual life: **". . . he that hath NOT the Son of God hath not LIFE"** (I John 5:12).

Well, if he did not have LIFE, then what was his CONDITION? What is, therefore, the extreme opposite of life? It has to be DEATH. They stand diametrically opposed to each other; therefore, John is actually saying that the man who does not have the Son of God is dead spiritually; he is without Christ, without life. Now

may I remind you once again that the Divine Spirit of God--- if one is honest enough to want to try to understand the Bible--- makes it plain as to what KIND of death and what kind of life He is defining or describing: **"He that HATH the SON hath LIFE (hath, present tense, do you not see it?) and he that HATH not the Son hath not LIFE."** Do you see it?

Well, he certainly had physical life, that is not the argument; but he is saying that the man who is without Christ is spiritually dead. Then, if he has NOT spiritual life, what other conclusion can one draw? We are driven irresistibly to this conclusion: A man without Christ is spiritually DEAD; there are lots of dead men walking. No doubt, there are some dead folk reading this; however, I trust it might please the Holy Spirit to impart life in your dead hearts.

Paul writing to the Colossian brethren in the Epistle to the Colossians 2:13 points out there was a time when these Colossian brethren were dead, and when they were in that dead condition God had quickened them and forgiven them all their trespasses or sins: **"And you, being DEAD in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses"** (Col. 2:13).

Now he is talking to SAVED folk but pointing out to them there was a time when they were dead, and it was BEFORE they had been forgiven, before they had become the recipients of Divine forgiveness. So the DEATH spoken of in the text refers to those who are spiritually dead.

The second thing that I want you to see is what Jesus said in the text: **"Verily, verily, I say unto you, The hour is coming, and**

now is, when the dead shall hear the voice of the Son of God: and they that HEAR shall LIVE" (John 5:25).

Religionists say, when Baptists introduce this text, "Did you not know that God is no longer speaking to man? How, then, are we going to hear the voice of the Son of God?" Yet in Luke 10:16, Jesus said, **"He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me."** Jesus said, **"He that heareth YOU heareth ME,"** and Jesus is saying in the second part of the text, **"The dead shall HEAR the voice of the Son of God: and they that hear shall LIVE."**

Now He is not talking about the actual, literal voice of Jesus but He is talking about the voice of those whom God calls, those whom God saves and who witness to the lost. God is speaking in and through them, and **"they that HEAR shall LIVE."** There it is, "They that hear YOU," said Jesus, "hear ME."

That is why, beloved, it is so important as to our conduct in the house of God when one is teaching the Word of God or when one is preaching the Gospel of Jesus Christ; for it is as if God were speaking to you. You always remember that. Always remember that when a preacher is preaching the Gospel and a Sunday School teacher is teaching the Word of God, it is as though God's Christ, Himself, were speaking to you: **"He that HEARETH YOU,"** said Jesus, **"heareth ME."**

Now notice the third thing: only those who HEAR shall live. **"And they that HEAR shall live,"** said Jesus. Now He did not say that ALL were going to live; He predicates the LIVING upon the HEARING, and there are

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Little Hills

By Nathaniel Hille of
Plant City, Florida



SUNDAY SCHOOL LESSON - BIBLE SURVEY #9 NUMBERS

TEXT: Numbers 14:28-35

DEVOTIONAL READING: Rom. 15:4; I Cor. 10:11; I Peter 2:11;
John 17:14-15

SUGGESTED HYMN: *My Faith Looks Up to Thee*

AIM: An Over-view of the Book of Numbers

INTRODUCTION—Numbers describes the events that took place from Mt. Sinai (where God gave Moses the laws) to Moab. It covers a period of about 38,39 years. There are many lessons here for the child of God today. Typically it is a book of service and walk. Genesis=creation and fall; Exodus=Redemption; Leviticus=Worship & Fellowship; Numbers=that which follows redemption—service and walk. Numbers picks up historically where Exodus left off.

It is extremely important to see that nothing was left up to Israel (self-will or free-will). Every servant is numbered, knew his place in the family, and had his own definitely assigned service. So, too, in the church of God. Nothing is left to self-will or free-will (I Cor. 12:1-31 (Vv.18)).

I. AUTHOR: Moses is the author of this book. There are more than 80 claims that “the LORD spoke to Moses.”

II. SUBJECT: Numbers—takes its name from the two numberings of the people—the first being the generation that came out of Egypt (Num. 1), the second being the next generation that would go into the promised land (Num. 26).

The Jews call it “The Wilderness” or “The Wanderings” from Num. 1:1—“**...in the wilderness...**”. Numbers contains the journey and the wanderings of the people in the wilderness.

Numbers has warnings against unbelief and disobedience, as well as, the grace and mercy of God.

III. KEY VERSE: Num. 14:18-31—Herein is the turning point. When Israel rejects God and denies Him in unbelief at Kadesh-Barnea and the Lord pronounces His judgment upon them.

IV. DIVISIONS OF NUMBERS: Numbers has some natural divisions in it:

1. At Sinai: Num. 1:1-10:36—Here Israel is at Sinai.
 - A. God numbers and arranges the tribes (Num. 1 & 2)
 - B. Assignment to the Levites (Num. 3 & 4)
 - C. Special laws and regulations (Num. 5-10).
2. Sinai to Kadesh: Num. 10-19
 - A. Journey to Kadesh--(Num. 10-12)
 - B. Israel at Kadesh--(Num. 13-14)
 - C. Israel after unbelief at Kadesh (Num. 15-19)
3. Years of Wanderings: Num. 20-36

V. NAMES & TYPES OF THE LORD: There are many instances in Numbers that bear out the Lord Jesus Christ. Remember: John

5:39—“**Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me.**”

1. Aaron’s Rod That Budded: Num. 17:1-13—This is a type of the Resurrection of the Lord Jesus Christ as testifying that He is the chosen of God. Aaron’s high-priesthood had been challenged, So God Himself would confirm it. Each of the twelve tribes brought a rod (a dead stick). The one which God chose would blossom (Vv.5). Aaron’s rod alone had budded—bringing forth blossoms and yielding almonds overnight. So, too, when Christ rose from the dead, He brought forth life abundantly—not only in blossoms, but in producing fruit (almonds) in those whom He saves. All other authors of so-called religion, are still dead; Christ alone has risen from the dead and brought forth life—this is God’s evidence of His choice.

2. The Rock: Num. 20:7-13—Here we find the type of the Lord Jesus (Cp. Ex. 17:5-7; I Cor. 10:4). The Rock was a type of Christ. It was to be smitten only once. This was done in Ex. 17:5-7—Just as Christ only had to be smitten once at Calvary’s cross. Now Moses was commanded to speak to the rock—just as lost sinners are to cry out unto the Lord Jesus Christ that they might be saved (Rom. 10:13). Moses in striking the rock a second time, ruined a type of the Lord Jesus Christ and the Lord barred him from leading the people into the promised land.

A. From this Rock came forth water for life; protection, safety and security. All of these are representative of what we have in Christ.

3. The Brazen-Serpent: Num. 21:5-9—Israel had sinned against God. The Lord sent a plague among them and many died. Scripture states “**For all have sinned and come short of the glory of God**” & “**For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord**” (Rom. 3:23; 6:23). Jesus Christ is typified in the brazen-serpent. Brass serpent = sin judged. Here we find that Christ was made sin for us (II Cor. 5:21); the serpent lifted up on a pole = Christ on Calvary’s Cross paying the sin debt for us (John 3:14). Just as Israel of old had to look to the brazen serpent, we must look to Christ to be saved (John 1:29; 3:14-15).

4. Cities of Refuge: Num. 35:6—God had appointed that there were to be cities of refuge where the sinner may flee to and be sheltered from judgment. In this we find a beautiful type of the Lord Jesus—for to Him we have fled for refuge, safety, shelter, and security from the wrath of Almighty God (Ps. 46:1; Ps. 142:5; Heb. 6:18-19).

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

Dead Made to Live

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certain restrictions placed upon the sentence: Only “**they that HEAR,**” said Jesus, “**shall live.**”

You know people get the idea that when Christ spake a parable He did it every time in order to enlighten those to whom He was preaching. But that is not the truth. Not every time that Christ spake a parable did He speak

that parable in order to further enlighten the multitudes, but He spake it in order to further darken their hearts.

Now if you deny that, you deny God’s Word. In Matthew 13:13, this is pointed out. In the context, the disciples asked the Master why He spake to the multitudes in parables, and He answered them, first, by pointing out that unto them it was given to understand

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Dead Made to Live

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the mysteries of the kingdom, but it has not been given to others. And in verse 13 He said, **“Therefore, speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.”**

Now they had ears with which to hear, but they heard not; they had eyes to see, but they saw not; they had hearts with which to understand, but they perceived not.

Now Jesus said in the text, **“They that HEAR shall live,”** not they that do NOT hear. Then again, in John 8:43, Jesus said, **“Why do ye not understand my speech? even because you cannot HEAR my word.”** Turn there and read it; in fact, I insist upon you following me in this discussion. He was talking to the Pharisees. They were religious, devoted to their religion, devout in their religious observances, but notice two things that Jesus said to them in verse 43: “Why is it that you can not hear my speech? even because you cannot HEAR my words.”

The word “hear” commands our attention; it does not just mean the hearing of the ear altogether: it means the hearing of the inner ear, the spiritual ear, not the ear that we see with our eyes---we will notice that in another thought--- **“The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned”** (I Cor. 2:14).

Who IS the natural man? The man spoken of here is the man that is natural in the sense that he has not been regenerated, the lost person, the man without God, without Christ, without life. Now Paul said that man could not

understand the things of the Spirit of God; for they are spiritually discerned. It takes the spirit in a man having been regenerated by the Spirit of God to understand the things of the Spirit of God.

You know a lost man trying to tell you what the Bible teaches can confuse you if you do not know one thing about what it teaches. Do you know why we have so many renegade Christians, so-called religious institutions today? It is because lost men started them, that is exactly right. Men that were LOST, who knew nothing about the truth of God’s Word, originated and introduced these man-made religious institutions that feed on fear and fear alone.

Now get this: “The carnal man, the natural man, receiveth not the things of the Spirit of God; they are foolishness unto him, neither can he KNOW them.” Paul said that they were spiritually discerned, spiritually understood, spiritually judged, spiritually seen.

One thing that has always alarmed, and sometimes made me about half mad, was to see some mediocre Christian, who had not taken advantage of studying the Word of God, let some lost person get him confused and bewildered about whether or not he was saved. That is the most ridiculous thing that I ever heard tell of. A lost man does not know one thing about the Word of God. He may be eloquent, he may quote you Scriptures---the Devil can quote more Scriptures than anybody. Every time that he had an encounter with Jesus he quoted Scripture, but if you will notice he always left out or added a word. Go there and read it if you do not believe it (Matthew 4). He was a Scripture quoting demon. Thus, just because a man can quote Scriptures and is eloquent does not mean that he is SAVED. I have seen men that I knew were

saved that could not quote a verse, but when they read the Bible they understood what it meant. There is the difference.

Then the fourth thing: WHO are those who will ultimately HEAR? Jesus said, **“THEY that HEAR shall live,”** not they that do not hear. Then who are those who shall ultimately hear? In John 6:45---I told you we would get back to this remarkable word “heard” in this verse. I want you to get it. Turn there and notice the word “heard.” Jesus said, **“It is written in the prophets, And they shall be all taught of God. Every man therefore that hath HEARD, and hath learned of the Father, cometh unto me”** (John 6:45).

Now who was to come to Christ? The man that hath HEARD and HATH LEARNED of the Father, that is what the word “heard” means in the text. It means to perceive, and it is the only time that it is used in the New Testament. It comes from a little Greek word that means to perceive, to understand, to grasp in the inward soul the things of God. They, therefore, that perceive in the inward soul and learn of the Father, they come to Jesus, and nobody else.

I think that Jesus sums it up much better than your pastor in John 8:47. Here is a text that many folk do not like, but I think that it is a great text. I have always believed that we should be honest with the Word of God. If it hits us right between the eyes, do not dodge a text, do not preach around a text. If you drown, just drown with it.

In John 8:47, Jesus said, **“He that is of God heareth God’s words: ye therefore hear them not, because ye are not of God.”** That is why.

But somebody will say, “Brother

Cox, that would scare lost people to death, run them away from the church, thus and so.”

But, brother, it knocks the props from beneath them. It makes them to realize one thing: nothing in their hands they bring; there is nothing worth saving in them; God is under no obligation to save them, and if they are saved at all it is by the sovereign grace of God, and, brother, he falls upon that for mercy. As long as a person thinks---now you hear me---as long as a person thinks there is just one tiny thing that he has to DO in order to be saved, he will NEVER be saved! You hear me now.

You know I love repetition, I suppose. I use certain verses enough but you can not avoid them, they are in the Bible. About repenting for example: you know in order for a man to be saved, he has to do some repenting and that repentance is granted, but notice he has to repent from dead works. Who has DEAD works? A dead MAN (Heb. 6:1). So the man who wants to be saved must first repent from dead works; he must come face to face with the inevitable fact that he is filthy in the sight of God, that he must rid himself of his own dead works. He must change his mind about them. When he gets to the place where he recognizes the truth that he cannot save himself, he cannot assist God in saving him, that no overt act on his part has anything to do with his salvation, he falls upon the CROSS. This doctrine drives egotism out of men, abases man and exalts God.

Last, but not least, what is the EFFECT of hearing? It is through the hearing and call of God that men are saved. II Timothy 1:9, **“Who hath saved us, and called us with an holy calling, not**

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Dead Made to Live

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according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

That is not nearly it; that is it. What kind of CALLING? It is an holy calling. WHY is it an holy calling? Because it is from GOD and of God. WHAT is this CALL? It is the Gospel, of course. Now the Gospel deals with Christ and His finished work. You want to read the part of the Bible that defines the Gospel. I Corinthians 15 and the first eight verses is where you will find it.

The Gospel is the proclamation of the death, burial and resurrection of Jesus for men's sins: that is the Gospel. Everything that is preached is not the Gospel, but that is. What is that which they are to HEAR? The call of God, What is the CALL of God? The proclamation of the Gospel. What is the EFFECT of hearing? "...they that hear shall live." That is what He said; "...they that hear shall live."

John 6:47, Jesus said, "**Verily, verily, I say unto you, He that believeth on me HATH everlasting life.**" I BELIEVE that.

But someone will say, "He did not actually mean that. He is speaking about the natural life."

But HE did not say that!

"Well," someone might say, "He means that you MIGHT have life after awhile."

He did not say that either. He used the present tense, right NOW when he believes; not going to have later, but have it right now: "**He that believeth on me HATH everlasting life.**" He has it NOW when he believes.

The Lord Jesus, in His marvelous prayer, had this to say:

"As thou hast given him power over all flesh, that he should give ETERNAL life to as many as thou hast given him. And this is life ETERNAL, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:2-3).

"...that he should give eternal life to as many as thou hast given him (now these are the ones who hear). **And this is life ETERNAL, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.**" To KNOW God is to have ETERNAL life. What did He say in John 6:45? "They that HEARETH and LEARN of the Father (that is, they that come to know God) have eternal life."

This last text and then I am through. In I John 5:11, John said, "**And this is the RECORD, that God hath given to us ETERNAL life, and this life is in his Son.**"

What is the RECORD, John? What is God's record? "**This is the record, that God hath GIVEN to us ETERNAL life, and this LIFE is in His son.**" You go back there and read the context and you will notice one thing: The person who says that life is for a little while, or life ends, or God may take it from you, or that you may lose your spiritual life, denies God's RECORD and gives God the lie. God gives us eternal life and this life being eternal can never be forfeited. So God's RECORD is that God has given to believers eternal life---life that shall never end.

Do you have this life? May God in His infinite wisdom and by His sovereign grace impart life to you who are destitute of life. May God have mercy on you. Amen.

(All emphasis in Scripture by Wayne Cox)



From the Pen of a Country Preacher

Milburn R. Cockrell
(1941 - 2002)



Their Rock and Our Rock

"For their rock is not as our Rock, even our enemies themselves being judges" (Deut. 32:31).

Moses knew that his ministry was drawing to a close. Soon he would leave the people whom he had led so long. So he speaks words of solemn warning. These words in my text simply mean that the history of the nation had proved that the Lord God was above all gods. The Canaanites and all the enemies of Israel had acknowledged that Israel's Rock was much mightier than their rock (Ex. 14:25; Num. 23:8; I Sam. 4:8).

In my text Moses designates Jehovah, the God of Israel, as a rock. He does this to represent God's eternal sufficiency as a foundation of safety and happiness to His people. And he says that the gods of the heathen nations, whom he calls their rock, can not bear comparison with the Rock of Israel. For proof of this he appeals to the judgment of Israel's enemies. Even they would concede the infinite superiority of Jehovah to all their false divinities.

The words of this text lend themselves to a wider application. They set forth a universal truth. The God we worship is conceded by worldly men, who turn from this rock as the source of happiness and choose the world as their portion, to be the Mighty God.

GOD COMPARED TO A ROCK

In Holy Scripture God is compared to a rock in the song

of Moses and in the psalms of David. It is a name full of significance to those familiar with the desert life. The old men that Moses addressed, as well as perhaps some of the younger ones, remembered the rocky sanctuary of Sinai where Jehovah manifested His presence. They also had mourned for Aaron under the shadow of Mount Hor. They had seen many great rocks in their wilderness journey as well as great mountains. The rock smitten by Moses actually followed the Israelites in their journey: "...for they drank of that spiritual Rock that followed them: and that Rock was Christ" (I Cor. 10:4). So when Moses compared God to a rock in the presence of the Israelites, his language was most fitting and proper.

In the text and context God is compared to a rock. In verse 4 of Deuteronomy 32 Moses said: "**He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.**" Then in verse 15: "**But Jeshurum waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation.**" Still again in verse 18: "**Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.**"

The Biblical writers often

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Their Rock and

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compared God to a rock. Hannah exclaimed: **"There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God"** (I Sam. 2:2). David said: **"The LORD is my rock, and my fortress, and my deliverer"** (II Sam. 22:2). Again he said: **"...exalted be the God of the rock of my salvation"** (II Sam. 22:47). In the psalms he burst forth: **"For thou art my rock and my fortress"** (Ps. 31:3). **"...lead me to the rock that is higher than I"** (Ps. 61:2). **"He only is my rock and my salvation"** (Ps. 62:2). **"The rock of my strength, and my refuge, is in God"** (Ps. 62:7). Isaiah, the evangelical prophet, wrote: **"And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem"** (Isa. 8:14). Even our dear Lord declared: **"...upon this rock I will build my church. . ." (Matt. 16:18).**

A rock is a natural image of the Divine attributes of God. The grandeur, immovability, everlastingness of a rock speaks of the eternity of His existence (Ps. 90:2), the omnipotence of His might (Dan. 4:35), the immutability of His purpose, and the faithfulness of His Word.

CHRIST IS A ROCK TO HIS PEOPLE

In a number of ways Jesus Christ may be compared to a rock by those who trust Him. First, rocks in ancient times were made use of for habitations (Isa. 22:16; 42:11; Jer. 48:28). Christ is the believer's habitation. Like a dove, he makes his nest in the cleft of the rocks.

Second, a rock is a high place. Its top is lifted high above the surface

of the earth. Christ is the most high God in His Divine Person. He is more glorious than angels. He is exalted far above all heavens, and high in respect to His power over men and angels. The song writer has written:

*O near to the Rock let me keep,
If blessings or sorrows prevail;
Or climbing the mountain way steep,
Or walking the shadowy vale.
Oh then to the Rock let me fly,
To the Rock that is higher than I.*

Third, rocks are eminent places for height. One can look from a high rock to the distant places (Num. 23:9). Likewise, he that by faith ascends upon the top of this spiritual rock, may behold the land that is very far off, as Moses saw Canaan when he stood upon the top of Pisgah. He sees more of God and the glory of the other world when he stands upon the Rock Christ.

Fourth, rocks were used for defense against an enemy. There is no fortification like some impregnable rock (I Sam. 13:6). Christ is the godly man's refuge, and such a man need not fear demon or wicked men. Toplady wrote:

*Rock of Ages, cleft for me,
Let me hide myself in Thee.*

Fifth, rocks are durable and lasting. They grow not weak with age, but they continue the same from one generation to another. Jesus Christ is the Rock of Ages, the same yesterday, today, and for ever. He is always the same, His years fail not, and His strength never weakens. Edward Mote tunefully said:

*On Christ, the solid Rock, I stand;
All other ground is sinking sand.*

Sixth, a rock affords a refreshing shadow in hot countries to weary travelers. Christ is "the shadow of a great Rock in a weary land." He keeps off all the hot scorching beams of the wrath of God and

the curse of the law. W. E. Penn has sung:

*There is a Rock in a weary land,
Its shadows fall on the burning sand,
Inviting pilgrims as they pass,
To seek a shade in the wilderness.*

THERE IS REFUGE NO WHERE ELSE

Every man feels that he needs a rock of some kind. Only when his rock seems to stand fast does he feel that he is secure (Obed. 3-4). Every human being in the world today is building for the future. He is building on something which he thinks is strong and steady. He believes this rock to be able to bear the utmost pressure he can put on it and increase his happiness while he does so. But whatever that something is, a person will find that it has not any stability, any safety, any strength, as our Rock which is Christ.

Each man has a god of some kind---some object to which he gives his supreme affection and on which he relies for happiness. And this, whatever it be, is his god. Some people's chief concern is fortune. They see in earthly riches a sure and suitable foundation on which to build their life. But those who would be rich must honestly confess that earthly riches take wing and fly away as a bird. They are worthy of the epithet given them in the Scriptures: **"Uncertain riches"** (I Tim. 6:17). They cannot give happiness, nor heal pain, nor inspire hope, nor prevent death, nor arrest disease. They can do much good in their proper place, but they cannot be the rock on which an immortal creature may build his life. Those who have tried to build on riches eventually feel such a foundation is in no degree to be compared with the foundation which is laid in Zion.

Others make their rock fun and foolishness. They say: **"Let**

us eat and drink; for tomorrow we shall die" (Isa. 22:13). They **"count it pleasure to riot in the day time"** (II Pet. 2:13). Such persons make fun and foolishness a blind that keep them from seeing the spiritual realities that are before them. Sooner or later, they will find pleasure is not a foundation on which to build a superstructure. For when the rain descends and the flood comes, the superstructure will fall because their house rests on the sand. Furthermore, in proportion to the severity of the storm and the height of the structure will be the greatness of the fall!

Still others make earthly fame their foundation rock in life. Some sacrifice everything for personal distinction or lucrative appointments. Some have become so famous that their name is a household word, and they have made the history books of men. But worldly fame swiftly passes away. Sooner or later, the world will forget you. This rock of fame will eventually crumble into dust.

The rock of men are as numerous as the sands of the sea and ever increasing. When some lose faith in religion they frequently take a refuge in the rock of philosophy or science. Men make a rock of those superior to them in position and power. The rock of most nations is too often their military power, the art of diplomacy, and alliances with stronger nations. Some place in the range of created objects men concentrate their affections, build their hopes, pay their homage, and rely upon these things for happiness. Men have lords many and gods many, all vanity and a life, that cannot profit them in a time of need. Eventually they will be compelled to exclaim: **"Ye have taken away my gods which I made. . .and what have I more?"**

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Their Rock and

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(Jud. 18:24).

THEIR ROCK IS NOT AS OUR ROCK

First, there is the superiority of the character of the Rock of the Christian. Our God is an eternal, unchangeable, infinite Being, righteous in His actions, infinitely gracious and merciful to those who trust Him. Where could one get a better or surer rock? What can a man ask more than the **"eternal God"** should be his refuge and that underneath him should be the **"everlasting arms"** (Deut. 33:27)? On this rock the Christian rests and is safe.

But what of the person who makes the world his god, the rock of his confidence and hope? What of the man who finds Christ a rock of offense? What comparison is there between the creature and the Creator? the things which God has made and Him the Maker? Such a man has chosen a false God. He is trusting in a rock which is vain and unsatisfying. His rock is continually growing old, crumbling away under the hand of time. Soon it will be gone and all his hopes will perish for ever. **"For their rock is not as our Rock."**

Second, there is a superiority of the Christian's faith over that of a worldly man who has no faith. The rock of his faith is immovable. His faith is the evidence of things not seen; it makes future hopes a present reality. So strong is his persuasion in the things of God that it gives his soul a foretaste of these realities. It sheds the clear, full light of Heaven on all the great truths which relate to God, the soul, and the scenes of the future world. This brings light, peace, and hope to the soul. His faith is so settled he can say with confidence to unbelievers: "For your rock is

not as my rock."

But what of an unbeliever when he comes to the dark tomb? He is like waves of the sea, driven about by every wind of doctrine, and can find no rest for his perishing soul. Where is God my Maker? How can a perishing sinner obtain pardon of Him? Why was I born? What scenes await me beyond the grave? The skeptical unbeliever has no answer to these questions. The best answer he can give is only conjecture, cold, dreamy speculation. This is a poor foundation on which to rest amid the agitation of earth and time, or in the near approach of death and

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ANNOUNCEMENTS

The Sovereign Grace Baptist Church of Cortland, Ohio, is in need of a pastor. The Church believes and teaches the doctrines of grace and local church truth. If any man is interested please contact Brother Bill Davis at 330-770-1610 or Wayne Waddell at 330-979-8828 or Sean Fellows at 330-638-0269 for additional information. Please remember this church in your prayers.

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

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

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

The Grace Landmark Baptist Church of Buckhannon, WV, is seeking a pastor. The church is Sovereign Grace and Landmark in doctrine and practice. Any

interested called pastor of like faith may contact Brother Brad Butcher at (304) 669-4738 or (304) 745-6226.

The Stephens Branch Baptist Church of Martin, Kentucky is in need of a pastor. They are an Independent, Sovereign Grace, Landmark, Missionary Baptist church holding to the doctrines of grace and the King James Bible. If you are interested in being considered or would like more information on the church you can call Brother Lonnie Edwards at (859) 629-1413 or write the church at: Stephens Branch Baptist Church, 1025 Stephens Branch Road, Martin, Kentucky 41649.

The Berea Baptist Church of Mantachie, Mississippi is in need of a pastor. For more information please contact (662) 282-7794 or Email: request@bereabaptistchurch.org.

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

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

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

BEREA BAPTIST BANNER

Financial Report

11-1-2019 to 11-30-2019

Beginning Balance	\$4,652.44
RECEIPTS:	
Berea B. C., Mantachie, MS	300.00
Berea B. C., Stonington, IL	60.00
Bethel B. C., Pasadena, TX	50.00
Big Creek B. C., Wayne, WV	200.00
Briar Creek B. C., Williamsburg, KY	150.00
Carol Willett, Cottonwood Shores, TX	50.00
Citrus M. B. C. Inverness, FL	25.00
Don Coppedge, Glen Carbon, IL	37.50
Elton Dunbar, Pelion, SC	50.00
Emmanuel B. C., Oldtown, KY	200.00
Faith B. C., Lynn, AR	12.50
Gail Knowles, Scarborough, ME	20.00
Grace B. C., Corbin, KY	200.00
Grace B. C., Gladwin, MI	50.00
Grace B. C., Rural Hall, NC	50.00
Grace Missionary B. C. Tulsa, OK	50.00
Indore B. C., Indore, WV	100.00
The Lord's Church, Goose Creek, SC	50.00
Mt. Pleasant B. C., Chesapeake, OH	400.00
Parkway L. B. C., Springfield, OR	200.00
Philadelphia B. C., Decatur, AL	100.00
Portland B. C., Plumerville, AR	50.00
Sovereign Grace B. C., Silsbee, TX	30.00
Victory B. C., Courtland, VA	25.00
Subscriptions	50.00
Anonymous	750.00
Dividing checks	162.50
Sub Total	\$3,432.50
TOTAL	\$8,084.94
EXPENDITURES:	
Printing	490.00
Postage	539.21
Wages	2,300.00
FICA	175.96
Supplies	235.35
Dividing checks	162.50
Total Expenditures	\$3,903.02
ENDING BALANCE	\$4,181.92



BEREA BAPTIST BROADCAST

Financial Report

11-1-2019 to 11-30-2019

Beginning Balance	\$2,381.71
RECEIPTS:	
Berea B. C., Mantachie, MS	225.00
Briar Creek B. C., Williamsburg, KY	100.00
Grace B. C., Corbin, KY	200.00
.....	525.00
TOTAL	2,906.71
EXPENDITURES:	
Radio Time	363.98
Check Order	24.76
TOTAL EXPENDITURES	388.74
ENDING BALANCE	\$2,517.97

Their Rock and

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eternity. In truth, such a person has no faith or rock to stand upon.

Voltaire, the French infidel, died crying out, “O Christ! O Jesus Christ! and then complained he was abandoned by God and man and had Hell in sight. Hobbes, another infidel, when he drew near to the grave, said that “he was about to leap into the dark.” Col. Ethan Allen was a skeptic and a rejecter of the Bible. On being asked by a dying daughter, whom he tenderly loved, whether she should believe what her pious mother had taught her, or believe him, replied with tears, “My daughter, believe what your mother taught you.” From these words we glean once again: **“For their rock is not as our Rock.”**

Third, there is a superiority of the Christian’s rock in the hour of death. The gates of death try a man’s creed; they test the foundation of his hopes, the rock on which he rests his salvation. Has a Christian ever regretted his Christianity in his dying hour? Does a departing believer ever cast away his hopes in Christ and call for the world to supply his wants because the rock of his confidence failed? No, from Abel to the last man to whom has gone to Heaven, they have all testified that it is safe to rest on the Rock of Ages. With their last breath they praise God for having brought them out of the miry clay and having set their feet upon a rock (Ps. 40:2).

Listen to some dying testimonies. Hear Moses: **“He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he”** (Deut. 32:4). Pay attention to the words of David: **“Thou shalt guide me with thy counsel, and afterward receive me to**

glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever” (Ps. 73:24-26). Ponder the words of Paul: **“And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever”** (II Tim. 4:18).

Standing before the gates of death and eternity, I ask a Christ-rejecter if he can say as much? What will comfort you in your dying hour? when your earthly course is run, when earthly possessions and joys have fled, when you are ready to appear in the presence of God? What of your rock then? Behind you a life of sin; within you an accusing conscience; before you an angry Judge and the fires of eternal torment? In such an hour men of the world see no ray of hope or peace. In their last hour upon earth they often exclaim: **“Let me die the death of the righteous, and let my last end be like his!”** (Num. 23:10).

OUR ENEMIES EVEN CONCEDE THIS

The enemies of the cross find our rock superior to their rock, they themselves being judges.

Why do the men of the world call Sunday “the Lord’s Day”? Why are they married and buried amid religious solemnities? Is this not giving an outward defense of Christianity? This indirect homage is the outward proof that Christianity is what it claims to be. So it is their own judgment that their rock is not for one moment to be compared to ours.

When a Christian man dies do not the men of the world respect and praise him? Why does this man deserve such homage? They know that Christianity has made him so. Only that which comes from Heaven can take a man to Heaven. But when worldly men praise a dead Christian, they are saying that Christianity is not a dream, and that our Rock is superior to theirs.

Do not the men of the world try Christians by a standard higher than that by which they try others? When a Christian commits a black sin does not the world marvel? They expect of Christians moral purity, a consistency, a superiority to material and earthly considerations. Why put the Christian on such a loftier level? Because they believe true religion is a higher and holier thing than what they have---that their rock is not as our Rock.

CONCLUSION

1. Oh, the worth of a life of faith in God and the Bible. This gives man a rock of confidence and a hope that can never fail him. It opens sources of happiness, of joys in God and peace and hope, amid the trials and sorrows of life. It disarms death, scatters the darkness of the grave, and brings life and immortality to light. There is no rock firmer or better than our Rock.

2. Irreligious men are obliged to concede the superior excellence of the Christian’s Rock. Worldly man or woman, you know in your own heart the Christian God, the God of the Bible, is worthy of supreme love and confidence. You know the truths of the gospel are just what your soul needs. You know you need a better and more enduring happiness than this world can afford. By treating spiritual things with indifference, you are convicted before God of a great sin. You know better. Why do you not do better? No man can slight the Rock of Israel without bringing upon himself His righteous displeasure.

God gives a solemn warning to those who despise Him. In Deuteronomy 32:39-41: **“See now that I, even I, am he, and there is no god with me: I kill, and I make alive: I wound, and I heal: neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.”**

I conclude this message with the words of II Samuel 22:32: **“For who is God, save the LORD? and who is a rock, save our God?”**



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