

The Berea Baptist Banner

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

Volume 4, Number 7

SOUTH POINT, OHIO, JULY 15, 1983

Whole Number 55

The Silence Of Scripture

By George W. Gardner (1824-????)

(Continued from last issue)

We now ask what means this silence; is it good, and if so, how is it good, that the Bible says so little or says nothing at all upon these and similar points? In reply let it be answered:--

1. This silence of Scripture upon many things pertaining to God Himself, His works, His providence, and His grace,--to Christ in His humanity and His outer life,--to man in his sin and his destiny,--and to the church in its worldly relations,--*exalts the majesty and enhances the glory of God*, as it is the necessary consequence of His *being* God.

It is in the very nature of the divine revelations to be only partial. Morally speaking God cannot reveal Himself fully to man. Not however from any lack of power to communicate on His part, but from lack of capacity to apprehend on ours. You cannot pour the contents of a gallon measure into a gill cup. The finite understanding, limited on all sides by the boundaries of earth and sense



George W. Gardner

and by the short reach of rational intuitions, cannot grasp the things of God in their infiniteness, simply because God is God. "It is the glory of God," says the wise man, "to conceal a thing." It is sign and proof of His greatness, His majesty, His glory, that He has things to conceal: things that He must conceal from human view. Man may dig ditches

(Continued on page three)

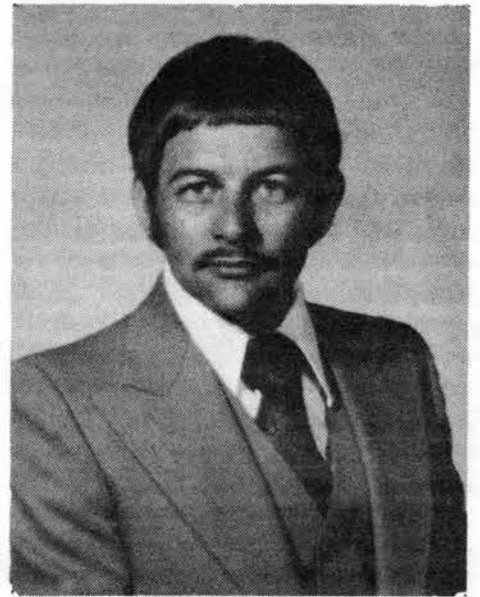
The Sons Of God In Genesis 6

By Daniel E. Parks
St. Thomas, U.S.V.I.

Genesis 6:1-4 says: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown."

According to the cited text, the "sons of God" engaged in a sexual relationship with the "daughters of men." Children were born as a result of this relationship, and "the same became mighty men which were of old, men of renown."

For centuries, the identities of these "sons of God" and these "daughters of men" and these "children" have been debated, and no end to that debate is in sight.



Daniel E. Parks

It is generally conceded that these "daughters of men" were mortals; therefore, any discussion of their identity will be but incidental. It is also generally conceded that the children born unto these "daughters of men," described as "mighty men . . . of renown," were renown notoriously as wicked men; therefore, any discussion of their identity will be but incidental. This lesson will chiefly concern itself with discussing the

(Continued on page five)

The Proclamation Of The Covenant

By Benjamin Keach (1640-1704)



Benjamin Keach

"Neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee" (Isa. 54:10).

Doctrine: That there is a Covenant of Peace, made or agreed on, and stands firm in the behalf of all God's elect.

We showed you that this peace is proclaimed.

1. What the proclamation is?
2. Who the ambassadors are that Christ has appointed to proclaim it. I shall now proceed to the next thing under this head.

3. I shall open the nature of this proclamation. And then,

4. Show you the terms upon which peace is offered.

Would you know what is contained in this proclamation?

First, then know it contains a clear and full declaration of all those covenant transactions between the Father and the Son, about the restoration of lost sinners before the world began; the Gospel "reveals those mysteries that were hid from

(Continued on page nine)

The First Commandment

By Milburn Cockrell

(Preached on the Berea Baptist Broadcast April 17, 1983)

"And God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me" (Ex. 20:1-3).

"And Jesus answered him, The first of all the commandments is, Hear, O Israel, The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment" (Mark 12:29-30).

In Exodus 20 God gave the Ten Commandments. That they were ten in number is clear from Deuterono-

The Mormons

By Ronnie Wolfe, Harrison, Ohio

"In 1956 Utah announced the opening of 'one of the biggest tourist attractions in California,' to wit, their tenth temple, the Los Angeles Temple of the Church of Jesus Christ of Latter-Day Saints, erected at a cost of six million dollars, covering twenty-five acres, at a height of 257 feet, topped by a golden statue of the Angel Moroni. Besides an assembly room (capacity 2,600), a marriage 'sealing' room, a room for the instruction of brides, a huge baptis-



my 10:4. Jesus Christ reduced these Ten Commandments to two basic ones: love of God and love of man (Matt. 22:36-40). The Ten Commandments naturally divides into two parts. The first, commonly called the First Table, concerns our duty to God. The last six, commonly called the Second Table, concerns our duty to ourselves and others. The love of God is the foundation of all love to our fellowman. We cannot be true to our neighbor unless we are true to God. Those who neglect piety will soon neglect their duties to their neighbor.

THEIR PREFACE

(Continued on page two)

mal font, the second floor of the Temple contains 'the Five Rooms' --a series of class rooms explaining the purpose of life, where we come from, what we are doing, where we are going.' These rooms are called successively the Creation Room--oval-shaped, with murals of the sun and moon. No. 2 is the Garden of Eden, 'where,' reads a sign, 'Adam and Eve made their great decision.' Next is the World Room, with murals inspired by Death Valley, which 'represents the lone and dreary world, the testing ground,' No. 4 is the Terrestrial Room, 'fourth stage on the path to celestial glory, the

(Continued on page eight)

THE BEREA BAPTIST BANNER

Milburn Cockrell, Editor

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

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

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

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

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

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

SUBSCRIPTION RATES

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

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

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

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

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

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

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

The First

(Continued from page one)

"And God spake all these words . . ." The Divine Being Himself spoke these words in tones so loud and so distinct as to be heard by the whole multitude of Israelites standing in the valley by Mount Sinai (Deut. 5:1-33). As God spoke these words in a loud trumpet-like voice there was fire and a great cloud upon the mount (Deut. 5:22-23). There was also thunderings and lightnings (Ex. 19:18) and the Mount of God quaked greatly (Ex. 19:20). This natural phenomenon attested that the God of creation was speaking to fallen and sinful men in order to give to them the best and shortest compendium of morality ever delivered.

First, consider the Divine name: "I am the LORD thy God. . ." This could be translated from the Hebrew: "I am Jehovah your Elohim." "Jehovah" or "Yahweh" means in the Hebrew "the eternal, self-existent, everliving, ever-acting one." Or, we might say it refers to the God "which was, and is, and is to come" (Rev. 4:8). "Elohim" is a uni-plural noun which means "the infinite ones." Elohim reveals that God is one in nature yet three in His persons. Elohim was the general name of God; Jehovah was the specific name. Jehovah-Elohim or Jehovah your Elohim is the covenant name of the God of Israel.

Second, notice the Divine deliverance: ". . . which brought thee out of the land of Egypt, out of the house of bondage." God by great signs and wonders had brought these Hebrews out of the slavery in Egypt into a glorious liberty. He that had redeemed them by blood demanded the right to rule them. They owed their service to Him to Whom they owed their freedom. Jehovah-Elohim had the sole claim on their undivided worship, and He would tolerate no rival.

These laws were not merely for Israel as some have assumed. They

were for all mankind. They were for Christians, for they are all quoted in the New Testament. They are as much for those Christ has rescued out of the bondage of sin and Satan by His blood as they were for Israel of old. Christ, our Deliverer from the bondage of corruption, is entitled to our best service (Luke 1:74). He loosed our bonds that we might obey Him (Ps. 116:6; Rom. 6:16-22). Jehovah was the covenant God of Israel, He is our God by the covenant of grace. Our covenant God has as much right to command us as He did the nation of Israel. Our obligation is greater to our covenant God than was Israel's (1 Cor. 6:20; Tit. 2:14). They had typical redemption; we have actual redemption.

THE DIVINE PROHIBITION

"Thou shalt have no other gods before me," or as some translate it, "Thou shalt have no other gods beside me." This prohibition not only forbade Israel's departure from Jehovah and substituting the worship of other gods in His place, but it also forbade Israel's worship of other gods in addition to their worship of Jehovah. This was a very important command to a people of polytheistic origin (Josh. 24:1-28), that had just come up out of polytheistic Egypt, and were on their way to polytheistic Canaan.

"This first command is the source of all other commands, not merely the decalogue, but of all the precepts of Scripture. They all have their source in this first command. It is the root, the source, the basis of every command of God. . . The first command is also the heart of all other commands. You can go back to this core in every command and precept of God. So in this sense the first command is all-pervasive in character and is exceedingly broad in scope" (*My Sermon Notes on the Ten Commandments* by William P. Van Wyk, p. 16).

THE POSITIVE DUTY ENJOINED

There is a positive duty enjoined by this First Commandment. We must have but one God. We must make the Lord only the solitary God, and we must have only Him as our God. This command places us before the face of God the only One Whom we should serve as God. It requires that we have a love for Him stronger than all affections for others, that we take Him for our everlasting portion, that we serve and obey Him supremely. The Lord said by the pen of Hosea: "Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me" (Hos. 13:4).

In the light of the First Commandment it is our solemn and sacred duty to believe in God: ". . . for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). To believe in God is to trust Him, to exercise faith in Him, and to hope in Him. The sweet singer of Israel said: "O LORD my God, in thee do I put my trust" (Ps. 7:1). There is none we can trust but God, for all else is "lying vanities" (Ps. 31:6). God is to be trusted at all times and under every circumstance: "Trust in the Lord at all times" (Ps. 62:8).

No man can come to know the true God except it be given to him by revelation from Heaven. We must be given "the Spirit of wisdom and revelation in the knowledge of him" (Eph. 1:17). Jesus said: ". . . and no

man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matt. 11:27). John so well said: "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life" (1 John 5:20).

Those who have been taught to know God as their true God (John 6:45) need to "follow on to know the LORD" (Hos. 6:3). We must seek a fuller knowledge of God as He is revealed in His Word and works, for we cannot worship an unknown God. We must know something about God before we can choose Him as our God (Josh. 24:14). We must know His person, promises, purposes, and power. 1 Chron. 28:9 says: "Know thou the God of thy fathers." "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 exercises lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD" (Jer. 9:23-24).

To know God is to love Him supremely, and he who does not love God above all else does not know God. Jesus Christ said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37). Those who love God will worship Him and adorn Him. Divine worship belongs to the supreme Being, and He will allow no creature to share it: "My glory will I not give to another" (Isa. 42:8). It is the duty of those who love God to worship Him according to His appointments. This can be done by church attendance, meditation upon His Word, sincere prayers, and other things.

"And to this infinite Jehovah each of us owes the perfect worship of spirit and soul and body. We must love Him supremely, revere Him humbly, study Him homagefully, believe Him entirely, trust Him absolutely, obey Him perfectly, plan for Him exclusively, bow to Him cheerfully, pray to Him constantly, praise Him ceaselessly, live to Him wholly, adore Him everywhere now and forever more. Our whole life is to be an unceasing exhalation of incense" (*University Lectures on the Ten Commandments* by George Dana Boardman, pp. 49-50, 1889 edition).

THE THING CONDEMNED:

A FICTITIOUS GOD

The First Commandment not only enjoins the worship of the true God, but it also condemns idolatry, or the setting up of false gods. Man was made to lean on God and to be dependent on Him. When a man severs his spiritual relation to God, he of necessity tries to find something else on which to lean or trust. Every thing in which he trusts outside of God is an idol, no matter what it may be. Any thing which enters into competition with God, or that is put before God, becomes a god to a man.

There is really no other God, and we should have no other God. "Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else" (Deut. 4:39). There is but One omnipotent God Who rules

over all: "Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God" (Isa. 44:6). He alone is Deity--the One self-existent, eternal, unchangeable, spiritual, omnipotent, omniscient, omnipresent, holy, just, true, gracious, perfect, infinite, only Jehovah!

Idols are inanimate things, "the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell" (Deut. 4:28). The psalmist wrote: "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: They have ears, but they hear not: noses have they, but they smell not: They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them" (Ps. 115:4-8). An idol is "a god that cannot save" (Isa. 44:20) and which cannot "move" (Isa. 40:20). Such a god is a fictitious god--no god at all.

THE SIN OF IDOLATRY

Idolatry is one of the most common sins of mankind. It is committed when one transfers the trust which must be in God to some creature or thing. It is the exaltation of the creation above the Creator (Rom. 1:21-23). It brings God down in the estimation of man. This sin makes man guilty of gross falsehood, of committing great injustice, of being unthankful, of being unholy, of deceiving himself. It is the height of folly to go after a "dumb idol" (1 Cor. 12:2). "When ye knew not God, ye did service unto them which by nature are no gods" (Gal. 4:8).

This sin in its extreme form is the actual denial of God and His existence. "The fool hath said in his heart, There is no God" (Ps. 14:1). A man is an atheist who even denies any of the perfections essential to Deity or His right to govern the world. Humanism is a form of atheism. Without controversy there are many professed atheists in the world. These people in most cases wish there was no God so they could lead a wicked life without fear of future retribution. In the practical sense, all living as though there was no God are atheists, church members or not!

Polytheism, or the worship of many gods, is forbidden in Exodus 20:3. Some worshipped the sun, the moon, and the stars (Deut. 4:19); 11 Kings 17:16; 21:3,5; 11 Chron. 33:3,5; Job 31:26-28; Jer. 7:17-20; 8:2; Ezek. 8:15-16; Zeph. 1:4-5; Acts 7:42). Others worshipped a golden calf (Ex. 32:4), a brazen serpent (11 Kings 18:4), pictures (Num. 33:52; Isa. 2:16; Ezek. 8:10), nets and drags (Hab. 1:16), images (Col. 2:18; Rom. 1:23) and other things (Ex. 12:12).

Another form of idolatry is the identification of God with His creation. This is pantheism. In this conception man is a part of God. Thus man's responsibility is denied just as in atheism. His trust in a god is trusting merely in himself.

Still another form of idolatry is the hellish doctrine of evolution preached by the false god of science. The teaching of evolution is an attempt to explain the creation without the existence of the Creator. It denies the person, nature and office work of God. Evolution is the very basis

(Continued on page three)

The First

(Continued from page two)

of the modern educational system. No wonder the Bible declares that the wisdom of this world is foolishness with God (1 Cor. 1:20).

The Bible considers various forms of sin to be idolatry. "Stubbornness is as iniquity and idolatry" (1 Sam. 15:23). "...covetousness, which is idolatry" (Col. 3:5). Sensuality makes a god out of the belly: "...whose god is their belly..." (Phil. 3:19).

MODERN IDOLATER

Although Christendom, theoretically speaking, is monotheistic, yet modern Christendom, practically speaking, is largely polytheistic. Modern churchgoers seem to have their Christian pantheon. There is the god of materialist, the god of the deist, the god of the fatalist, the god of the sentimentalist, the god of the churchman, the god of the Romanist, the god of the Unitarian, and the god of the Arminian. God help us to see idolatry is not merely trusting in wood and stone idols, but also beauty, wealth, power, fame, pleasure, and every minor thing in which we trust outside of God. Truly we of this Christian age and land need the First Commandment no less than did the Israelites.

In this materialistic age no small number of professed Christians make a god out of earthly wealth. Psalm 115:4 says: "Their idols are silver and gold." Multitudes have sold their soul to the Devil in order to get wealth. They are so engrossed in the pursuit of wealth that they have no time for their church, their family, or their God. Money has become the creator of some, for they believe money has made them what they are. Money is their redeemer, for if they get into trouble they trust money to redeem them. God made man out of the dust of the ground, and man makes a god out of the gold dust of the earth! How corrupt man has become through sin!

Truly some have made a god out of the religious denomination to which they belong. Others have made a savior out of the ceremonies of their religious organizations. Some condition the salvation of the soul upon membership in some religious order, or by the observation of certain ordinances like water baptism and the Lord's Supper. This is to equate God with human institutions and human deeds. It makes man his own savior and god. There is no need to these work-mongers for the regeneration of the Holy Spirit and the atoning death of Jesus Christ. They give man all the glory for His own salvation. Verily this is one of the most subtle forms of the sin of idolatry!

MANY GODS

"For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (1 Cor. 8:5-6).

To love anything more than God is to make a god of it. If we trust in our learning we make a god of it. If we love pleasures more than God (1 Tim. 3:4) we make a god of it. If we love our job more than God we make a god of it. If we love our wife and children more than God we make a god of them. I fear that it may be truly said of modern Christendom

what was said of Judah of old: "For according to the number of thy cities are thy gods" (Jer. 2:28). May God deliver us from the Christian pantheon!

Professed Christians who own God for their God and live as if there were no God are vile idolaters--violaters of the first and greatest commandment. Woe to those who do not really believe in God nor love God. Woe to those people who do not worship God as the God of the Bible. What deadheads they are! If they are not dead in sin, they are dead to duty and devotion to God! Many heathens worship idols with greater zeal and devotion than some Christians do the true God! "Wherefore, my dearly beloved, flee idolatry" (1 Cor. 10:14). "Little children, keep yourselves from idols" (1 John 5:21).

CONCLUSION

Jehovah alone is to be worshipped. No rivals are permitted. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24). It is the Savior or Satan, Christ or Antichrist, the Sovereign or self. Loyalty to one is disloyalty to the other. It is impossible to be loyal to both as it is to go east and west at the same time. Let us cease to worship Jehovah with a divided heart. Let us worship and serve our Lord Jesus Christ alone. None have ever repented of cleaving to God and true worship. The thoughts of faithful service to Him gives comfort to a man upon his dying bed.

Man by nature has no desire to love God or to worship Him. This is why millions never pray to God, never read the Book of God, never go to church on the Lord's Day, never engage in any religious exercise. True religion must be planted in the heart by the regeneration of the Holy Spirit of God. A reborn man is united with God through Christ; he trusts his God again. He relies on the Lord as his God and submits to Him even in trials and tribulations. Love for God is born of faith. Only he who trusts God will worship and serve Him. "Marvel not that I said unto thee, Ye must be born again" (John 3:7).

What is your God? What is it that you trust in? What is it which makes the greatest demands upon your time, talents, and treasures? To what is your life devoted? "How long halt ye between two opinions? If the LORD be God, follow him: but if Baal be God, then follow him" (1 Kings 18:21). "And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD" (Josh. 24:15).

SACERDOTALISM AND THE BAPTISTS

By Milburn Cockrell

\$2.00

Berea Baptist Bookstore
P. O. Box 552
South Point, Ohio 45680

The Silence

(Continued from page one)

and wells, and sink shafts deep in the earth, but not below human fathoming. Man can measure whatever man can make. But the deep and dark rifts and craters that defy the plummet, that go down, down, below the reach of lead and line thrown by human hands, these God made. And these in their very silence tell of His power.

And it is the glory of God that He can make what man cannot measure; --that He can walk in the majesty of His creations and providences where man can neither accompany nor follow Him. Says Robert Hall,

The infinite superiority of the divine perfections renders concealment necessary. Viewing eternity in all its extent;--having present to His mind all that is past and all that is future;--seeing the end from the beginning; looking forward to the remotest period, and embracing in His prospect all possible future events, He regulates His conduct upon a scale which belongs only to Him who inhabits eternity. Concealment is the necessary indication and proof, as well as the effect of His being "infinite in counsel." The judgments of such a Being must by the necessity of His nature, be to our limited understanding "a great deep." Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out.

Would you have no silences in Scripture;--no dark chasms in revelation, out of which comes no voice of God;--then, in the fulness of His being, God must be degraded to man, or man in the littleness of his nature must be exalted to God. But as long as His ways and His thoughts are high above ours, as the heavens are above the earth, so long will He withhold from us more than He

communicates;--so long will the great unrevealed world of spiritual things skirt the revealed and the seen all around.

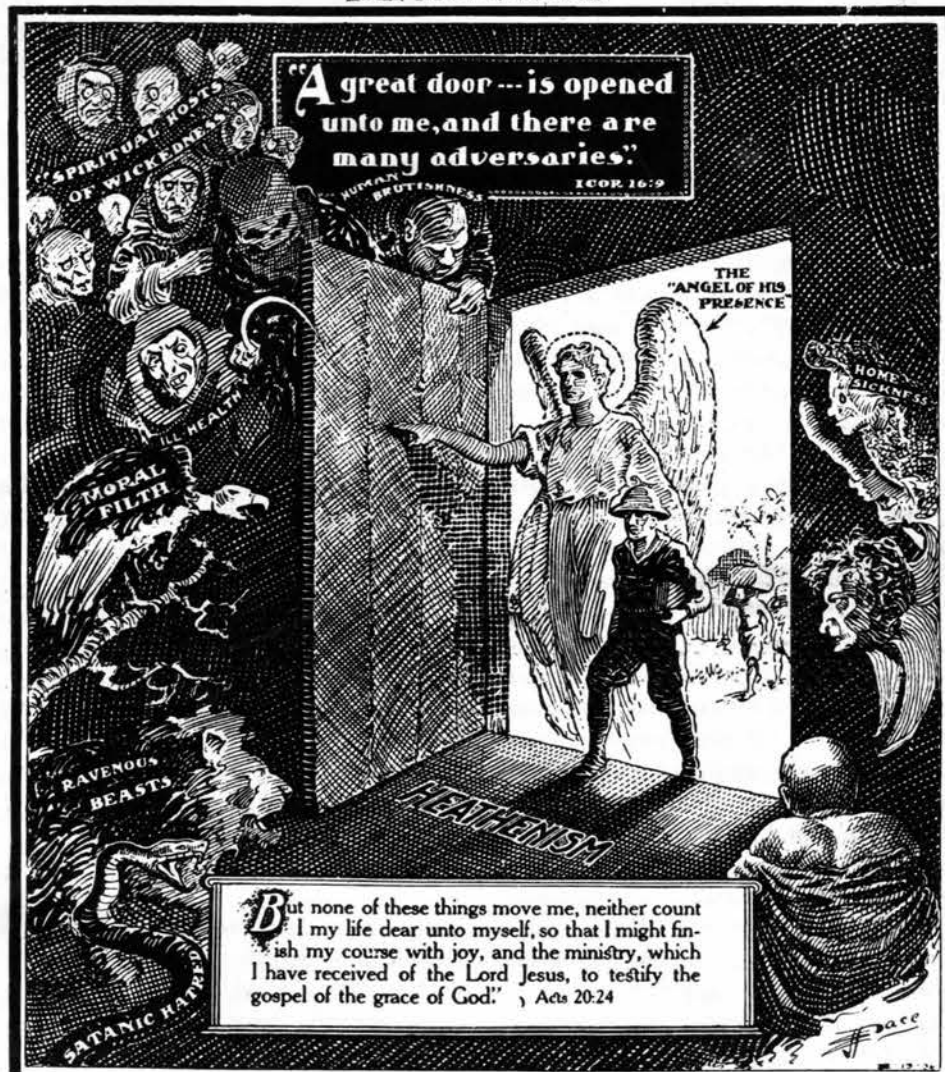
2. This silence of the Bible, as contrasted with the pretentious and puerile utterances of other books claiming to be divine revelations, is among the strongest internal evidences of its divine authorship.

Had men written this Bible without the divine inspiration, and with the design of meeting the conscious longing of the soul for further knowledge of hidden things, it would have catered to human curiosity, and attempted more fully to unfold the mysteries that hang around human life and death. Other books have done this, and in doing it have betrayed their true character. A book too intensely human, and the more so when humanity is corrupted, must be suspected of being entirely human. Thus the Koran of Mahomet is half filled with pretended revelations of the sensuous felicities of a most sensuous heaven. Well has a Bampton lecturer said,

"With regard to the great and momentous doctrine of a future state, and the condition of the soul after its departure from the body, it must indeed be acknowledged that the prophet of Arabia has presented us with a nearer prospect of the invisible world, and disclosed to us a thousand particulars concerning it which the Holy Scriptures had wrapped in the most profound and mysterious silence. But in his various representations of another life he generally descends to an unnecessary minuteness and particularity, which excites disgust and ridicule, instead of reverence; and even his most animated descriptions of the joys of Paradise, of the torments of Hell, however strong, and glowing the colors in which they are painted, are yet far inferior, in point of true sublimity, and far less calculated to promote the interests of piety, by raising the hopes and alarming the fears of rat-

(Continued on page four)

THE MISSIONARY



The Silence

(Continued from page three)

ional beings, than the degree of obscurity in which the future life of the gospel is still involved.

The Apocryphal gospels, written by some uninspired men in the early Christian ages, attempting to supply the void in the history of the childhood and youth of Christ, make a pitiable show of their weak wisdom by ascribing the most absurd, pueril and unworthy words and works to the child Jesus;—how He cast the devil in the shape of a dog, out of Judas Iscariot when a boy, for having struck Him on the side;—how, at seven years of age, when His playmates had made clay figures of oxen, and horses and the like, He by a miracle made these figures walk;—how, when His reputed father, Joseph the carpenter, had made a throne for a certain king, at great expense of time and labor, and it was found too short by a span for its position, He by a miracle extended the wood to larger dimensions. How pitiable are such utterances as these of the so-called Gospel of the Infancy, compared with the sublime silence of Matthew and Luke, or the deep and mysterious half-unfolding and half-concealing of John—grasping the whole fact of the infancy, growth and physical life of Jesus in one grand utterance, **"The word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only-begotten, full of grace and truth."** Verily God's silence, inspiring awe, is better than man's garrulity, exciting contempt.

Emanuel Swedenborg, the mystic philosopher of the last century, was a man of remarkable parts. He was spiritual, he was learned, he was profound; but he was a dreamer. He professed to supplement the revelations of the Bible by equally inspired and authoritative revelations through himself. But his *Arcana Coelestia* is to most minds an inextricable labyrinth of humanizing philosophy, obtruding into the spiritual world all the creations of the material, out of place, monstrous, impossible, and so far from revealing to a clear inner vision the things unseen, he most thoroughly confounds and mystifies the things that are seen or plainly revealed in God's Book. The human will always bear the marks of the human. Man, when he speaks, whether in the sober realities of actual life, or in the airy regions of dreams and trances, reveals himself, not God. Religion is not philosophy, nor is Swedenborg's mystic philosophy religion. From the Apocalypse, with its glowing imagery and brilliant symbolism, to the *Arcana Coelestia*, with its sickening details of low, half-spiritual, half-material, existences, and semi-earthly and sensuous natures,—is it a climax, or is it a *bathos*? Nay, give us John, and let Swedenborg fly away on his airy nothings.

Modern so-called spiritualism professes to give us revelations direct from the unseen world. It sets aside the authority of the Scriptures and substitutes the vague, contradictory and meaningless inanities of table tippers and nervous women. Read a column of the pretended revelations from departed spirits in the "Banner of Light" newspaper. What gross materialism! What crudeness! What simpering sentimentalism! What wishy-washy twaddle, about spheres and planes, and auras, and accor-

dances, and the like! What bubble-talk, what flightiness, what pretensions and assumptions! And out of it all, all the revealed wisdom of twenty years of rapping and vamping, you will not gather one grand doctrine of the things unseen, that has taken hold of the heart of humanity, as does the doctrine of the cross. Not one great discovery in ethics,—not one truth that goes to make better men and women of us all; not one principle of government, or social science, or education, that has improved and blessed the world in its application! In attempting to reveal the details of the spiritual world and lift the veil on the processes and methods of spirit life, it has proved its deceptive human or demoniac origin, and stands in marked contrast with the grand old life-giving and life-preserving truths of the Word of God.

In contradistinction from all these and the like humanizing systems and beliefs, that more or less, all of them, cater to some morbid curiosity or spirit of speculation, the Bible maintains a holy reserve. It gives us principles, life-germs of spiritual truth. It touches great central facts, that effect vital interests. It never condescends to gratify an idle curiosity, or to meet with its unfoldings of knowledge of simple human and worldly want. It reveals, not the how and where of immortality, but immortality itself. It brings to man's moral wants, not excitement, but satisfaction. It deals not in riddles for the curious, nor paradoxes for the speculative, but in healing for the morally sick. It answereth not a fool according to his folly, when it speaks; and again it answereth a fool according to his folly when it is silent. It enters not into the details of building up character; but it opens to our view the sure foundation of rock in Christ. It talks not idly, nor cateringly, nor patronizingly, nor indulgently, nor sentimentally, nor vaguely; but it talks to men, earnestly, strongly, pungently, with great pertinency to their present and prospective wants, and with great power to stir the soul's lethargies, to enlighten, to arouse, to save. Verily the voice of this Book, which when it speaks, speaks with authority, and when it is silent, is silent with authority, is no other than the voice of God.

3. The silence of Scripture on things of less moment, *gives emphasis to its utterances on the great central doctrines of faith and life.*

Look at a great painting; for instance, Bierstadt's *Domes of the Yosemite*. It is only in the immediate foreground that any attempt is made to paint the grass, the flower, the moss of the rock. As the vista stretches away up the valley, all these little details are lost in the generalization of the scene. The great arches recede in the overhanging cliffs; the bald domes tower up on either side in their unique majesty; and away up and on in the distance, the sky and the cloud and the mountain all seem melting together into one billowy blue ocean of air. There is no attempt to represent the valleys that lie between those distant domes. There are ravines and gorges and perhaps broad plateaus hid away among the mountains. You know, as you gaze, that they are there, but the pencil and brush have rather concealed than tried to depict them. They do not now distract your admiration of the great groupings of

nature, revealed only in their massive majesty, not in the details of minor beauty.

It is just so with these divine revelations. They show us the spiritual world only in the grandeur of its outline facts, not in the details of minor incident. Take, for instance, the recorded life of Jesus Christ, and the progressive development of Christian doctrine in the writings of the apostles. Only in the fore-ground of His infancy do we find any of the outer incidents of His life detailed. There are the manger, the star, the shepherds, the magi,—a little group of facts that lend color and vividness to the whole picture. Twelve years away there stands out, isolated from all its surroundings, one suggestive scene. Here a revealing ray, as from a rift in the overhanging cloud, lights the picture a little. Then, eighteen years away in the distance, rise up in all their majesty and glory, but enveloped in cloud all about their bases, the mighty facts of His life and death. And still on, partly in the mist and partly in the sunlight, the mountain domes of Christian doctrine raise their sun-lit crests high up towards God. Thus mingled, the light of revelation and the shade of concealment, make up a picture more vivid and grand and real, than could have been secured by a flood of light, that should in the attempt to reveal all, have obscured all by its dazzle. God's revelations are adjusted to human eyes.

4. This silence of Scripture is *disciplinary to our humility and our faith.*

We need to know a little in order to learn our ignorance. The profoundest philosophers have not been arrogant men. Socrates, the brightest luminary of the old heathen world, declared that he could see no reason why the Delphic oracle pronounced him the wisest of men, unless it was that he knew nothing and was aware of the fact, while other men knew nothing and were not aware of it. Isaac Newton compared his own profound researches and discoveries in science to a child gathering a few pebbles on the shore of a wide ocean of truth. So God gives us a few revelations, and from these we learn how much lies hidden yet in the counsels of His will, and how utterly dependent we are on His revealing Word for all safe knowledge of the things unseen. We have a better standard of self-measurement. God's partial revelations make us aware of how little we know about the profoundest subject that ever exercised human thought, and how we should know absolutely nothing, without His Word. Here and there on the broad expanse before us and around, God has let fall a ray of light, and where it falls we catch visions, new revelations of life and truth. How much, then, must lie still unrevealed and unconceived of by us, in the vast intervening spaces of darkness. Thus "Sacred silence whispering truths divine," suggests to us the existence of things, which eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive. We need to contemplate the great things of God to know how little we are. The Psalmist felt this. **"When I consider thy heavens, the work of thy fingers, the sun and the moon and the stars which thou hast made, —what is man?"** In the shadow of His works, what is human achievement? Skirting only the border of the infinite knowledge, what is hu-

man philosophy? So is our pride chastened, our humility is put in discipline. If God had revealed nothing, should we not have supposed we knew all things? If he had revealed all, we should have known all. In either case we should have been or seemed to be as gods—"knowing good and evil." But the half-revealings and half-concealings of God, teach us differently, and show us that in fact we are "but of yesterday and know nothing." So likewise our faith is put in training. Faith dwells in the border-land of shade between the light and the dark. All light or all dark, there was no room for faith. She is a grace that sees men as trees walking. She discerns substance, but not form; she rests on evidence, but not vision. God by the economy of His partial revelations, has given us this border-land for faith. And faith loves it. She says, "On this side I can see, on the other I can trust, and midway I can walk, and as I walk I can look not at my path but at His guiding eye." If according to His revelations we are now by vital union with Christ become sons of God, we will wait in confidence what we shall be when He who is our life shall appear.

This spirit of reposeful confidence in the revealing or the concealing God, is the direct reverse of that spirit of uneasy and restive speculation which tries to be wise above what is written. The truth is, divine revelation is the base line of all spiritual knowledge. Well says Charnock, "Submit to God not to be curiously inquisitive into what is not revealed. There is something hid in whatever is revealed. We must not go about to unlock God's cabinet. It does not become us to be resty, because God hath not admitted us into the debates of eternity. We are as little to be curious about what God hath hid, as to be careless of what God hath manifested. Too great an inquisitiveness beyond our line, is as much a provoking arrogance, as a blockish negligence of what is revealed is a slighting ingratitude."

Three conclusions follow:

(1.) This silence of the Bible is not a defect, but in reality a glory.

A defect implies some part wanting: a part necessary to the function of the whole; a wheel gone from the machine, a link missing from the chain, a breach in the plan, a failure in the intent.

But revelation is not a whole: it is of necessity partial, though all the parts are given that God intended should be given. There is no failure in the intent. God purposed to give us certain views of things super-sensuous. What if each seem to us a distinct picture and we can neither see how one dissolves into another, nor yet the exact relation of one to another, or to all the others? We have all the divine light God intended we should have. There is no defect here. More we could not comprehend, though less would hardly have sufficed us. There is no silence in this Book on the great problems that affect human life and well-being. No silence on the importunate questions of human duty: "repent," "believe," "go, work." Here are reproofs and warnings; promises and encouragements; invitations and welcomes; words of comfort, hope, joy. It is enough. What if curiosity be not catered to? What if the spirit of daring speculation meet a stern rebuke in the silence of God's oracles? The

(Continued on page five)

The Silence

(Continued from page four)

chart has all the sure data for the voyage of life. The reckonings are easily made. The soul's bearings may readily be found. Every rock and reef and head-land of temptation and doubt are laid down; what if all the rest of the wide ocean be unmarked? The mariner does not need in order to guide his course, a sky thickly sprinkled with undistinguishable star dust, and a coast-line of fire; but here and there a brilliant in the heavens, and a beacon on the shore. It is the glory of the divine revelations that they give us the data, and only the data, by which we are to work out the problem of life and destiny. There is a moral triangulation by which from the given elements of our earthly lines, we may calculate with some certainty the distances and relations of the spiritual world.

(2.) *This silence of the Bible is exemplary.* When this Book is silent, we should be silent too. Our yearning must submit in trustful acquiescence.

As expounders of the divine word, Christ's ministers must tread lightly on the margin of the unrevealed. There is a Natural Theology, and there is a Biblical Theology, and out of both may be constructed something like a system of Christian Theology; but human speculations have little place in such construction. In fact speculative Theology belongs to the old and effete scholasticism, rather than to the new and living faith, resting in the immutable word.

Biblical interpretation has its limits, both objectively in the divine revelation, and subjectively in the human apprehension. He is a daring man who attempts the unfolding of prophecy in anticipation of history. "Prophecy" says Robert Hall, "is not intended to give men such a knowledge of futurity as to enable even the most sagacious to predict events. The infinite wisdom of God appears in His foretelling future events in such a manner that *when they arrive* they tally and correspond to the prophecy in a great variety of particulars; while in the mean time the events are so darkly shadowed that the human agents by whom they are accomplished, are ignorant that in doing so, they are in fact fulfilling the counsels of Heaven."

(3.) *This silence is also prohibitive.*

"Why asketh thou thus after my name, seeing it is secret?" said the Angel of the Lord to Manoah. "Enter not hither,"—seems to be written over every gateway of doubt and speculation. To be venturesome here, is to be presumptuous. "As to such points," says Whately, "we should not only seek for no explanation in Scripture, but should carefully abstain from the presumption of all inquiry whatever." No man or body of men, council or church, may presume to fill up the gaps of Scripture. All positive doctrine,—all immutable ordinances,—all direct and definite duties, must rest, not on the silence, but the utterance of Scripture. We must hold no merely speculative dogmas as essential. We must base no religious rite or ceremony on the simple silence of God's word. "Where has Christ enjoined the lifting up of the Host?" asked one of Luther. "Where has He forbidden it?" was his *non sequitur* reply. As though we had a warrant to fill up the void of God's revelations

with human conceits and devices, not positively forbidden! Let no man build his faith on the silence of Scripture. Let no church shape her ordinances by the rule of the unforbidden, or the inferential, but by the immutable "thus saith the Lord."

We will abide by the utterances, and stand in reverential awe before the silences of this Book, even according to the farewell word of revelation: "If any man shall add unto these things God shall add unto him the plagues that are written in this Book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of Life, and out of the Holy city, and from the things which are written in this Book."

(*The Baptist Quarterly*, 1868, pp. 303-318).

The Sons

(Continued from page one)

identity of these "sons of God," since there is no general consensus thereto.

Before discussing the identity of these "sons of God," however, the identity of the "giants in the earth in those days, and also after that" will be discussed. The Hebrew word translated "giants" is *nephilim*, meaning "fallen ones." *Nephilim* appears but one other time in the Hebrew text: Numbers 13:33 mentions "the giants (*nephilim*), the sons of Anak, which come of the giants (*nephilim*). These "sons of Anak" were giants *literally*, because the Israelites were physically as "grasshoppers" in comparison with them. The "giants" of Genesis 6:4 *may* have been physical giants, but the word *nephilim* does not demand such a translation, and good scholars are divided on that point.

However, more important to the subject at hand is whether or not these "giants" were the offspring of these "sons of God" and these "daughters of men." Good scholars are divided on this point also. However, for the following reasons, it will be assumed in this lesson that these "giants" were *not* the offspring of these "sons of God" and these "daughters of men":

1. It appears in verse 4 that "there were giants in the earth in those days" *prior* to the occasion when "the sons of God came in unto the daughters of men," because that occasion is said to have been "after that."

2. The text does not necessarily identify these "giants" as being the same as these "children" who were "mighty men... of renown."

This lesson will present its author's discussion of the identity of these "sons of God" by the examination of the following possibilities:

1. The "Sons of God/Angels" View.

2. The "Sons of God/Humans" View.

1. THE "SONS OF GOD/ANGELS" VIEW.

According to the "Sons of God/Angels" view, the "sons of God" were fallen angelic beings, and the "daughters of men" were female human beings.

Among the witnesses advocating the "Sons of God/Angels" view are the following:

1. The Old Testament always refers to the "sons of God" as angels.

2. The New Testament identifies

these "sons of God" as angels.

3. The Septuagint translates "sons of God" as "angels of God."

4. Josephus and almost all the ancient Jews identified these "sons of God" as angels.

5. The earliest Christians identified these "sons of God" as angels. Observe these witnesses respectively.

First: The Old Testament always refers to the "sons of God" as angels. The Hebrew title thusly translated is *Bene Elohim*. *Bene Elohim* appears three other times in the Hebrew text, and in all three instances the "sons of God" mentioned therein are angels and not humans: Job 1:6; 2:1; 38:7. A similar title, *bar Elohim*, is correctly translated "son of God" in Daniel 3:25, and this instance also refers to an angel and not to a human (see verse 28). Another similar title, *bene elim*, is translated "sons of the mighty" in Psalm 89:6 and 29:1; it definitely refers to angels in the former instance, and therefore probably also in the latter. But, the most important fact to bear in mind is that *bene Elohim*, "sons of God," are always angelic beings, and never human beings, in the Old Testament; and the "sons of God" in Genesis 6:1-4 are *bene Elohim*.

Second: The New Testament identifies these "sons of God" as angels. II Peter 2:4-5 refers to "the angels that sinned" in the days of "Noah the eighth person, a preacher of righteousness," preceding the days of "the flood upon the world of the ungodly." The sin of these angels is further identified in Jude 6-7: "The angels... kept not their first estate, but left their own habitation... Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh." While other demons are permitted to freely roam the earth, these demons, because of the terrible nature of their sin, have been "cast... down to hell (Greek *Tartarus*), and delivered... into chains of darkness, to be reserved unto judgment."

Third: The Septuagint, the translation of the Hebrew Old Testament into the Greek language (often identified by the Roman numeral LXX, significant of the 70 scholars who did the translating in circa 275 B.C.), so often quoted by Jesus Christ, reads "angels of God" rather than "sons of God" in Genesis 6:2,4. Such a rendering is in complete accord with the identity of the "sons of God" in all the other instances in which that title is used (Job 1:6; 2:1; 38:7), and it also indicates that the Jewish translators were in agreement with that identity.

Fourth: The ancient Jews considered the "sons of God" in Genesis 6:1-4 to be angels. Flavius Josephus (circa 37-100 A.D.), perhaps the most-renown historian among them, identified the "sons of God" as angels in his comments concerning the Noachic deluge: "... many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good... (*Antiquities of The Jews*, book I, chapter III, paragraph 1). William Whiston, the translator of Josephus' writings into English, inserted the following footnote at the reference just quoted: "this notion, that the fallen angels were, in some sense the fathers of the old giants, was the constant opinion of antiquity" (*ibid*).

Fifth: The earliest Christians identified these "sons of God" as

angels. According to the research of O. B. Mink,

"Justin Martyr, Tertullian, Cyprian, Ambrose, Lactantius, and the great majority of the early church fathers believed that the 'sons of God' of Gen. 6:1-4, was a reference to reprobate angels. . . .

"The Sethite theory, the view that the 'sons of God' were the godly line of Seth, was first introduced in the latter part of the fourth century. . . .

"Eusebius, the great church historian, took exception to the Sethite theory, and declared his position in the dispute by saying, 'The original position of the church is correct'" (Genesis 6:1-4—Angels or Men?, an article in *Sovereign Grace Advocate*, February 1983, page 2).

The opponents of the "Sons of God/Angels" view have objected to this view with various protests. The most-noted of them will now be considered and answered:

1. Angels are sexless, neuter.

2. The respective natures of angels and humans are different, and therefore angels would not desire sexual relationships with humans.

3. Humans, both males and females, and not angels only, are called "sons of God."

4. The expression "they took them wives" denotes a lasting marital union, not a mere sexual act.

5. The sexual union of angels and humans is physically impossible. Observe these objections answered respectively.

First: It is objected that angels are sexless, neuter. This objection is based upon Matthew 22:30: "For in the resurrection they (resurrected humans) neither marry, nor are given in marriage, but are as the angels of God in heaven." This objection seemingly ignores the fact that angels are constantly referred to as males (as in "sons of God" and by personal masculine pronouns), and angels are *never* described as females nor neuters. Furthermore, this objection misinterprets its proof-text: It is true that resurrected humans, as also the "angels of God in heaven," "neither marry, nor are given in marriage," but this absence of marriage does not mean that these resurrected humans and these angels are sexually neuter. And, it is the "angels of God in heaven" who "neither marry nor are given in marriage," but this verse does not declare the same prohibition for those angels in other places.

Second: It is objected that the natures of angels and humans are respectively different (Hebrews 2:6-7, 9,16), and therefore angels would not desire sexual relationships with humans. This objection fails to adequately consider the fact that these angels "kept not their first estate, but left their own habitation," and that their sin was compared to that of "Sodom and Gomorrah, . . . giving themselves over to fornication, and going after strange flesh" (Jude 6-7). Furthermore, the many condemnations of bestiality, sexual relationships between humans and beasts, are more than adequate proofs of the existence of sexual relationships between creatures of different natures (Exodus 22:19; Leviticus 18:23; 20:16).

Third: It is objected that humans, both males and females, and not angels only, are called "sons of God." For instance, John 1:12 declares, "But as many as received him

(Continued on page eight)

The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

P. O. Box 552

South Point, Ohio 45680

Was not the true head covering in the New Testament a veil? Is a modern-day hat sufficient to wear in church services? ---West Virginia



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

Member
Philadelphia Baptist Church
P. O. Box 7006
Birmingham, Ala. 35224

Here in this query we have two distinct yet related questions. We notice also there are two periods of times involved. These are New Testament times and modern times.

Both questions inquire about women's head covering in church assembly. Both veil and hat are in the inquiry.

These questions have arisen largely from the teaching on head covering of women in church recorded in I Cor. 11:3-16.

The King James does not give the word veil in the version. We do have the words translated: covered, cover, power, covering. These words did not all come from the same Greek word or root. For examples:

I Cor. 11:6,7-"covered" (to cover fully)- *katakalupto*

I Cor. 11:10-privilege, authority, "power" on her head-*exousia*

I Cor. 11:15-"covering" something cast around-*peribolaion*

The woman's "covering" in verse 15 is her hair. But does the context reveal that the hair of the woman is the only necessary veil or covering needed to fulfill Scripture? If hair is the only veil, what about man's covering in verse 4? To pray or preach with head covered (with hair) would be a dishonor! But is it so?

Consider verse 7: "For a man indeed ought not to cover his head." Should his head be covered with hair and not covered with an additional covering or veil? The prohibition here is not the hair but the veil. Man can worship publicly with head covered with hair but not covered with a veil, cloth, or hat.

A woman can worship publicly with her head covered with hair and a veil as an additional covering.

Please notice the first part of verse 6: "For if the woman be not covered, let her also be shorn."

Give this statement the test of transliteration: "For if the woman have no hair on her head, let her head be shaved." This could not be the meaning.

If she does not have a veil on her head, then she might as well have no hair to prove she does not know proper headship.

In verse 10 women's volition is involved in her decision to wear the veil on her head already with hair. She would not have to decide to wear a veil of hair-she already has hair. Her sign of proper headship and authority is not the hair but the extra veil or covering.

I personally believe a hat can be worn today as well as a cloth or veil to accomplish God's will in the matter.

E. D. STRICKLAND

"I am the Bread of Life."



HAROLD HARVEY
P. O. Box 167
Sacramento, Ky 42372

Pastor
Faith Baptist Church
Sacramento, Ky 42372

"For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered" (I Cor. 11:6).

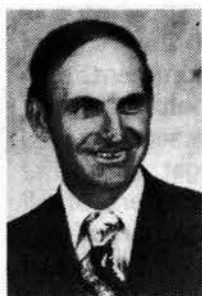
The word cover comes from the Greek word, *katakalupto*, to veil or cover oneself. This word is used in verse six and seven. The same word is used in verse four, "Every man praying or prophesying, having his head covered, dishonoureth his head." Various things can be used to cover ones head.

The word *peribolaion* (covering) is used in verse fifteen. The hair is the natural covering of the woman, here this word is used to denote something thrown around. In Hebrews 1:12 the word has been translated vesture.

The word *sunkalupto* is not found in this chapter. It means to cover and in Luke 12:2 the word is used meaning to cover wholly. The study of these words will help us understand, that Paul wasn't telling the women to cover all of her head, or the whole body. He was teaching that a woman should cover her head, *katakalupto*, signifying to have something down upon the head.

The hair is the natural covering for both man and woman. The man is to wear short hair and the woman is to wear long hair. It is a shame for a man to have long hair, and a shame for a woman to have short hair. The hair of a woman isn't her glory, but long hair is a glory to her. A man dishonoreth his head by wearing a covering in the worship service, and having long hair. A woman dishonoreth her head by not wearing a covering and having short hair. It is a violation of Scripture for a man to wear a covering (hat) on his head in the worship service, and it is a violation of Scripture for a woman not to wear a covering in the worship service. The kind of covering (hat) that would be wrong for a man to wear, would be sufficient for the woman.

HAROLD J. HARVEY



JIMMIE B. DAVIS
P. O. Box 4
Fulton, Miss. 38843

Pastor
Southside Baptist Church
807 S. Cummings St.
Fulton, Miss. 38843

There has been a great change in the design of our clothing from the design of New Testament days, that is, from the design of clothing worn by the people in the early church. I believe this is also true concerning the head covering of that day and the head covering of our day. The

head dress of women in New Testament days was; as far as I have been able to determine, more of a veil type covering than any other design. I have noticed that the commentaries in my library which hold to the head covering view, almost without exception, use the word "veil" in their notes.

It is my personal opinion that those who are convinced that a head covering is to be worn should wear a veil, or some type of covering that would cover the head more than most of our modern-day hats. Some of our modern-day hats cover very little on a woman's head.

JIMMIE B. DAVIS

LEROY PACK
Rt. 2, Box 578
South Point, Ohio 45680

Pastor
Mt. Pleasant Baptist Church
Chesapeake, Ohio 45619

I'm glad that the person asking the question has given sufficient study and has been taught by the Holy Spirit that the head covering is a Bible doctrine.

According to Strong's Concordance the word "covering" in I Cor. 11:6 literally means "to cover wholly" or "veil".

The question is a good one, but let us not be so dogmatic as to what the covering is that we fail to remember its significance.

The type of covering acceptable before God would seem to depend upon the purpose for which it is worn. Is it worn to cover the hair or as a token of the woman's submission to the authority of the man? We find the answer to this question in verse 10; "For this cause ought the woman to have power on her head because of the angels." This verse is particularly clear in the Amplified Bible; "Therefore she should be subject to his authority and should have a covering on her head as a token, a symbol, of her submission to authority, that she may show reverence as do the angels and not displease them."

Even on the practical side, would we say that a Christian woman today should wear exactly the same clothing on the rest of her body that a godly woman in Bible times wore? Hardly any of the body was exposed, not even the hands unless they were being used. Their tunics were long, large and therefore very loose-fitting with even very long sleeves. The veil was also quite large, roughly 4x6 feet. This information was taken from the book *Manners and Customs of Bible Lands* by Fred H. Wight, pages 96-100.

If a woman wants to wear the type of veil which was worn in Bible times she will probably have to make it herself. There's nothing wrong with this type of veil today; however, there may be some inconsistency unless every effort is made to dress the rest of the body according to the customs of Bible times also.

(Continued on page twelve)

Announcements

The Sovereign Grace Baptist Church of Stockdale, Texas, has called Elder J. C. Settlemoir of Jamestown, Indiana, as their pastor, and he has accepted the call.

The Sovereign Grace Baptist Church, 9208 Falls of Neuse Road, Raleigh, North Carolina, has called Elder Goerge T. Kelly of Maceo, Kentucky, as their pastor, and he has accepted the call. His new address is 6901 Buffalo Road, Box 180, Raleigh, N. C. 27604.

The Grace Baptist Church of Orange, Texas, and Pastor Walter Herrin will conduct special services July 11-17. The speaker is Elder Oscar Mink of Texarkana, Texas. The church is located three miles north of Silsbee on highway 92.

The Meadow Creek Missionary Baptist Church, Meadow Creek, W. Va., will host a Bible Conference Sept. 16-18. Various speakers are on the program.

The local Fellowship Meeting will be held with the Big Creek Baptist Church near Wayne, W. Va., and pastor Doyal Thomas July 23, at 7:30 p.m. We are pleased to have this church to ask for the fellowship meeting for the first time. When this meeting started there were only three churches involved. The number has now grown to seven. This goes to show that Independent, Sovereign Grace, Landmark Baptist churches can and are working together. We would pray that others would also ask for the meeting.

The Victory Baptist Church, 9601 Blue Ridge Ext., Kansas City, Mo., and Pastor Harold Leasure will host a Sovereign Grace Bible Conference August 9-11. The meeting will begin on Tuesday night, Aug. 9th, and continue through Thursday night, Aug. 11th. Meals will be served for all out-of-town guests. Various speakers are on the program including the editor. For more information call Pastor Leasure at (816) 765-0191.

The Little Harbor Anabaptist Mission, Little Harbor Road, Garden, Michigan 49835, wishes to announce organization plans Aug. 28, 1983. There will also be a pastors' retreat the preceeding week, Aug. 22. Those desiring more information can contact Pastor Dave Hires at the above address.

The Wilmington Baptist Temple, Corner of Applegate & Rombach, Wilmington, Ohio, and Pastor Dan Ferrell will host a Bible Conference Aug. 24-26. Speakers on the program are as follows: Elders Gail Terrell, Carl Morton, Bill DeRossitt, Dave Pittman, Roy Humble, Bobby Lakes, Rex Hensley, Ron Crisp, Al Gormley, Coy Cox, Wayne Mullings, and the editor. For further information contact Pastor Ferrell at (513) 382-3576.



The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

P. O. Box 552

South Point, Ohio 45680

Before a mission is organized into a church is it the right time for the preacher to preach about women's head covering, women being silent in the church, women cannot vote, advertising in the news paper stating we are T-U-L-I-P Baptists, or should he preach the gospel of Jesus Christ and leave the doctrines for the future pastor? ---Texas



HAROLD HARVEY
P. O. Box 167
Sacramento, Ky. 42372

Pastor
Faith Baptist Church
Sacramento, Ky. 42372

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19,20).

If a group of people belong to a church as a mission or if they are an organized church, this has nothing to do with the preaching of the preacher. The work of a mission pastor or missionary is no different than the work of the pastor of a church. The apostle Paul instructed Timothy about his ministry. He said, "Make full proof of thy ministry" (II Tim. 4:5). A close study of this chapter will answer this question. He was to do the work of an evangelist, but he also was to preach the Word; be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine.

Preachers are used as an instrument of God. They are to preach the Word of God by the leadership of the Holy Spirit. They are not to follow the leadership of men but God. God does use preachers and He works through them according to the Word of God. God's order never changes. We have been instructed to see people saved, then baptize them into a New Testament Baptist Church, then teach them to observe all things. This order never changes. A true man of God will not only evangelize, but he will immediately begin to teach the new convert the all things of the Word of God. It is evident, that a new born babe should be taught the doctrines of the Word of God. He will have a desire for the Word of God (I Peter 2:2). As the new born babe is taught the Word of God by the man of God under the leadership of the Holy Spirit, he will follow (John 10:27). A new born baby drinks milk, but quickly begins to eat other types of food. It could live and grow on milk but it would never mature into a well developed man. The same thing applies to the child of God. We could survive on the milk of the Word but if we grow in grace and knowledge, we must have both milk and meat of the Word. Every preacher must be capable of providing both to their people.

A mission that will teach all the doctrines of God's Word will one day be a strong church of the Lord. The missionary of a church should teach and preach the doctrines of the church, that has given him authority to do mission work.

HAROLD J. HARVEY

"For ever, O Lord, thy word is settled in heaven" (Ps. 119:89).



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

Member
Philadelphia Baptist Church
P. O. Box 7006
Birmingham, Ala. 35224

First, let us consider the expression: "a mission is organized into a church." Personally, I cannot think of any precedent or teaching in the New Testament, authorizing and necessitating first a mission and at a later time forming a church. On the other hand, I know of no Scripture which condemns such a practice.

I have been a mission pastor as well as serving as pastor of an organized Baptist church. Churches where I have served have authorized Baptist missions and also have authorized the organization of other churches.

A church establishing a mission is responsible in exercising Scriptural discipline in the latter.

When a mission is organized into a church, it becomes autonomous. No person or group can tell the Scriptural assembly what it can and cannot do.

A mission pastor is responsible to the sponsoring church for his conduct and his message to the mission. What should he preach while still a mission? Should he give out only the "milk", or should he give both "milk" and "meat"? Should the mission pastor preach doctrine? All things mentioned in the query are doctrines. The gospel of Jesus Christ is one of the great doctrines of the Bible. Doctrine is teaching. Preaching that does not "teach" the Bible is very "empty" sermonizing.

God's preacher in God's place should be able to know what God wants taught at any given time or occasion. The hands of the mission pastor should not be tied as he preaches the Word. I should think that the gospel should be preached to the maximum. The need to be taught the other things mentioned would vary from time to time and place to place. Some missions possibly would not need to be taught some of the subjects mentioned; others might.

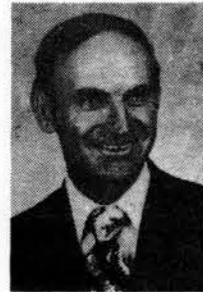
May the Holy Spirit guide the mission pastors to preach the most needed truths and let the hearers pray for their pastor and abide by the truth.

Both mission pastors and pastors of organized churches, if called of God, are obligated to preach the whole counsel of God. This will exercise the preacher, edify the hearing believers, and the sovereign God will save His chosen elect.

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. Whereunto He called you by our gospel, to the obtaining of the glory of

our Lord Jesus Christ" (II Thess. 2:13-14).

E. D. STRICKLAND



JIMMIE B. DAVIS
P. O. Box 4
Fulton, Miss. 38843

Pastor
Southside Baptist Church
807 S. Cummings St.
Fulton, Miss. 38843

All Sovereign Grace (nicknamed T-U-L-I-P) Baptists, might not agree on every point mentioned in this question, but I am convinced that a mission pastor should declare the whole counsel of God to those meeting in a mission to the best of his ability. I believe that the gospel of Jesus Christ is just as doctrinal as any other teaching of the Word of God. If a mission, desiring to be organized into a church, can receive the doctrine of the true meaning of Christ's death, burial, and resurrection, then they ought to be able to receive the truth about other subjects covered in the Scriptures.

It would seem to me that the future pastor would find it far easier to preach those things he believes the Bible teaches, if the mission pastor has been faithful in teaching them to the mission group. When Jesus gave the commission to go into all the world with the gospel, He said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:19-20). Teaching them whatsoever He commands would indicate to me that more is to be taught than just His death, burial and resurrection. I fully realize that the gospel of Christ is to be our primary concern when preaching to the lost, but after salvation it is so very important that one be taught all our Lord commanded.

It has been my observation that a group is much stronger doctrinally as a church if they have been properly instructed in Bible truth while meeting as a mission group.

JIMMIE B. DAVIS

LEROY PACK
Rt. 2, Box 578
South Point, Ohio 45680

Pastor
Mt. Pleasant Baptist Church
Chesapeake, Ohio 45619

As I understand the question, it seems that I might answer it better by dividing it into three questions.

1. Is it proper for a preacher at a mission to preach the doctrines of the Bible which pertain to the woman's conduct in the church before that mission is organized into a church? Certainly it would be proper. If I were going to pastor such a

church I would be glad that these truths had been preached by another because they are a part of the Word of God. The only exception I would take to the subjects mentioned is the woman being deprived of the right to vote in the church, which I fail to see being taught in the Scriptures. Some of my brethren do believe that a woman shouldn't vote in the business of the church. I do not make this a test of fellowship and trust they don't. I Corinthians 11:6 makes it abundantly clear to any honest, unbiased student of the Bible that a woman should wear a covering on her head and that that covering is NOT her hair. "If the woman be not covered, let her ALSO be shorn." If the covering were her hair there would be no reason for the Scriptures to address the subject. I have never seen a bald woman (unless she had been shaven in preparation for surgery); no doubt, there are a few but it would be the exception and not the rule. This verse tells us that if the woman refuses to be covered, that is, refuses to place another covering upon her natural covering ("hair"-I Cor. 11:15) let her ALSO be shorn ("sheared"-according to Strong's Concordance). The Amplified Bible translates verse 6: "For if a woman will not wear a head covering, then she should cut off her hair too; but if it is disgraceful for a woman to have her head shorn or shaven, let her cover her head." Since the doctrine of the head covering is a clear Bible doctrine, it should be taught to any group of God's people whether they are a mission or a church. The doctrine of the silence of women in the church is also very plain (I Cor. 14:34-35) and should be taught also. While these doctrines should not be the only ones taught, yes, they should be taught.

2. The next part of the question deals with advertising in the newspaper that we are TULIP Baptists. The question seems to me to say (sometimes we don't fully grasp the meaning of a written question) that the preacher did this on his own. Now, if the preacher did this without any authority from the church which authorized the mission, it would be "preacher authority", not church authority. This is an area where Baptists are occasionally found wanting. Since we believe and preach church authority, it would seem that we should practice CHURCH authority. The failure to do this has caused great and, I fear irreparable, damage to us. However, if the mission were so authorized or itself so authorized, being given such authority by the mother church, what they advertise is their business alone. My personal opinion about such advertizing is that it is unnecessary. How many people in a given locality are going to know what a TULIP Baptist is? I feel that we would be wise to advertise the fact that we are Baptists (possibly MISSIONARY Baptists), the time of our services and our location and preach the whole counsel of God to those whom God sends to us.

3. The last part of the question has been answered above but we will add a few words concerning it. I do not believe it is possible to preach Christ unless we preach His entire Word. "I kept back nothing that was profitable unto you" (Acts 20:20). "All Scripture is . . . profitable" (II Tim. 3:16). "I have not shunned to

(Continued on page ten)

The Sons

(Continued from page five)

(Jesus Christ), to them gave he power to become the sons of God, even to them that believe on his name." This objection fails to adequately consider the fact that persons have become "sons of God" in two different ways: by *creation* and by *regeneration*. Angels are "sons of God" by *creation*, *bene Elohim* (*Elohim* being the Hebrew name given to God in the accounts of the creation, as in Genesis 1:1). No mortal except Adam (Luke 3:38) was ever a son of God by *creation*, but even he was never included among the *bene Elohim* of the Old Testament. On the other hand, mortals, whether males or females, can become sons of God by *regeneration* (as in Isaiah 43:6 and Hosea 1:10), but these are *never* classified as *bene Elohim*, and angels can *never* be included among the *regenerated* "sons of God."

Fourth: It is objected that the expression "they took them wives" denotes a lasting marital union, not a mere sexual act. This objection presupposes erroneously. The Hebrew word translated "wives" is *nashim*, which means, according to William Gesenius' *Hebrew-Chaldee Lexicon* (page 84), "a woman of every age and condition, whether married or not..." (as in Genesis 31:35; II Samuel 1:26; Job 42:15; Song of Solomon 1:8; 5:9; 6:1). *Nashim* is used specifically of unmarried women in Genesis 24:5 and Isaiah 4:1. These "sons of God" evidently "took" human women in a manner similar to that in which Shechem "took" Dinah (Genesis 34:1-2), engaging in a sexual relationship outside the bounds of marriage.

Fifth: It is objected that the sexual union of angels and humans is physically impossible, due to the fact that angels do not have physical bodies. However, although angels do not themselves *possess* physical bodies (the condition called "demon-possession" here being excluded), they have often been *manifested* in physical human bodies capable of physical human functions. For example, the two angels who appeared to Lot in Sodom (Genesis 19:1-16) were manifested in human bodies capable of having their feet washed (verse 2), of eating (verse 3), and of physically rescuing Lot (verses 10,16). Indeed, the Sodomites were so thoroughly convinced that these angels were but other humans that they desired homosexual relations with them (verse 5). And, forget not the admonition of Hebrews 13:2: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

The union of the "sons of God" and the "daughters of men" described in Genesis 6:1-4, however, does not necessarily demand the physical sexual union of a *mere* angel with a human woman. Henry M. Morris explained as follows:

"A solution seems to consist in recognizing that the children were true human children of truly human fathers and mothers, but that all were possessed and controlled by evil spirits. That is, these fallen angelic "sons of God" accomplished their purposes by something equivalent to demon possession, indwelling the bodies of human men, and then also taking (or "possessing") the bodies of the women as well. . . .

Thus, the "sons of God" controlled not only the men whose bodies they had acquired for their own exploitation, but also the women they took to themselves in this way, and then all the children they bore" (*The Genesis Record*, page 169. This book has a most admirable treatment of Genesis 6:1-4 in pages 163-175. See also A. W. Pink, *Gleanings in Genesis*, pages 92-95).

THE "SONS OF GOD/HUMANS" VIEW

The "Sons of God/Angels" view prevailed until the latter part of the fourth century. At that time, the view that these "sons of God" were humans began to flourish, and today this new view, the "Sons of God/Humans" view, is probably prevalent.

However, there certainly is no unanimity among those who hold to the "Sons of God/Humans" view, and there are various varieties of it. Ironically, these various identities of the "sons of God" are accompanied by various identities of the "daughters of men." Among those subscribing to the "Sons of God/Humans" view, the most prominent variants as to the identities of these "sons of God-daughters of men" are the following:

1. the "Sethites-Cainites" variant
2. the "Saints-Sinners" variant
3. the "Cainites-Sethites" variant
4. the "Nobles-Commoners" variant
5. the "Adamites-Negroes" variant

Observe these variants respectively.

First: According to the "Sethites-Cainites", the "sons of God" were the descendants of Seth (see Genesis 4:25-5:32), and the "daughters of men" were the descendants of Cain (see Genesis 4:1,16-24). The Sethites were godly, and therefore "sons of God"; the Cainites were ungodly, and therefore "daughters of men." The Sethites violated the Biblical rule of separation when they married the Cainites (see II Cor. 6:14-18). This view was introduced in the fourth century by Julius Africanus, John Chrysostom, and Augustine.

There are many objections to the "Sethites-Cainites" variant (A. W. Pink, *Gleanings in Genesis*, pages 92-93), including the following:

1. This variant illogically identifies the godly Sethites as *sons*, and the ungodly Cainites as *daughters*, else it just as illogically intimates that the *Sethite* daughters did not marry the *Cainite* sons.
2. No prohibition of marriage between the descendants of Seth and Cain is recorded.
3. There is no proof that the majority of Seth's descendants were any more righteous than were the descendants of Cain; indeed, II Peter 5 declares that both lines of descendants, with the exception of Noah and his family, were collectively called "the world of the ungodly."

Second: According to the "Saints-Sinners" variant, the "sons of God" were saintly descendants of both Seth and Cain, both males and females; the "daughters of men" were sinful descendants of both Seth and Cain, both males and females. The editors of the *New Scofield Reference Bible* (page 11), perhaps aware of the many problems of the "Sethites-Cainites" variant but not willing to identify the "sons of God" as angels, admitted that this view is but a "refinement" of the before-described variant.

There are many objections to the "Saints-Sinners" variant, the most

prominent being the fact that this variant is self-contradictory: There is no basis for identifying "daughters of men" as *men*! This "refinement" does more violence to the text than does the error it attempts to refine.

Third: According to the "Cainites-Sethites" variant, the "sons of God" were the Cainites, and the "daughters of men" were the Sethites. The Cainites were greatly advanced in the arts, having built cities (Genesis 4:16-17), played beautiful music with harps and pipes (4:21), and specialized in metalcrafts (4:22). The Sethites, on the other hand, labored under the Adamic curse (3:17-19, 23), and were no match for the superior Cainites. The Sethite women heard the boasts of the Cainite men (4:23-24), and they were greatly attracted to these *bene elohim*, "sons of the gods." As a result, the righteous seed of Seth degenerated to the level of the wicked seed of Cain, which culminated in the destruction of them all, with the exception of Noah and his family, in the deluge (R. Payne Smith, "Genesis," *Elliot's Commentary*, volume I, page 35).

There are many objections to the "Cainites-Sethites" variant. It seems to ignore the fact that, although the Cainites were greatly advanced in the arts, they also were under the Adamic curse. And, although the Sethites were under the same curse, they also were greatly advanced in the arts: Noah, a Sethite, built the ark which housed thousands of animals for about one year through the most catastrophic storm of all time, the Noahic deluge.

Fourth: According to the "Nobles-Commoners" variant, the "sons of God" were noble men such as judges and magistrates, and the "daughters of men" were women of the lower classes. This view was found among certain of the ancient Jewish scholars, such as Jarchi and Aben Ezra, and the targums of Onkelos and Jonathan.

This variant has so little credibility that it had virtually disappeared even before the time of Josephus. It thoroughly failed to explain how the intermarrying between the nobles and the commoners could have resulted in the judgment of the deluge.

Fifth: According to the "Adamites-Negroes" variant, the "sons of God" were the male descendants of the Adamites, the white race; the "daughters of men" were the female descendants of the pre-Adamites, a sub-human soulless class of beings identified as the black race. This view was popular in the era of the mid-nineteenth century, when certain white racists began circulating their mistaken ideas which supposed that the white and black races did not descend from a common ancestor. (This view was mentioned, and reprobated, by B. H. Carroll, "Genesis," *An Interpretation Of The English Bible*, volume I, page 170).

There are many objections to the "Adamites-Negroes" variant, including the fact that both the white and the black races descended from both Adam and Noah, and also including the fact that the pre-Adamites referred to therein never existed. Indeed, this view had so little credibility that Mr. Carroll (1843-1914) observed even in his day, "This theory, so far as it is based on scientific grounds, that is, anatomy, physiology, and history, has been utterly abandoned" (*ibid*).

SUMMARY

The "sons of God" mentioned in

Genesis 6:1-4 were evidently fallen angels who had sexual relations with the "daughters of men."

BIBLIOGRAPHY

Carroll, Benajah Harvey. *An Interpretation Of The English Bible*. 17 vols. in 6. Grand Rapids: Baker Book House, 1976.

Gesenius, H. F. William. *Hebrew-Chaldee Lexicon To The Old Testament*. Grand Rapids: Baker Book House, 1979.

Josephus, Flavius. *The Works Of Josephus*. trans. William Whiston. 4 vols. Grand Rapids: Baker Book House, 1977.

Mink, Oscar B. "Genesis 6:1-4—Angels or Men?" *Sovereign Grace Advocate*, February 1983.

Morris, Henry M. *The Genesis Record*. San Diego: Creation-Life Publishers, 1976.

Pink, Arthur Walkington. *Gleanings In Genesis*. Chicago: Moody Press, 1950.

Scofield, Cyrus Ingerson, ed. *New Scofield Reference Bible*. New York: Oxford University Press, 1950.

Smith, R. Payne. "Genesis," *Ellicott's Commentary On The Whole Bible*, ed. Charles John Ellicott. 8 vols. in 4. Grand Rapids: Zondervan Publishing House, 1970.

Mormons

(Continued from page one)

step before entering the Celestial Kingdom.' One of its walls opens onto the fifth room decorated as a luxurious sitting room, with well-upholstered chairs and settees, delicate murals and elaborate chandeliers. This represents the Celestial Kingdom itself, 'where exalted man may dwell in the presence of God.'

From the above description it is seen that the Mormon church is propagating their "Gospel" on a large scale. Their temples are grand, their doctrine is elaborate, and their missionaries are zealous.

Do we dare give them our worship, yea our soul? Do we give them serious consideration as a "church"? Let us take a brief look at this aggressive cult to see whether they are worthy of our acceptance.

We will notice three things about this cult: Their Background, Their Book, and Their Boast.

THEIR BACKGROUND

The background of the Mormon organization is based primarily upon the wits and deeds of a man by the name of Joseph Smith. Joe was born on December 23, 1805 in Sharon, Vermont. In 1823 he claimed that an angel by the name of Moroni revealed to him where tablets of great value were hidden. Joe was to go there and translate them into English. These tablets had supposedly been hidden since the year 420 and were to be revealed in the year 1823 through the instrumentality of Joseph Smith. He was to go to the Hill Cumorah for their translation.

Translating these tablets was not an easy job according to Joe. He had to be aided by God Himself by the use of special spectacles and the giving of the special powers of Urim and Thummim. His translation of these golden plates was to eventually become what is now known as the Book of Mormon.

"Accused of gross immorality, counterfeiting, sheltering criminals in the act of fleeing from justice, and other misdeeds, Smith was arrested, but a mob stormed the jail and shot

(Continued on page nine)

Mormons

(Continued from page eight)

to death both prophet Joseph and his brother Hyrum."

THEIR BOOK

The most inspired book of all books to the Mormons is called the *Book of Mormon*. It is introduced by a short history of Joseph Smith and his findings and translations of the golden plates, etc. Then one page is given to the testimony of three witnesses and eight witnesses respectively.

The first group of witnesses includes Oliver Cowdery, David Whitmer, and Martin Harris. Their testimony states in part: "Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren."

But notice that "The Mormons are loath to admit that all three of these witnesses later apostatized from the Mormon faith and were described in most unflattering terms ('thieves and counterfeits') by their Mormon contemporaries." Thus is the witness of the book broken down.

But not only so, there are some 25,000 words from the King James Version of the Bible within the covers of the Mormon book. Do you remember that these plates were to have been hidden since the year 420? The King James Version was not translated until 1611; so it is indeed strange that King James quotations be found verbatim translated from these ancient tablets. It seems, rather, that the author of these translations had at hand a King James Bible for handy reference.

There are two other books of significant importance to the Mormons. They are called *Pearl of Great Price* and *Doctrine and Covenants*. These contain doctrines and practices of the church and are in some points contradictory to the *Book of Mormon*.

With these three books mainly used by the Mormons for their study, the Holy Scriptures take a subordinate place. You will find that the Mormon's doctrine, therefore, is taken from the authority of the church rather than from the authority of the Word of God, the Bible. As a result, the Mormon is not very well schooled in the Scriptures and can be defeated readily by anyone who is an ardent student of Scripture.

The doctrine of the Mormon church is borrowed. It is not the established doctrine of the Christian faith and the churches of the Lord; neither is it new. Their teaching of polytheism is not a new invention of the Mormons, for it is an old heresy. Man has for hundreds of years announced himself as his own savior--this is what Mormons teach. False churches have long taught that Christ is not a real Saviour--this is what the Mormons teach. Heresy has down through the course of Christian history taught us that baptism is essential to salvation--Mormons teach this also.

So, then can we safely conclude that a church that is not based wholly and completely upon the dictates of the Holy Scriptures is in serious danger of being in the spirit of anti-christ? I think yes!

THEIR BOAST

The Mormon folks are to be commended upon their treatment of their bodies as to what they eat, drink, etc. Also, there is obsession with the family unit. This appeals to many people, and I can see why. Mormons are known to have many children in one family. There is nothing wrong with this. But when you couple this activity with their doctrine, things take on a new light. The reason for their having many children is because they believe in the pre-existence of the soul: that the gods have had many children who as yet have no bodies; so they are to have many children in order to prepare bodies for these souls that are awaiting bodies.

Marriage is honorable in all, the Scriptures tell us; but in the Mormon church you may marry a spouse for eternity, but this must be done in one of their secret temples under the direction of a Mormon priest.

"The element of secrecy and the high-sounding titles of almost every Mormon, be it said by the way, remind us that all the original Mormons were at one time Freemasons."

Also in their boast, they are Saints and we are Gentiles. We have no right to their heavenly heritage. Christ died for all men to rid them of Adam's sin, but their church must intercede for us if we are to become gods as God became a god.

Then, we must conclude that the Mormon church is no different than the Romish hierarchy or the Protestant maze. Their salvation by works is no different than the world's view of salvation by works or Rome's salvation through their church. Salvation is completely by grace through faith in the Lord Jesus Christ as Saviour and Lord (Eph. 2:8-9). Our works are to His glory through the church (Eph. 2:10; 3:21).

So be not afraid of their faces when they come to your door peddling their worldly ware. We are the children of God by faith (Gal. 3:26). Tell them that you are saved by grace through faith. Stay on that subject despite what they may bring up. Quote Scripture, not philosophy or opinion, and you will have no problem deciding whether to believe them. Pray for them. Witness to them. May God bless us as we contend for the faith that was once delivered unto the saints.

Books studied in preparing this article:

Van Baalen, Jan Karel, *The Chaos of Cults*, Wm. B. Eerdmans Publishing Company, Grand Rapids, MI, 1975

Martin, Walter, *The Kingdom of the Cults*, Bethany Fellowship, Inc. Pub., Minneapolis, MN, 1977

Robertson, Irvine, *What the Cults Believe*, Moody Press, Chicago, IL, 1981

The Book of Mormon
Butterworth, John, *Cults and New Faiths*, David C. Cook Publishing Co., Elgin, IL, 1981

Covenant

(Continued from page one)

ages and generations" (Col. 1:26). It is called "The revelation of the mysteries, which were kept secret since the world began" (Rom. 16:25). Not only that mystery that the Gentiles should be fellow heirs of the inheritance, but the mystery of the

Covenant, purpose, and design of God; and also of the incarnation, life, death, resurrection, ascension, and intercession of Jesus Christ. I say, it contains the revelation of the mystery of these things, and not only the history of them.

I. It reveals that Infinite love, mercy, grace, and goodness of God to lost and undone sinners, which astonisheth the very angels of God to behold: "To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God" (Eph. 3:9-10). The good angels are not teachers of these mysteries, but learners and admirers of them; the gospel is to them as a mirror, or looking-glass, to behold and contemplate the Divine wisdom of God in every appearance of it, but especially in this the last and great revelation thereof.

II. It reveals the great love of God the Father. "In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him" (1 John 4:9). That He might die to raise us to life; to be crowned with thorns that we might be crowned with glory: to be made a curse for us, that we might be made the blessing of God in Him; there could be no higher demonstration of God's love than this is.

III. It reveals the love of Christ, which has a breadth, a length, a depth, and a height in it, and passeth knowledge (Eph. 3:10-19). Is it not an amazing declaration, or revelation of the infinite love of Jesus Christ our Lord? Who tho He was God, should condescend to die for such vile rebels, and wretched sinners as we were; "Hereby perceive we the love of God, because he laid down his life for us" (1 John 3:16) from that near and intimate union between the Divine and human nature in the person of Christ: Christ's life is here called the life of God, as elsewhere His blood is called the blood of God. God is said to purchase the Church with His own blood (Acts 20:28).

IV. This proclamation is a declaration, or a revelation that God in Christ is reconciled to His elect; that is, the price is paid, tho the blood may not be yet sprinkled: "When we were enemies, we were reconciled to God by the death of his Son" (Rom. 5:10). Through the blood of His cross, God is satisfied, and His wrath is appeased, that the atonement is made fully, perfectly and for ever; "by one sacrifice he hath perfected for ever them that are sanctified" (Heb. 10:14).

V. It does not only declare, but also proclaim this peace, and reconciliation; deliverance is proclaimed to the captives: "the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord" (Isa. 61:1-2) or the year of the Great Jubilee. The sinner is told, his debts are paid, requiring him to believe this; nay, proclamation is made of free pardon, to all that believe, "that they shall not perish, but have everlasting life" (John 4:14-16,36) and that God has

received the uttermost farthing of our vast debt, and that Christ has received a discharge, as our Surety for all the elect; and that He has not done what He did in part, or by halves, but that it is fully, wholly, and completely done, and that for ever; your faith adding nothing to that satisfaction.

The gospel does not proclaim a conditional peace, or reconciliation, or that God is only reconcilable; so that if the sinner performs his part, God will be fully reconciled; that is, if the sinner repents, believes, is regenerated, or answers the rule of the promise, as some speak. I know no such conditional gospel, or proclamation; but those conditions which Jesus Christ was to perform, which was not only to reconcile God to us, but us also to God. Can that be the condition of life on our part which Christ has engaged in the Covenant to do? viz. to bring us into a state of peace; "Them I must bring" (John 10:16; Jer. 31:33; Ezek. 36:26; Acts 5:31). Nay, God has promised to give us a new heart, and put a new spirit into us. Moreover, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31).

My brethren, observe, that the salvation made by Christ was antecedent to our faith, and both were to be performed for us by our Surety; that is, He was as much obliged to give us faith, or by His Spirit to apply His blood, as to pour it forth upon the cross for us; tho He has ordained the preaching of the gospel as an instrument in and by the Spirit, to work it in our souls.

Secondly, this proclamation, it is an universal proclamation.

I. Peace and glad tidings is to be preached or proclaimed to all the world. "Go ye therefore into all the world, and preach the gospel to every creature" What is this gospel? why peace by Jesus Christ, or that God is reconciled, His justice satisfied, and His wrath appeased by the sacrifice and obedience of His Son, that being the meritorious, or procuring cause thereof, and Christ requires them, commands them to believe this? Believe what? Why that God in Christ, through His death, was reconciled to us when we were ungodly (Rom. 5:9-10). Not that God will be reconciled, and appeased, if we repent, believe, are regenerated, and baptized. That which remains to be done, (which He will also begin and perform for all the elect) is the sinners believing what Jesus Christ has done; it is to receive the atonement, or to stretch out the hand of faith; to receive the pardon procured by Christ's blood; not that any sinner can believe, until the Spirit as a vital agent, insures grace into him; the seed must be sown before the fruit can appear. Christ gives the sinner grace that he may be reconciled unto God, as God in him is reconciled: See Paul's word, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to

(Continued in the August issue)

Dear Nancy

By Nancy Potter, Leighton, Alabama

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



Dear Nancy:

I need somebody to tell me if I'm wrong, so please answer my question. My dad is an alcoholic. He left my mother for another woman when I was in 9th grade. All these years I've almost hated him for doing that to us. Last time he came to a family reunion he was drunk. I didn't want to speak to him or even let him touch me. Mom never talks bad about my dad but I know she's suffered a lot. She tells me not to hate him and to at least speak to him when he comes to visit. Sometimes I think I won't even be sorry when he dies and I know I won't cry at his funeral after the way he's done my mother. I'm saved but I don't love my dad. Am I wrong to feel this way when he's been so awful to our family?

Hurt and Angry

Dear Hurt:

I've never had to face your situation but, I want you to know I honestly am hurting with you. It must be awful to live with such a problem and to see your mother suffer because of it. Let me point out, dear friend, that even though it is a bad situation you are in, the bitterness and anger you are manifesting are not pleasing to your Lord. You are subjecting yourself to untold misery and possibly even health problems if you continue to nurse a grudge and allow anger to eat you up. Please ask the Lord to cleanse your heart and mind of hatred.

"I can't!!" you say. Why, dear friend? Do you *enjoy* your hatred and bitterness? Is it helping you grow as a Christian? Is it good for your health? There is only one way out of this trap for you and that is to *ask God to give you the desire* to be relieved of anger. Ask His help in cleansing your heart and mind of this bitter hatred. Then, my friend, you can ask Him to help you learn to love and pray for your dad.

"Pray for him?? Love him?!!? The one that has hurt us so terribly??" Yes, and it will seem impossible at first, I'm sure. You may not even *want* to pray this way, but it is God's will for us to forgive others and He can help you. You see, we cannot pray or seek the Lord's face if we are harboring hatred in our hearts toward another person. And if we cannot pray or fellowship with our Lord... we are in big trouble! Matthew 6: 14-15 says: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye FORGIVE NOT men their trespasses, neither will your Father forgive YOUR trespasses."

Your dad has done wrong, I agree. He is rude and sinful and very unhappy. He needs prayer and love, and he needs the mercies of our Lord. Unless these things take place he will die and spend an eternity in Hell! I know you don't wish that for him so I'm begging you to begin now to pray for him. Take your wise mother's advice and be civil and decent to him. Speak respectfully to him when the occasion arises and let him know you are concerned for his

soul. Even if you don't have respect for him as a person, honor him as your parent because God commands it. Then when the day comes that he faces sickness or death you will not have to regret the way you treated him.

The hurt and anger you feel now can be turned into love and forgiveness if you really seek the Lord's help. ("I can do all things through Christ which strengtheneth me." Phil. 4:13) Also read what I Corinthians 13 says about love, or charity. It is not puffed up. It is longsuffering and kind. I hope this answers your question. Remember I will be praying for you and hope that soon you'll be letting me know that things are different with you.

Love, Nancy

BEREA BAPTIST BROADCAST Financial Report May - 1983

Beginning Balance.....	\$ 91.36
Receipts	1,470.60
TOTAL	\$1,561.96

EXPENDITURES:

WANO - KY	\$ 95.00
WGNT - WVA	320.00
WYWY - KY	125.00
WFTO&A - MS	125.00
WKAL - NY	175.00
Pierce Comm.	
Overseas	360.00
TOTAL	\$1,200.00
Balance Ending 5-31-83	\$ 356.96

CORBIN, KENTUCKY REPORT

Beginning Balance.....	\$ 466.31
Receipts	600.00
TOTAL	\$1,066.31

EXPENDITURES:

WANO - May	\$ 95.00
WYWY - May	125.00
TOTAL	\$220.00
Ending Balance 5-31-83	\$ 846.31

BEREA BAPTIST BANNER Financial Report May - 1983

Beginning Balance.....	\$ 654.81
Receipts	2,669.00
TOTAL	\$3,323.81

EXPENDITURES:

Printing	\$ 368.21
Postage	425.00
Wages	1,128.95
Supplies	508.69
Other	
Paper Assembly	103.95
Designated Check	100.00
TOTAL	2,634.80
	\$2,634.80

Correction from last month	\$ 689.01
Balance Ending 5-31-83	\$ 659.01

Forum

(Continued from page seven)

declare unto you all the counsel of God" (Acts 20:27).

To try to sum up our answer in a few words, we would say that the doctrines pertaining to the woman's place in the church certainly should be preached along with the gospel of Christ and all of His teachings in a mission. This may well keep down problems after the mission has been organized into a church. It will depend upon the pleasure of the authorizing church or mission as to what type of advertizement should be used.

LEROY PACK

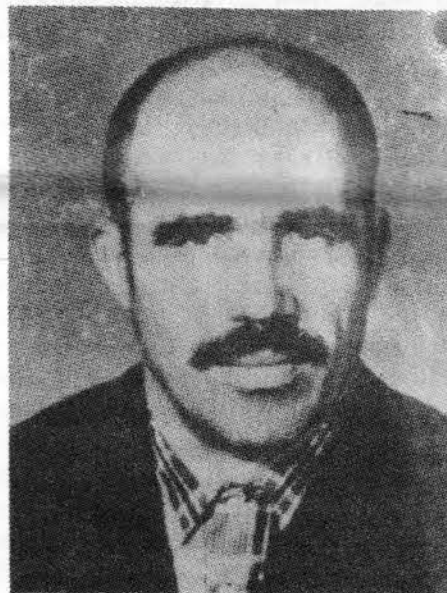
Russian Psychiatric Hospitals

By Georgi Vins, Elkhart, Indiana

Recent news articles concerning abuses in Soviet psychiatry are evidence of the growing doubts Western authorities have about the diagnoses and methodology of the Soviet psychiatric system. It is more and more widely recognized that psychiatry is used by the state as an instrument of torture and punishment. Many prisoners consider incarceration in a mental hospital harsher punishment than serving a set term in a concentration camp. They are often diagnosed as "sluggish schizophrenics" or accused of some other mental aberration and committed indefinitely.

Several Evangelical Christian Baptists, declared mentally unstable at court hearings they were not even allowed to attend, are now imprisoned in mental institutions. Anatoly RUNOV, 45, Anna CHERTKOVA, 56, and Vladimir KHAILO, 51, are undergoing forced treatment designed to make them deny their faith in God.

Anatoly Runov was rearrested and imprisoned in a psychiatric hospital in Gorky (Viazovka) on February 24, 1983, less than one year after his release from previous internment. Last year he wrote these words from the hospital where he is again confined:



"My health is broken, but spiritually I'm alert. I thank God for everything. I've been meeting many people bound by terrible sin and with the Lord's help, I tell them about God's salvation. My wife and I are grateful to all of you who are helping to supply our needs..."



Anna Chertkova was confined to the Tashkent Special Psychiatric Isolation Ward following her arrest in 1973. Ten years have passed and she is still there! What is the response of this Christian woman to the injustice

and abuse she suffers at the hands of those who want to destroy her faith? In a recent letter to her mother, Anna writes:

"I have entrusted everything into the faithful, pierced hands of our loving Redeemer. I am fully confident in our crucified and risen Lord. I thank Him for everything and submit to Him. May His will, not mine, be done."

In November 1980, Vladimir Khailo, with a freshly shaved head and wearing a black prison uniform, entered a psychiatric hospital room crowded with 27 other men.

The barred and wood-covered windows only allow a view of the next building's roof. The "patients" are forced to exist on poor food and must climb over each other to reach their beds. Sleeping pills administered day and night help maintain tight control and more medication is forced on those who do not sleep. Khailo's wife, Maria, writes, "One month after he was taken there, I was permitted to see him but I didn't recognize him: his skin had turned black from heavy medication and he was very weak." Medications (such as haloperidol, aminazin, stelazine, and triftazin) administered to Khailo in the name of psychiatry have caused body swelling, joint pains, fainting, high blood pressure, impaired vision, heart pain and failure, and loss of the control of his hands.

A commission sent in December 1981 to investigate Khailo's arrest asked questions only about his religious activities and convictions. The commission threatened his wife and daughter with arrest and confinement with him in the psychiatric hospital if they continue writing him and complaining to the authorities. Maria is allowed to visit for one hour a day except Saturdays, Sundays, and holidays, but she and her husband are not even allowed to shake hands. Once when Maria began telling Khailo news of Christians who had been arrested and tried, a man in a white coat, always present to monitor conversations, told them to quit talking politics.



In a recent letter, Maria Khailo asks Christians around the world to do something for her husband:

"Dear friends, brothers and sisters! The doctors have tried to force my husband to give up his faith, but he remains steadfast and says: 'I have committed my way to the Lord. May His will be done. He alone knows what He has planned for me.'"

(Continued on page twelve)

THE BIBLE AND THE NEWSPAPER

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

Religious schools which discriminate on the basis of race in admissions policies are not entitled to federal tax exemption, the U. S. Supreme Court ruled May 24, 1983.

In deciding this most celebrated case of the current term, the high court held, 8-1, that Bob Jones University, Greenville, S. C., and Goldsboro (N.C.) Christian Schools have neither legal or constitutional grounds on which to enjoy tax exempt status, nor are they entitled to receive tax deductible contributions, the court ruled.

The court's unexpectedly strong decision ended an extended legal battle between the two schools and the Internal Revenue Service, which in 1976 revoked Bob Jones University's tax exemption and has denied the privilege outright to Goldsboro Christian Schools since 1969.

The majority of the court rejected the schools' key claim that the IRS action violated their right to free exercise of religion, a guarantee protected by the First Amendment to the Constitution. Both schools claimed that their racial discrimination in admissions was based on sincerely held religious beliefs against mixing of the races.

Bob Jones III, president of the Greenville, S.C., university, learned of the decision shortly before addressing students at their mandatory daily chapel meeting. "We're in a bad fix in America when eight evil old men and one vain and foolish woman can speak a verdict on American liberties," Jones told the students at the evangelical school that his father founded in 1927. "Our nation from this day forward is no better than Russia insofar as expecting the blessings of God is concerned. You no longer live in a nation that is religiously free."

Chief Justice Warren E. Burger, quoting from a decision he wrote last term, held "not all burdens on religion are unconstitutional. . . . The state may justify a limitation on religious liberty by showing it is essential to accomplish an overriding governmental interest." All nine justices, including the long dissenter, William H. Rehnquist, agreed Congress may condition the granting of tax exemption upon compliance with "fundamental public policy."

Religious leaders have watched this case with great interest. I, for one, do not believe that it is right to discriminate against any person because of his race or color. Neither do I care much for the Arminianism being taught at Bob Jones University. I lost all respect for this school when I learned it kicks out any student who receives a sovereign grace paper, although it gives only demerits to those who receive *Playboy Magazine*. But I am fearful of this ruling of the Supreme Court and the consequences which are certain to follow.

The statement of the court that the state may "justify a limitation on religious liberty by showing it is es-

sential to accomplish an overriding governmental interest," knocked the props from under the arguments of religious leaders that not even Congress, much less the IRS, has the authority under the Constitution to deny tax exemption when the beneficiary claims sincerely held religious views.

Legal experts representing religious groups are saying the justices went too far in giving IRS such broad statutory authority. Does the ruling mean, they ask, that IRS at some future date may strip tax exemption from a church that opposes prevailing public policy on abortion or women's rights? I greatly fear that it will be so understood.

Bob Jones University expects to continue to operate, although the court's decision imposes a financial burden on the university. Some of the more than 100 other private schools that have been denied tax exemptions because of their racial policies may have a more difficult time staying open, according to an official of the National Christian Action Coalition, a Washington-based lobby for 18,000 private Christian schools. Robert D. Billings, the group's director of operations, said: "My guess would be that some schools will have to close as a result of this decision. It's definitely going to hurt, but what can we do? The Supreme Court has spoken."

With the U. S. and South Carolina flags flying at half staff at Bob Jones University, Jones said: "We are mourning the death of freedom—religious freedom—which was murdered by the Supreme Court. The state now looks at itself as God." He further said that the judges "have made themselves enemies of Heaven and Jesus Christ. I fear for this country and for my children. Freedom of religion is now gone. All we have now is religious toleration."

While Mr. Jones has overstated the case in my opinion, I do believe it was a sad day for religious freedom as future rulings will prove in cases which involve such things as sex discrimination and abortion.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (I Tim. 2: 1-2).

WASHINGTON (EP)—In response to concerns of a broad coalition of churches and civil libertarians, Iowa Senator Chuck Grassley (R.) and Oklahoma Congressman Mickey Edwards (R.) introduced legislation on May 11 to protect churches from unwarranted intrusion by the Internal Revenue Service.

Cases such as Sun Myung Moon's tax fraud conviction have spurred "legitimate investigation of abuses by some religious groups," said Grassley. But Grassley, who chairs the Senate IRS Oversight Subcom-

mittee, also cited an Alabama Church's plight "typifying cases of havoc created when IRS agents are guided by blurred legal boundaries." Targeted for an IRS audit, Mobile's Gulf Coast Covenant Church "was given a clean bill of health, but invested \$100,000 and hundreds of work-hours in the process. This legislation should protect other churches from being subjected to costly, unjustified entanglement with the IRS," said Grassley.

Edwards, who sponsored legislation last year similar to the Church Audit Procedures Act introduced today, added that "current law gives the IRS too much authority to investigate in whatever manner it sees fit, and some law abiding churches have been needlessly hassled as a result." The legislation would establish a pre-examination process, requiring the IRS to clearly outline legal and factual concerns related to the financial records of any church in question. Churches would also be guaranteed a pre-audit conference with the IRS, so that when possible, concerns could be resolved before incurring costly legal and accounting expenses.

Grassley said it is "crucial to create a clear structure allowing the IRS to pursue those who abuse our laws, while protecting innocent parties from needless intrusions." Later this year, Grassley expects to bring officials from mainline, Evangelical and fundamentalist churches, as well as civil libertarians, before the IRS Oversight Subcommittee to testify on the church audit legislation.

"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21).

DUNCANVILLE, Texas (EP)—In a ceremony held at the First Baptist Church here on May 26, officials of Wycliffe Bible Translators and its sister organization, the Summer Institute of Linguistics, announced that minority language speakers and linguists of the two organizations have completed translation of the New Testament into 200 indigenous languages. The presidents of WBT and SIL, David Cummings and Kenneth Gregerson, jointly presented the officially designated 200th New Testament, a translation into the Hanga language of Ghana, West Africa.

The linguists involved in this Bible translation project, British workers Geoffrey and Rosemary Hunt, participated in the event, as did three representatives of the Ghana Institute of Linguistics, Literacy and Bible Translation, under whose auspices the Hunts' work was completed. The book's joint publishers, the World Home Bible League and the International Bible Society, were also represented. Unable to attend were the three Hanga workers, translation assistant Sumbini Abutu, co-translator Alfred Issah Adjei, and translation checker David Gbaaman-ga.

Through the combined efforts of many organizations the Bible or portions of it have now been translated into 1,763 languages. This includes the 200 New Testaments and hundreds of portions produced through the efforts of WBT and SIL.

Workers of these organizations have begun linguistic studies in approximately 1,000 languages since the beginning of their work in 1934. Some 4,750 linguists and "support" workers are currently at work or in

training, with linguistic research and Bible translation projects under way in nearly 8000 languages indigenous to 40 countries.

"The word of the Lord endureth for ever" (I Peter 1:25).

WASHINGTON (EP)—"Our difficulties may be many, and people may see very little reason for hope, but our Baptist work is continuing stronger than ever before." This was the evaluation of the Baptist ministry in El Salvador by their General Secretary, Rene Cedillos.

The head of the Baptist Union of El Salvador, which has 5,000 members in 45 churches, reported 1,350 baptized believers who were added to the church membership. Cedillos told of continuing civil strife. Natural disasters, such as floods and landslides, have added to the misery of the population.

"Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound" (II Tim. 2:9).

COLONIE, N.Y. (EP)—The Soviet Union is holding millions of people in a network of prison camps which match the infamous Nazi concentration camps, such as Auschwitz, Buchenwald and Dachau, a Jewish former Soviet prison inmate claims.

Avraham Shifrin, who was incarcerated in Soviet prisons from 1953 to 1964, said an "ocean of horror" exists today in the USSR. In 2,500 or more concentration camps and prisons where millions of Soviet citizens, and even some foreigners, lead lives of "desperation" because their political or religious beliefs are different from the government's communist-atheist ideology. He also claimed another 30 million are imprisoned in Communist China.

One prisoner, who was working on goods for export to the West as a slave laborer, cut off his hand and enclosed it with a note in the export item as an appeal to the free world to dramatize the plight of Soviet prisoners, said Shifrin, who added that the item ended up in Denmark.

Speaking at the Americana Inn here and quoted by Schenectady (N.Y.) Gazette reporter Eric Retzlaff, Shifrin, director of the Resource Center for Prisons, Psychiatric Prisons and Forced Labor Concentration Camps in the USSR in Israel, claims that there are 43 "extermination camps" in the Soviet Union today compared to Hitler's 35. He said that in some prisons the Soviets perform scientific experiments on inmates as the Nazis did. Prisoners have "numbers on their breasts like in the days of the Nazis, exactly," he said.

Children of parents who disagree with the Soviets are sometimes separated from their parents for re-education in 150 prisons just for children, he said.

The worst prisons are psychiatric prisons where inmates are held with really insane people and tormented with drugs until they, too, lose their minds, he said. One man was sentenced to seven years in a psychiatric prison for displaying a sign, "Please Let Me Go from Soviet Paradise to Capitalist Hell," said Shifrin who has published a book, called *First Guidebook to the Concentration Camps of the Soviet Union*.

No one in the Soviet Union believes in communism, only "idiots" in the West do, he said. Prisons, con-

(Continued on page twelve)

News

(Continued from page eleven)

stant shortages of consumer goods, violations of human rights and a housing shortage that results in 30 to 40 families living in a flat in the USSR are "the real face of communism," he said, noting that visitors to the Soviet Union are duped by the secret police, the KGB, into believing that the USSR is a wonderful place by being allowed to see only what the KGB wants them to see.

While the Soviet Union has imprisoned its peace movement, it spends millions of dollars and sends agents to the West to promote the peace-nuclear freeze movement there, he said.

He charged that the American news media has generally shown little interest in exposing the prison system of the Soviet Union. He said he can't understand why the free world sells high technology, consumer goods and wheat to the USSR and makes loans to a nation which oppresses its citizens and is still dedicated to taking over the world.

Shifrin said protest of the Soviet prisons and human rights violations by citizens and governments of free nations helps the inmates of the prisons because the Soviet government is sensitive to public opinion in the free world.

"Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12).

WASHINGTON (EP)--Is it possible that a newborn baby could have a hang-over? This and other questions regarding Fetal Alcohol Syndrome (FAS) are answered by Lucy Barry Robe, author, recovered alcoholic, and research associate at New York Medical College, in an exclusive interview in the May issue of *Listen Magazine*. As a result of extensive study, Ms. Robe has concluded that pregnant women should completely abstain from alcohol. "Alcohol permeates every cell of the adult body," she says. "Therefore it's going to permeate every cell of the unborn baby's body too."

She also points out that newborn babies of alcoholic mothers experience withdrawal from alcohol, thus making them alcoholics as well. "If I, as an alcoholic, pick up a drink now after almost 15 years of sobriety, I'll retrigger my own addiction, and I'll be drinking alcoholically again. . . So what happens when that newborn baby becomes a teenager and picks up his or her first drink? Why shouldn't the same thing happen to him? Could not that drink retrigger that prenatal addiction? That could explain much of what is called the 'instant teenage alcoholic.'"

And according to Ms. Robe, a pregnant alcoholic presents another threat to her unborn child: irreversible physical and mental abnormalities. These include smaller heads, moderate mental retardation, smaller eye openings, and flat noses and upper lips--all classic characteristics of FAS. She described drinking alcohol during pregnancy as "playing Russian roulette with a really loaded gun."

"I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me" (Ex. 20:5).

RICHMOND, Va. (EP)--Administrators at the Southern Baptist Foreign Mission Board decided May 12 not to send seminary professor Dale Moody as a volunteer teacher to the Hong Kong Baptist Theological Seminary.

President R. Keith Parks said staff members felt it would be disruptive to the mission program "to export the current controversy" concerning Moody's views on apostasy, or falling from grace. Parks said the decision was not based on any attempt to judge Moody's theology. Moody has taught at Baptist seminaries overseas in the past.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17).

WASHINGTON (EP)--The Senate has begun hearings on a bill which most observers say has the best chance of any of bringing Bible reading and religious meetings back to public schools. The bipartisan legislation, sponsored by Sen. Mark Hatfield (R-Ore), has gained the support of both foes and champions of efforts over the past 20 years to return organized prayer to public schools.

What is different about this one is that it would permit only student-initiated religious gatherings before or after school hours, and would not return state-written prayer to the classroom. Known as the "equal-access" bill, it would accomplish this by making it illegal for public secondary schools to bar student gatherings on the basis of the content of speech at the meetings, giving religious groups the same access to school facilities enjoyed by chess or athletic clubs.

Supporters of the bill say it's not meant to be a compromise or an alternative to the school prayer amendment proposed by the administration. In fact, the president and Senate backers of the prayer amendment support the new legislation. And the bill's sponsors have agreed to let the prayer measure run through the committee first.

But the bills' 15 sponsors include outspoken opponents of attempts in the last Congress to reinstate prayer in public schools, among them Sens. Hatfield and Max Baucus (D-MT). And leaning toward support of the bill are private groups which see it in part as a way to both sidestep the prayer amendment and still the controversy over school prayer. Yet none of those private groups, including the National Council of Churches and Americans United for the Separation of Church and State, turned out at the April 2 hearing to testify for the bill, as its supporters hoped they would.

And the American Civil Liberties Union, which had sent out signals in preceding weeks that it might support the bill with reservations, issued a surprise condemnation of it, saying it would encourage efforts to "evade" constitutional bans on religious activity in public schools.

The Supreme Court ruled in 1981 that public university may not prevent students from gathering on campus for religious meetings. But lower courts have upheld bans on such gatherings in elementary and secondary schools.



"There is no fear in love."

Russian

My husband is spiritually alert, praise the Lord. I see him occasionally. He always asks me to greet his friends. He is receiving letters and greeting cards and asks that you continue writing and praying for him. I especially want to thank the young people who write. We are so grateful to our friends here and in other countries for the letters, cards and parcels.

I appeal to the church around the world: please pray for my husband, Vladimir, and for our whole family. Petition our government for the release of my husband."

The KGB wants to silence the voices of Anatoly Runov, Anna Chertkova, and Vladimir Khailo. Let us pray that God would intervene. God's Word exhorts us to pray without ceasing, especially for those who are being killed, counted as sheep for the slaughter (I Thess. 5:17; Rom. 8:36). We can help, by taking action in prayer, and as Maria Khailo urged, through our requests (phone calls, telegrams, and letters) to the Soviet government to release Christian prisoners and stop this abuse and oppression.

Write to Soviet government officials at the addresses below. Be brief and polite. State your concern for the prisoners and what you would like to see done. Be specific, naming the prisoners you read about here, and mentioning the 180 who have been arrested and imprisoned for religious activities. Request that an international commission of psychiatrists be allowed to travel to the Soviet Union and visit the Christians who have been committed to psychiatric hospitals. This commission could examine Runov, Chertkova, and Khailo, conduct their own tests and make independent diagnoses. They would investigate the conditions and forced drug treatments to which these innocent victims are subjected.

Mr. Yuri Andropov
The Kremlin
Moscow
Soviet Union

Mr. Anatoly Dobrynin
Embassy of the U.S.S.R.
1125 16th Street N.W.
Washington, D. C. 20036

Dr. Aleksandr N. Yakovlev
Embassy of the U.S.S.R.
285 Charlotte Street
Ottawa, Ont., Canada K1N 8L5

Forum

(Continued from page six)

I personally feel that when a woman wears a hat, scarf, chapel cap, mantilla, etc., she is obeying the command of the Scriptures in I Corinthians 11.

Let us not become contentious or Pharisaic concerning the Scriptures, neither let us be inconsistent by not applying the same rule to another garment that we do to the head covering.

In concluding, let me say my personal preference is that a woman not wear something for a head covering that is barely noticeable or that is un-

Send a beautiful card with a short note to encourage prisoners and their families:

Anatoly Fedorovich RUNOV
pos. Komsomolets
p/o Viazovka
Ketovski raion
Gorkovskaya obl. 603212
Soviet Union

Wife:

Zoya I. Runov
ul. L. Chaikiny 7
g. Gorodets
Gorkovskaya obl. 606043
Soviet Union

Anna Vasilievna CHERTKOVA
spetspsikhbolnitsa otd. 11
uchr. UYa 64
g. Tashkent 700069
Soviet Union

Mother:

Anastasia V. Chertkova
ul. Stankevicha 36
g. Alma-Ata
Kazakhskaya SSR 480056
Soviet Union

Vladimir Pavlovich KHAILO
YaE 308/RB
ul. Chicherina 101
g. Dnepropetrovsk
Ukraine 32006
Soviet Union

Wife:

Maria E. Khailo
ul. Severnaya 11
g. Krasny Luch
Voroshilovgradskaya obl. 349004
Soviet Union

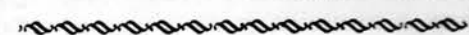
Christians around the world must understand the ominous dangers foreshadowed by Soviet abuse of psychiatry. Atheism considers faith in God abnormal. Simply acknowledging the existence of God is considered evidence of mental disturbance. State atheism is a God-fighting system, dedicated to the destruction of any remembrance of God. The arrest and imprisonment of Runov, Chertkova, and Khailo are trial steps, just the preparation for mass arrests and incarceration of Christians across the Soviet Union.

Be aware of the nature of this struggle. Know which issues are at stake.

The anti-God system is watching your response. Your silence signals apathy and approval. Your letters of protest, on the other hand, indicate that you are alert and monitoring their offenses. Your outcry could stay their hand. Defend innocent Christians from such violence!

noticeable from a distance. She surely wouldn't wear such a covering for the rest of her body. She should do nothing to imply that she is ashamed to do what her Lord has commanded.

LEROY PACK



FREE
BOOKSTORE CATALOGUE
Order yours today from:
Berea Baptist Church Bookstore
P. O. Box 552
South Point, Ohio 45680

