

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).

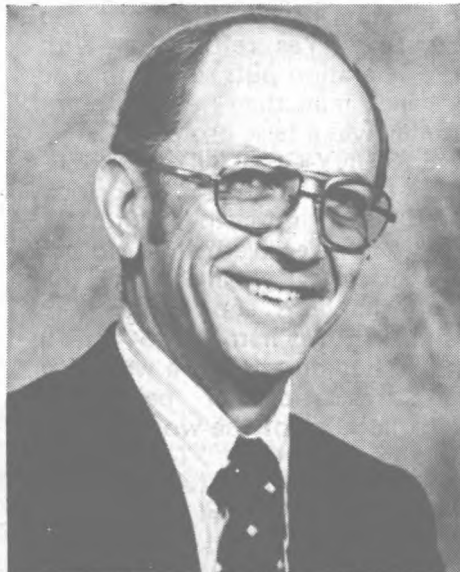
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The God Who Can And The "god" Who Can't

By Jarrel E. Huffman
Duncan, Oklahoma



Jarrel E. Huffman

with wisdom and eternal counsel (Isaiah 46:9-11). Humanistic theology presents the "God who can't"—the feeble "god" who is often frustrated at every turn in the

(Continued on page six)

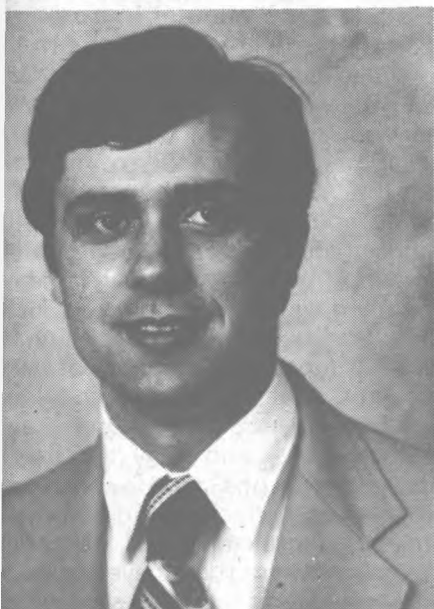
INTRODUCTION

heology promotes two Gods. e, Bible-based theology, presents e God who can"—the One who s all His pleasure, in accordance

Regeneration Defined

By Mark Fenison
Fulton, Mississippi

fair line reasoning seems to be the demark of those brethren that ch regeneration can and does



Mark Fenison

open apart from Gospel truth. Ac-
not their logical premises, such as

"life before action chronologically" or "the use of instrumentality would rob God of His sovereignty in sal-
vation" and the rest is history.

Such reasoning characterized ear-
lier theologians who tried to argue
for a chronological order in God's
decrees until someone pointed out

(Continued on page seven)

A False Profession

By Milburn Cockrell

(Preached on the Berea Baptist Broadcast Feb. 17, 1985)

By way of introducing my subject I shall call attention to two texts found in the New Testament. The first is in II Timothy, chapter 3. This chapter deals with the "perilous times" which shall come in "the last days" of this age just prior to the second coming of Christ. In verse 5 I read the Pauline description of the churches in our day: "Having a form of godliness, but denying the power thereof: from such turn away." This is a true picture of most profess-

God Is Not A Woman

By Raymond A. Waugh, Sr.
Hobbs, New Mexico

Folly of One

Not too many years ago, one raised his voice to proclaim and his pen to inscribe, "God is dead!" His success was almost instantaneous. Colleges and universities, seminaries and religious schools clamored for the presence of "such a courageous man"! Religionists of most every stripe went to great efforts to ensure that they and the students who were looking to them for insight would be able to participate in his "scholarly lectures." Multitudes of religious leaders, professors, and some preachers favorably referenced and quoted this confused enemy of God and of His Christ.

Within a very few years, the one who had swept the religious and scholastic circles as a scholar with his "God is dead" doctrine himself was dead. Regardless of who a person may be or where he may stand on the scales of human importance, for



Ray Waugh

all such God has said, "The fool hath said in his heart, there is no God."

Although men had praised this tragically-deluded person and sometimes even "gloried" in his scholarship, they could not be of any help

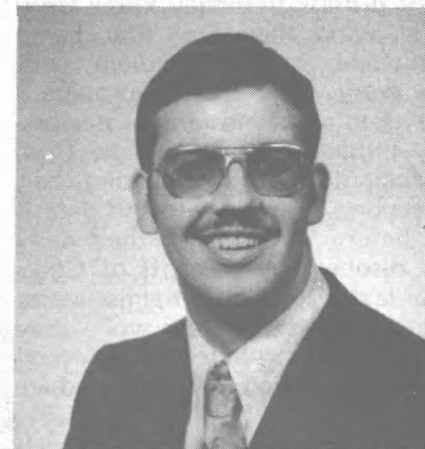
(Continued on page four)

BIBLE BAPTISM

By Daniel M. Ferrell
Wilmington, Ohio

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

Since about 250 A. D. there have been strong and heated debates over the issue of baptism. There have been many discussions over the mode, the candidate, the design, and



Daniel Ferrell

the proper authority. We as Bible believing Baptists have always believed that scriptural baptism is immersion. This consists of one being a true believer, symbolic in its design and having its proper authority through the New Testament Church.

Professing Christians (later to be

(Continued on page eight)

(Continued on page two)

THE BEREA BAPTIST BANNER

Milburn Cockrell, Editor

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A FALSE PROFESSION

(Continued from page one)

poses no restraint on their passions and evil propensities. Except for the form of religion, they live as if they had none. They assume a form of godliness to take away social reproach, but they will not submit to the power of true religion to take away their sins. From such false professors Christians should withdraw themselves.

Then in Titus 1:16 I further read: **"They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."** Here again are some false professors. They publicly claim to know God, but their daily lives contradict their profession. They are vile and detestable before God, and in their daily walk disobey the precepts of God's moral law. They think themselves to be regenerated believers while they are in fact reprobated unbelievers! They have **"denied the faith"** and are **"worse than an infidel"** (I Tim. 5:8).

The Prophet Ezekiel spoke of such people in his day: **"And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy**

words, but they do them not" (Ezek. 33:31-32). There is a vast difference between professors of religion and actual possessors of spiritual life.

According to II Timothy 3:5, the churches are to be filled with worldly members who do not know Christ as personal Savior. One needs not to observe the conduct of professing Christians very long to know this is where we are today. Great numbers profess to know Christ while showing no saving acquaintance with Christ. True Christian character is tested in the church from day to day and from year to year, and a good number of cases prove to be false professors. Judas, in the company of the apostles, and under the personal instructions of Christ, developed his evil nature and fitted himself to destruction while a member of the New Testament church. Simon Magus, though under apostolic teaching, revealed his wicked heart and fitted himself to destruction. There are many such people in our Baptist churches today.

REFORMATION WITHOUT REGENERATION

In Matthew 12:43-45 it is written: **"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."**

This is not a picture of a saint falling from grace. Rather, it is a good picture of moral reformation without regeneration. This man had shown strong religious feelings. He turned over a new leaf and laid aside many things which were bad. He **"swept, and garnished"** his house. He began to go to church, to read his Bible, and to give some money to the church. But this was as far as he went. He never received a new nature. The Holy Spirit never came to dwell within him, for his house remained **"empty."** But he did go so far in his moral reformation that the demon found it uncomfortable to stay. But his heart was never changed, and he remained in a state of readiness for repossession (Mark 9:25). The demon returned and the man then went back to his old life of sin and wickedness.

Please note that the demon called the man's house (or life) his property: **"I will return to my house. . ."** A saved man's body could not have been possessed or owned by an evil spirit. I Corinthians 6:19 says: **"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"** The Holy Spirit dwells in the body of true Christians, and the body of a real believer is the property of the Holy Spirit. No demon can evict the

Holy Spirit from His house. I John 4:4 tells us **"greater is he that is in you, than he that is in the world."**

Not only is it said that the demon returned to his house, but that he took with him **"seven other spirits more wicked than himself."** In the final stage the man is possessed by eight demon spirits. From this we see that demonical possession depends on the moral and spiritual condition of the person. This reformed sinner returned to his sins, and then his moral and spiritual condition is worse than before his reformation. **"... and the last state of that man is worse than the first."** A partial reformation of life without true conversion and mortification of the whole body of sin is a very dangerous thing. Yea, reformation without regeneration puts seven more demons in a man than he had before! This man was a false professor!

THE STONY-GROUND HEARER

Next I want to look at the stony-ground hearer in Matthew 13:20-21: **"But he that receiveth the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended."** This parable shows the response of men to the preaching of the gospel today, in all too many cases, produces a stony-ground hearer—a false professor of religion.

The stony-ground hearer became a temporary Christian. He had no deep-rooted work of grace in his soul, and the first blast of opposition and temptation causes his profession to wither away like rootless grain before the scorching rays of the noonday sun. We have all seen such in our churches. Some who make a profession promise well, but later they prove disappointing. It seems his emotions are moved and his conscience searched. He appears not to be far from the kingdom. He even imagines he has been pardoned. There is even seen a temporary peace and joy in his heart. His anxieties and fears are gone. For a time he is happy in his profession. But when trials and temptations come he proves to have never known **"the grace of God in truth"** (Col. 1:6). When a Divine work of grace is wrought in the soul, the first effect is not peace and joy but conviction of sin and contrition of soul.

Most churches are filled with stony-ground hearers. These church members want to run the church like a business. They demand of their pastor visible and quick results in the conversion of sinners. They put up on him great pressure to produce. The whole church program is geared to secure quick professions by whatever means possible. They sing humanistic songs that move the foot more than the heart of sinners. Then the pastor comes forth with his super-salesmanship evangelism which appeals to the emotions and the selfish interest of the sinner. The

unsaved are urged to make a **"decision"** for Christ without any repentance of sin. They come in the church under easy believism. Those poor deluded souls have a false sense of joy. But in fact they have been deceived by an unregenerate preacher who had a craze for numbers. Such evangelism produces false professors and fills our churches with unconverted sinners. It is Christ-dishonoring and Hell-filling.

Deep down in their hearts even a number of true preachers know that many of their church members are unconverted. They know that they have no love for Christ, the church, the souls of men, or the Bible. To save face before an ungodly world, these men will bring in worldly things to entertain these false professors and keep them in attendance of the services. To prevent these worldly church members from getting disturbed about their lack of Christianity these preachers constantly preach upon the security of the saints in Christ, but they never preach upon the perseverance of the saints, for they know that the hypocrites in their churches do not persevere! They want their church members to be at ease in their false profession!

I, for one, am totally disenchanted with some men who profess to believe in sovereign grace. In fact I think they are religious liars. I hear them often say, **"I believe in sovereign grace, but. . ."** (then follows the gimmick gospel they preach). Others say, **"If you are not doing as much as (and they name some big Arminian evangelist who makes false professors) don't criticize him."** Or they may say, **"Unless you have the fastest growing church in your own town you are a hardshell heretic."** Or at other times they say, **"I have just returned from a great soul-winner conference. Now I know how to win souls for Christ."** In truth they have learned by super salesmanship to make a host of false professors who have gone from having one demon to having eight demons!

Hold it just a minute! In truth just what are these so-called great Arminian preachers really doing? They are deceiving vast multitudes with easy believism and making them at ease in their sins. They are destroying the line of demarcation between the church and the world. They are filling our churches with false professors who in works deny Christ. They are enlarging the population of Hell. They are making poor lost sinners twofold more the children of Hell than they were before. They are preaching another gospel and another Jesus, and they are under the anathema of God. How can any person who truly fears God want to join this unholy band? If such men are among us let them have the manliness to declare themselves. Furthermore, let them cease all pretense of being Sovereign Grace Baptists. An honest Arminian I can tolerate, but a

(Continued on page three)

FALSE PROFESSION

(continued from page two)

sovereign Grace Arminian I cannot tolerate!

FALSE TEACHERS AND FALSE PROFESSIONS

Let us not kid ourselves. The real reason that we have so many false professors in our churches is because they have been deceived by false teachers. Any preacher who goes out to secure professions by humanistic methods is himself unsaved. He does not expect a change in the lives of his converts because there is no change in his life when he made his profession of faith. What he have is the blind leading the blind, and they will both fall into hell.

There is an important passage on this topic in II Peter, chapter 2, in this chapter Peter speaks about false teachers among Christians. But there were false prophets also among the people, even as there shall be false teachers among you, who secretly shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation abideth not" (II Peter 2: 1-3).

These men claim to be true teachers, but they are teachers of falsehood (Matt. 24:24; II Cor. 11:13,26). They secretly bring in damnable heresies under the pretense of divine truth. The tendency of their doctrines is a denial of the gospel of the Lord Jesus Christ. They speak of those who really preach the truth as it is in Christ Jesus. These false teachers are given to "pericious" or "lustful ways," showing false doctrine and immorality go together.

Notice the methods they employ in deceiving people. They used "feigned words" -- words artfully framed and put together for the purpose of deception. These false teachers "speak great swelling words of vanity" (II Peter 2:18), "beguiling unstable souls" (II Peter 2:14). . . by good words and fair speeches" they "deceive the hearts of the simple" (Rom. 16:18). Let God's people beware of those who would beguile them "with enticing words" (Col. 2:4).

Why do these men utter these damnable heresies? Peter tells us plainly that it is "through covetousness" that they engage in these "covetous practices" (II Peter 2:14). These false teachers are so foolish as to suppose "that gain is godliness" (I Tim. 5). They preach doctrines that will likely to give them the greatest power over the pocketbook of others. These covetous preachers say we give us so much money and you will be healed, or you will have good fin-

ancial success. These men spend more time begging for money than preaching the gospel of Christ. Under the guise of truth they utter falsehood to make gain of their hearers. "For they that are such serves not our Lord Jesus Christ, but their own belly. . ." (Rom. 16:18). The Prophet Isaiah called them "greedy dogs which can never have enough. . . they all look to their own way, every one for his gain, from his quarter" (Isa. 56:11).

According to I Timothy 3:3, a minister of the gospel is forbidden to be "greedy of filthy lucre" (cf. I Peter 5:2). But many in our generation love money more than God. In our pulpits, on the media, on the mission fields, in church offices, and other places these people can be seen and heard. Our day is like it was in the days of the Prophet Micah: "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, Is not the LORD among us? none evil can come upon us" (Micah 3:11). The Prophet Ezekiel said: "Woe be to the shepherds of Israel that do feed themselves!" (Ezek. 34:2).

Multitudes of religious people are sending their money to some radio preacher or TV evangelist, believing they are spreading the gospel, but in truth they are buying fine automobiles, stately mansions, shopping centers, jet airplanes, \$12,000 desks, gold fixtures for bathrooms, and the like, for some religious racketeer! They are supporting wolves in sheep's clothing. They are making false prophets rich while robbing their local churches of their tithes and offerings. My friend, don't support heretics. Know where your money goes and how it is used. Beware of those who think they are above accountability to their supporters.

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CONVERTS OF MERCHANDISERS

In II Peter 2:19-22 we see the converts of merchandisers: "While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."

The people in this passage are not true Christians; they are false professors; they are hypocrites. There had not been any real change of heart. The dog was a dog before he returned to his vomit. The sow was a sow before she returned to the mudhole. The actions changed but the creature was unchanged. Even so, these apostles had never been anything else than unconverted sinners. They experienced external reformation but their nature remained unchanged. They fell away from their outward profession by acting according to their fallen nature, showing there had been no real change.

Thousands of such cases are seen today in Christendom. Many make a profession in a great crusade, or during a personal soul talk, or in a church service, who soon return to a life of sin and wickedness. They did not backslide, nor did they fall from grace. They were formal professors and not actual possessors of salvation. They were nominal believers, not true believers--just dogs who returned to their vomit--sows to the mudhole. Their latter state is worse than their beginning. Before they knew they were unsaved; now they believe they are eternally secure in Christ.

SOME GO OUT

It is not denied by Baptists that some forsake their religious profession. Rather, we strongly affirm that false professors will fall away, nominal believers will desert the church and the Christian life. But we affirm, as does the Bible, that such as are true believers will persevere in the struggles of the Christian life until they reach Heaven at last. We believe what Jesus Christ said: "But he that endureth to the end shall be saved" (Matt. 10:22). We believe Job 17:9: "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger." Those who do not endure are superficial professors and hypocrites.

In I John 2:19 it is written: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued

with us: but they went out, that they might be made manifest that they were not all of us." Let me point out some clear truths in this verse:

First, there are some professors of religion that leave the New Testament church: "They went out from us."

Second, regardless of their pretensions and professions, they left because they were not true Christians: "They went out from us, but they were not of us." They were never truly converted. They never really had any sympathy with the church of Christ. They had taken the Christian name, but they never had the Christian nature.

Third, had they been sincere and true Christians, they would have remained in the church; they would not have apostatized. John said that "no doubt" they would "have continued with us." Those who fall away from the church and the Christian life were never born again. True Christians will continue in the church and never fall away. Their perseverance is assured by the Bible.

Fourth, in the providence of God they were suffered to go out to demonstrate they were not true Christians: ". . . that they were not all of us." False professors will prove themselves to be spurious members. They are permitted to go out so the church may not be blamed with their sins and so they may not injure the lambs of the flock.

Fifth, I John 2:19 proves Christians will remain in the church and in Christian fellowship. They will remain in the doctrines of the true church and not go after antichrists. One of the best evidences of true piety is faithfulness to Christ's church. I do not mean formally or nominally, but really and spiritually, loving its fellowship and promoting its welfare.

CONCLUSION

I may be speaking to some of you who are in a wretched condition before God. You made a false profession under high-pressure evangelism. A false teacher told you if you would make a little decision for Christ you would be eternally secure in Christ no matter how you lived. You believed this "fair speech," made a profession, and became a statistic in some evangelist's book for his crusade. You know you were not truly converted. Nothing really happened to you. All you got was some pieces of paper and a wet shirt! You never repented of your sins. You never became a new creature in Christ. Even your friends and family know you had nothing more than a religious experience with the Devil! You are religious but lost! God pity! Heaven help!

Your eternal destiny is at stake. Your salvation is the most important thing in all the world. There are only two classes of people in the world--the converted and the unconverted. Don't be deceived by some religious racketeer. Don't become a convert

(Continued on page four)

A FALSE PROFESSION

(Continued on page three)

who never got converted! "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (1 Cor. 6:9-10).

When you made your profession of faith did you truly repent of your sins against a holy God? Did you believe in Jesus Christ with all your heart? Did you receive His person, His work, His teachings, and His laws? Did you really receive a nature which hates sin and loves holiness? Have you proven your faith by your works? Have you persevered in the Christian life? Are you faithful to attend the services of the church? If your answer is no to any of these questions, you should examine yourself. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (II Cor. 13:5).

GOD IS NOT A WOMAN

(Continued from page one)

to him, when he faced the final issue of life, "It is appointed unto man once to die, and after that the judgment." They were not able to be of any benefit to him in that hour when he answered God's enunciation and command, "Thou fool, this night shall thy soul be required of thee," as the rich farmer of whom Jesus spoke in another day.

Since his death, the "God is Dead Movement" seems to have fallen on hard times. Nonetheless, the enemies of God and of our Lord Jesus Christ are very much "the living dead," if you will. The "God is Dead" doctrine may not be espoused widely in theological and scholastic circles today, but Satan is concerned still to discountance our Lord, His work among men, and His living reality even now. We may be assured that Satan's efforts among literate adults yet is going full force. Too, he has made some peculiar inroads among the youth of our land.

FOLLY OF YOUTH

In the precious and Holy Word of God, we learn that "As a man thinketh in his heart, so is he." Some folk suppose that the problem with the youth of our day is the immorality, and their departure from what some have called "the middle-class ideals." We may be assured, however that there is a great deal more.

The Scriptural truth, noted above, "As a man thinketh in his heart, so is he," would seem to be most evident in many of their lives. Some of them may even call themselves "Christian." On one hand, some of them may be Christians. Somewhere along

the way, however, they have been led astray. In a sense, I suppose, these have become "Galatians" and "Judaizers" who walk afar from God. Any clear-headed investigation of the lives and the activities of some will show them to be enemies of God, the Son of God, and the Word of God. In fact, it does not require too much insight to realize that, as Peter in another moment in time, they are worshipping and serving the devil.

Some evidences of their characters may occasionally surface in the local newspapers and in the local news. In their underground papers and publications, however, there is an abundant evidence of their outright godlessness, whether they are from Miami or San Francisco, New York or New Orleans, St. Louis or Sanford, San Antonio or Seattle, Phoenix or Pittsburgh. Their godless "music," their adulterous, lesbian, and homosexual orientation, or their delight in anything and everything that is anti-God and anti-Christ is present in the context and the promotion of their advertising.

Two of the more prominent leaders once came out rather clearly and distinctly in an underground paper about their attitude toward God. Their words are, "Yeah, we know that God is a chick!" Elsewhere were the words, "When I find myself in trouble, Mother Mary comes to me." This, needless to say, has been going on for years. Once, it was the Beatles mocking Christ. More recently, others have become even more violent than these, and what is called "Hard Rock," along with much that is called "Pop" or "Punk"—whether religious or secular—is violently anti-Christ.

Sadly, most so-called Christians and Baptists have led such sheltered lives that they are not really appraised of what has been going on. Hence, they have no idea what is transpiring. Some of the sociologists are aware of some of what is happening, and we occasionally hear them referencing what they call "the sub-culture"! Some sociologists appear to be aware that it was in the privacy of "filthy pads" that this segment of society got its impetus. Today, understandably, it is a tragedy that persists in our schools, and in all levels of our society. Witness the famed sports figures and others who today languish behind bars.

FOLLY OF WOMEN

The godlessness of these "denizens of the darkness" are making their presence known and felt especially in what has come to be known as "The Women's Lib" movement. As one has said, "The sisterhood of frustrated togetherness. . . are anti-family, anti-children, pro-abortion (and). . . view home as a prison and mother as a slave."

In the underground, as we have noted, God was proclaimed as "a chick." Rhetorically, some of "The Women's Libbers" are inquiring, "Is God A Woman?" In "a mixed assembly" some time ago, a discussion

was entitled, "Is God He?" In this discussion there was a Priest, a Clergyman, a Professor, a Theologian, a Nun, and an ex-Nun who is a confessed "feminist." One who claims membership in "The Joan of Arc International Alliance" said she was Roman Catholic. The Nun declared that she stays "in the Church" because "I believe Jesus was a feminist."

It was reported that the conferees came to the conclusion that, "It is not God that is sexist, but the societies which produce the Scriptures and the religious machinery of the time." Whether Catholic or Episcopal, Jew or Gentile, Protestant or just plain "Women's Libber," then, they seem to be agreed that the Bible is not God's Holy Word! God's Word, nonetheless, is absolute regarding "Father" and "Son"! These apparently would have us to suppose that God is "unisexual." In any event, according to them, "It is not God that is sexist, but the societies which produce the Scriptures and the religious machinery of the time."

FOLLY OF MARIOLATRY

If my understanding of the Bible is correct, God's sexual distinctions are made with a great deal of knowledge and wisdom. Too, His judgment of the homosexual, the lesbian, and the feminist is very positive. We read, "For this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature; and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet." It is no marvel, then, that such "develop" what today is called "AIDS," or that it is such "a fatal disease"!

Let it ever be noted that God's references to "sexual differences" are never confused or confusing. From Genesis through Revelation "Adam" is called "man" and "Eve" is called "woman"! Throughout the Bible, God specifies very clear and distinct differences and responsibilities for men and women.

In God's prophecy concerning His Son, we hear, "I will put enmity between thee and the women, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel." There certainly is no question here about "the seed of the woman" being "man"! Further, when God made His plans for the coming of His Son into human flesh via the incarnation, we note that He chose a woman. He chose a woman who could and would bring another life into the world.

Though the Son of God eventually was borne by Mary and birthed by Mary, she speaks of Him as "God, my Savior." Further, while He ministered on the earth, this Son of God ever emphasized the womanhood of Mary—not her "fanciful equality" with God or some "mystical

equality" with His masculinity. The religious in our day may speak of Jesus being "effeminate" or "a feminist," but they received no such word from God by way of His Own Lips or by the pens of those "who were moved by the Holy Spirit." Neither did they receive such a message from Mary.

Rather, as our Lord began His ministry in Cana of Galilee, He spoke most definitely to Mary, "Woman, what have I to do with thee? Mine hour is not yet come"! Long before this moment in time, Mary had heard His Words, "Wist ye not, that I must be about my Father's business?" Knowing of "His Begetting," "His Call," "His Life," and something of "His Prospective Ministry," Mary said, "Whatever he says to you, do it!" Understandably, even here, she recognized His omnipotence!

In that climactic moment of His earthly life, the Son of God kept His message simple! He kept it plain! He kept it distinctive! We hear Him declare from the Cross, "Woman, behold thy son!" Then, to the disciple standing there, He said, "Behold thy mother." Certainly, there was no confusion in the mind of Jesus in that hour regarding sexual distinctions.

Even as He had done as a child of twelve years, and later at the beginning of His ministry, so here in the conclusion of His earthly ministry, He disassociates Himself from Mary, as mother. Though He had several opportunities to designate or call Mary His mother, He never did so. Certainly, there is an eternal truth in this "disassociation" which Jesus stressed several times.

Once, His words were, "Wist ye not, that I must be about my Father's business?" At the beginning of His ministry, His words were, "Woman, what have I to do with thee." Here, in the conclusion of His earthly ministry, He again disassociates Himself, as God, from Mary as His mother. His words are absolute, "Woman, behold thy son," and, to John, "Behold thy mother."

Jesus resolves his human relationship.

He specified Mary's place, as "woman"!

Let it be forever noted, throughout His earthly ministry, Jesus showed Himself to be God, and God the Son—not "a woman"! The heavenly Father, from the very realms of glory was perfectly in accord with this emphasis. At the baptism (Immersion) of Jesus, we hear, "This is my beloved Son in whom I am well pleased." On the Mount of Transfiguration, again the message from the realms of glory from God the Father is specific, "This is my beloved Son, in whom I am well pleased; hear ye him."

From Mary's perspective, assuredly Jesus, the Son of God, was a man. During His walk among men, Jesus never intimated that He was "effeminate" and no one ever questioned that He, the Son of God, was "a

(Continued on page five)

GOD IS NOT A WOMAN

(Continued from page four)

man." What mockery the Pharisees, the scribes, and the Sadducees would have made of Jesus and His ministry had they been able to raise the question of "effeminacy"! For all of time, and for eternity, God the heavenly Father, from the realms of glory, let it be known that Jesus, His Son, God the Son, was "a man"!

FOLLY OF UNBELIEF

In the climax of His earthly life and ministry, Jesus was shown to be and demonstrated to be, if you will, God the Son manifested in the flesh of man! Very clearly, He was both "The Son of God" and "The Son of man." Not once in all of the Word of God is He ever called "The Son of Mary"! Therefore, all of this "Mother of God" teaching to which men have resorted across many centuries is teaching for which there is absolutely no Scriptural basis! In truth, it is an anti-Christ teaching!

Anyone who has any question concerning the truth that Jesus was a man and yet is a man in the realms of glory—"seated" or "standing," "standing" or "seated" at the right hand of the Father—need only go to Calvary! One, of course, may go to the words of Stephen and hear, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

Later, the man who held the coats of those who killed Stephen, would testify several times concerning the Sonship of the Lord Jesus Christ. We see in one place, "And straightway, he preached Christ in the synagogues, that he is the Son of God"! There was no question in Paul's mind regarding "the sex" of the Lord whom he had met on the Road to Damascus. We notice a most definitive specification in, "Now, he commandeth that all men everywhere repent; because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained. . . ."

When Jesus, the Son of man, and God the Son, hung on the cruel cross, He was divested of human and earthly robes! His human manhood was manifested for a lost and a depraved world of men and women to view! In that hour, He suffered ignominy such as we never shall know, and He endured shame that we never shall have to experience. This, dear friends, was for all who will believe!

Deluded and deceived religious hosts may hypocritically "caricature a draped man" that they have sculptured in wood, stone, or metal or "painted" in some form of portraiture. We can know, however, that such "device" is not our Jesus! These may do their obeisance and genuflect before such unscriptural idols ere they "go to prayer" and "after praying"! We may know, assuredly, that they are not worshipping the Lord Jesus Christ. Rather, these manifest a piteous ignorance of the

Holy Word of God.

Every such word and action is satanic!

Thereby, they deny salvation by grace!

Needless to say, they are lying both before God and before men. In His holy Word, our God makes it eternally and simply clear that Jesus hung utterly naked on the cruel cross of Calvary. Therefore, it was eternally evident to angels and to men that Jesus, the Son of God, was man! In His "nakedness," Jesus was shown to be "man"—not woman, and not some "unisexual being"! Those who passed by may have railed upon Him, and mocked Him in derision, but not one of them questioned the evidence of His manhood!

Our omniscient God knew there would arise deluded souls who, in the latter days, would raise the question, "Is God He?" Or, even more specifically, "Is God A Woman?" Long before the questions were raised, however, God had prepared His answer! In His eternal wisdom and in accord with the determined counsel of the Father, the Son, and the Holy Spirit in council, Jesus, the Christ of God, the Son of man and God the Son, hung in degradation and in shame—naked before the world—on Calvary's cross. As Peter tells us so beautifully, Jesus, the Son of God, "bore our sins in His body on the tree."

FOLLY OF REJECTION

In that hour, both friend and foe alike could view His "fleshly manliness"! Here is the everlasting proof, dear ones, that *God is not a woman!* Here is the evidence that Jesus was "man" in every sense of the word.

The Babylonians had their "Queen of Heaven"! The Greeks had their "Diana of the Ephesians"! The Romans had their "Mother of God." None of these, needless to say, can be found in the Word of God. All such devices have been devised by unbelieving men who are in the service of Satan. Understandably, Jesus explains that Satan was "a liar from the beginning."

In that hour of crucifixion, there was no question in the minds of those who stood near the cross regarding "the sex of Jesus." After Jesus had proclaimed for eternity, "Eloi, Eloi, lama sabachthani," and "Father, into thy hands I commend my Spirit," we hear the Roman soldier announce with eternal impact, "Surely, this was the Son of God." Though some may have some question regarding "the sex of Jesus," this Roman soldier of that distant day had no question. We hear his words, "Surely, this was the Son of God!"

Certainly, there was no question in the minds of the Apostles and the disciples regarding "the sex of Jesus"! Some of them were there at the "baptism" (Immersion) of Jesus and heard, "This is my beloved Son, in whom I am well pleased." At the grave of Lazarus, they had heard Jesus pray to His heavenly "Father"! Later, they would hear Him pray,

"Father, the hour is come. . . O Father, glorify thou me. . . Holy Father, keep through thine own name those whom thou has given me. . . Father, I will that they also, whom thou hast given me be with me. . . O righteous Father, the world hath not known thee. . . ." In their minds, then, there could be no question regarding "the sex of Jesus" or "the nature" of His Father!

On several occasions, in different circumstances, and in different contexts, Jesus emphasized that He and the Father "are one"! Just a few hours before His crucifixion, Jesus lifted His voice in prayer and said, "Father, the hour is come; glorify thy Son that thy Son may glorify thee."

If we can believe the Word of God, Jesus "the Son of man" and "God the Son" hung in degradation and in stark nakedness upon the cross. By His own words, He was the Son of God in an eternal Father-Son and Son-Father relationship. The Scriptural references to this Father-Son and Son-Father relationship are essentially endless. John who repeatedly declared this relationship also gives us a rather definitive word, "And there are many other things which Jesus did, the which, if they should be written everyone I suppose that even the world itself could not contain the books that should be written."

FOLLY OF FOLLY

Sadly, then, all who rhetorically or even sincerely inquire, "Is God He?" or "Is God A Woman?" have set themselves against the plain teaching of the Word of God. Some of these who make such inquiry may attempt to lead us to believe that they have a concern for "the interests of women." We can know, nonetheless, that all such are enemies of God, the Father, and God, the Son. We may know, too, that they are the enemies of God, the Holy Spirit, who gave us the Word.

No man and no woman, no priest and no preacher, no pastor and no layman ever benefited women as Jesus, the man, the Son of man, and

the Son of God! Jesus came to provide eternal life for all who will believe. Whoever the woman may be or whatever she may be, if she will believe in the Lord Jesus Christ, life everlasting is hers for time and for eternity.

It should be quite obvious that no one has given himself or herself for women as Jesus. Even as He bore the sins of every man who will believe the Gospel and be saved, so He bore the sins of every woman who will believe the gospel and be saved. This simply means that a disgruntled nun, a woman's libber, a female feminist, or even "the chief of sinners" among women can look to the Man who hung in degradation and in ignominy on Calvary's Cross—believing that He died, was buried, and arose—and be eternally saved!

Any woman who will despise "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life," and persist in her questioning, "Is God He?"—meaning, "Is God A Woman?"—can expect God's wrath! Regardless of who she may be or what she may be, any woman who despises the "Man" who died with the assurance, "It is finished," can anticipate eternal punishment "Where the worm dieth not, and the fire is not quenched," alone with all men who do not believe.

God makes it eternally clear in His Word, "He who believes on the Son has everlasting life; and he who believes not the Son shall not see life, but the wrath of God abides on him." Needless to say, anyone who would suppose that God is a woman has denied the faith, rejected the Savior, and blasphemed His holy Word. The Word is given to us very simply and very plainly, "Whoever denies the Son does not have the Father." Such a one is caught in a hopeless web of eternal doom.

The word for all who will be saved is most wonderful, "And this is the record, that God hath given to us

(Continued on page six)

NOTE

THE CHURCH IN THE HOP GARDEN

By John Stanley

This book is an account of the Longworth-Coate Baptist Church of Berks and Oxfordshire (Ante 1481-1935) and its ministers. This was a Particular Baptist Church which suffered much for its faith and practice. In my opinion it is one of the most important books ever published. I gladly gave up my rare copy for the publication of this edition. The book is now in our store and ready for sale. Order today and get your copy of this collector's item.

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GOD IS NOT A WOMAN

(Continued from page five)

eternal life, and this life is in his Son." There is no question here about whether "God is He?" God is absolute, "THE LIFE IS IN THE SON"! Therefore, all who are worshipping God as "a woman" or "a woman as God" are out of touch with the Word of God. Being out of touch with the Word of God, such can never know, "Faith comes by hearing and hearing by the Word of God."

God explains, "These are clouds without water!"

"Raging waves...foaming out their own shame!"

In finality, then, we may declare without any fear of refutation that **GOD IS NOT A WOMAN!** Similarly, we can proclaim without any question and without any equivocation, **GOD IS HE!** In His holy Word, God has spoken for time and for eternity! "Believe on the Lord Jesus Christ and thou shalt be saved"! All who fail so to do will be damned!

THE GOD WHO CAN

(Continued from page one)

road by the vaunted "free-will" of the creature.

Any theology that detracts one iota from the absolute sovereignty of God (absolute because there is no such things as limited rule with God) will automatically subtract from man's depravity. For, if man can frustrate God in any sense, man is not totally depraved and God is not absolutely sovereign.

I have before me a copy of a Baptist periodical, *The Missionary Baptist Searchlight*, official organ of the Missionary Baptist Seminary of Little Rock, Arkansas. The author of the article and editor of the paper is Dr. L. D. Capell, who is also the dean of the Seminary. Having known Dr. Capell for a number of years, I have found him to be a man of upright character. Thus, there is no design in this article to criticize a man. The criticism is found in the teachings set forth in this article. Are they Baptist or not? Many would read this article and find nothing out-of-place; others find a very serious error in theology.

The article in the paper is entitled, "Eternal Security." Certainly every Baptist worth his salt believes this Biblical truth. Thus, we have no disagreement in the title. Also, the article, for the most part, sets forth the Biblical truth that man cannot save himself, and that salvation cannot be by works of the creature. Again, there is agreement on this point.

But Dr. Capell makes a few statements in the article that are out of harmony with the nature of God and how God saves sinners. Also, Brother Capell assumes far too much concerning the ability of fallen man.

I will quote the statements ver-

batim as given by Dr. Capell:

1. Since God does the saving, it is a work of perfection. If man had saved himself by his good works, then he could lose his salvation by his evil deeds. Thank God it is by His grace and power. Negatively, man is as powerful as God with respect to his salvation. This is to say any man can keep God from saving him. All he has to do is say no (*Missionary Baptist Searchlight*, Oct. 1984).

2. The point is, God invites everyone, but forces no one to be saved. The decision rests with each individual to accept or reject. If one rejects, there is one thing God cannot do. He cannot save against man's will. When one allows Him, God converts and heals (*Ibid.*).

I. INCONSISTENCY

As before stated, much of what Dr. Capell says in the article is true, and any true Baptist would say a hearty "amen" to it. He closes out the article with the statement, "If salvation is not eternal, then there is no salvation. If one is not secure, then there is no salvation. If God doesn't do it, it is not done" (*Ibid.*).

So what's the fuss about? Doesn't Dr. Capell say that God alone saves? Does he not declare that man cannot save himself? Does he not assert that all the saved are eternally secure? "Yes" to all of these questions.

The "fuss" is not just wrangling over words; it is concerning the age-long problem of God's sovereignty and man's freedom. Arminians feel that they are right in limiting the power of God and enhancing the ability of the sinner. To them there is an inconsistency in God's absolute sovereignty and man's spiritual debility. Thus, they attempt to apologize for God and to deny that He has a right to elect a people to salvation, and to save them by His grace.

This inconsistency is clearly set forth in this article by Dr. Capell. Admitting that salvation is by grace alone, divine election and the effectual work of the Spirit in applying salvation is denied.

II. THE PROBLEM ANSWERED

A. *Problem One: Man Is as Powerful as God with Respect to Salvation*

Dr. Capell states his premise very clearly. One does not have to misquote or partially quote to find this statement. *Stated:* with respect to salvation, man is as strong as God. God and man are at a stalemate. A deadlock exists. God says He wants to save; man says he does not want to be saved. God cannot act before man acts. He wants to do so, but can't. Man holds the decisive card.

What is wrong with this philosophy (and it is a philosophy instead of theology)? First, such reasoning denies the power of God. It sets one attribute against another. It lowers God to man's level. It raises man to a level to which the Scriptures do not place him. God is revealed in Scripture as a sovereign God—the God who does according to His pleasure and is never frustrated by the acts of

men (Psalm 115:3; 135:6). Man in his fallen state is depicted as *impotent* (without power) in the matter of salvation (Romans 5:6-8; John 6:44). Second, such reasoning makes salvation of the sinner to be *synergistic* (God and man working together) instead of *monergistic* (God alone saving). While Dr. Capell asserts that God alone saves, he also avows that God cannot save until man gives the o.k. Third, such reasoning places the emphasis on man, not God. Man holds the key; man must say so; man must make the first move. If man must make the first move in salvation, Heaven would be empty and Hell would be full.

We reject, therefore, this first statement that "man is as powerful as God with respect to salvation." This is not just a matter of semantics; it is a matter of theology. Brother Capell believes what he says. But this doctrine cannot be found in the history of true Baptist churches. Most of all, it cannot be found in the Bible.

B. *Problem Two: Any Man Can Keep God from Saving Him*

Dr. Capell says that this statement explains the former. *Stated:* man has the power (ability) to prevent God from saving him. God is stymied by man's opposition; God is sovereign, but...; man must give his o.k.; all man has to say is "no."

What is wrong with this proposition? First, this denies the eternal covenant of redemption in which the Father elected a people, in which the Son agreed to be their Surety by redeeming them, and in which the Spirit agreed to apply the work of Christ to these elected and redeemed ones. (See John 6:37-44; 17:1-26; Heb. 13:20). I realize that most Arminians deny the preceding statements, but true Baptists have taught them as Biblical facts throughout church history. Second, salvation is not by luck, chance, or accident. Salvation is on purpose and by purpose. God purposed to save some of Adam's fallen race. It is said of Jesus that, "...he shall save his people from their sins" (Matt. 1:21). Romans 8:28-30 confirms the eternal purpose of God, along with Ephesians 1:1-11. Third, man's stubborn will is admittedly a great obstacle to be removed, but it is not insurmountable. God makes His elect to be willing in the day of His power (Psalm 110:3). He does not save the sinner against his will; nor does He force the sinner to be saved who is not wanting to be saved; rather, He comes in power, gives a new will and affection, and the sinner, thus changed, COMES MOST GLADLY TO THE SAVIOR! Yes, the sinner says, "NO" to God; but when God puts forth His mighty hand to save, the sinner says "YES."

C. *Problem Three: If One Rejects, There is One Thing God Cannot Do. He Cannot Save Against Man's Will*

Dr. Capell states the classic Arminian philosophy: God is frustrated at the actions of man, and is stymied at man's opposition. *Stated:*

so long as man is rejecting God, God cannot save. Man must make the first move. God has done everything He can do. Any further move would violate the sinner's will.

What is wrong with this kind of reasoning? First, all sinners live in state of rejection toward God. That is man's natural state in his sins. He is a rebel and an enemy of God (Rom. 5:6-8). He does not have to be made to rebel; he is rebellious by nature. Second, there is nothing that God cannot do that is consistent with His Holy nature. He cannot sin, tell a lie, or die. But He can do good because He is good. He can save sinners, because He has purposed to do it. He can forgive them because He is both "just, and the justifier of him which believeth in Jesus" (Rom. 3:26). That is, God has a basis by which He can justify the sinner—the basis being the perfect life and sacrificial death of His Son. Thus, God can save a sinner without violating any attribute. Third, as before stated, God *does not* save a sinner against his will. God overcomes this natural resistance by the effectual work of the Spirit. Instead of saving a sinner against his will, God saves by giving a new will and a new disposition. Being changed, the sinner gladly responds to the gospel message, turns from sin and turns to the Savior.

III. CONCLUDING THOUGHTS

This article by no means is a personal attack on Dr. Capell or any other man. It is an attack on the doctrine promoted in the article. If possible, personalities should always be kept out of theological discussions. Belittling a character, criticizing without caution, or being skeptical of another's motives is out of place when Christians discuss Biblical truths.

The subject before us in this article is an age-long controversy. Arminians cannot see how that God can be completely sovereign and man be a free agent. The Arminian equates "free agency" with "free will." Free agency simply means that man does at all times in accordance to his nature. Being unregenerate, he acts the part. He is against God, hateful towards God, and without strength spiritually. He is free in these actions, just as a prisoner is free to move within the confines of his cell. He is *not* free to move out of this confinement by his own power. When God regenerates a dead sinner, he is a free agent. With a new nature, he acts out the part. Instead of being a rebel, he is compliant with the Spirit's wooing.

Thus, God is sovereign and man is a free agent, fully responsible for all of his actions. God alone has perfect free will. Man in his fallen state has a will that is bound up by his fallen nature. When God regenerates a person, he is given a new will and disposition. Otherwise, all men would remain in their depraved state.

(Continued on page seven)

THE GOD WHO CAN

(Continued from page six)

The God of the Bible is a GOD THAT CAN and a GOD THAT DOES SAVE HIS PEOPLE! The "god" of Arminian theology is a GOD THAT CAN'T!

Speaking for myself, I prefer the GOD WHO CAN!

REGENERATION DEFINED

(Continued from page one)

that any kind of time lapse in the mind of God would deny His immutability. Therefore, the chronological theory had to be replaced with only a logical order theory. Hopefully, in the following article the Biblical doctrine of regeneration will be shown to be inseparable from Gospel truth and conversion. "Hopefully," not because the writer stands in any doubt of the truth of this proposition, but rather the writer wishes to be carefully read before the reader makes his judgment.

CONTRASTING THE TWO STATES

...who has called you out of darkness into His marvelous light" (I Peter 2:9).

Man in the unregenerate state is described as dwelling in the kingdom of darkness. On the other hand the act of regeneration is described as that initial entrance into the kingdom of light. "Light" and "darkness" are age old metaphors which are only comprehensible when contrasted.

In the Bible, as well as in our present day life, "light" metaphorically means "knowledge, understanding and life." In contrast, "darkness" metaphorically represents "ignorance, blindness and death."

Most of us at one time or another have said, "I see" when coming to understand something, or have said, "That sheds light upon the subject." In contrast, most of us have said, "I'm afraid that I am still in the dark concerning such and such a thing" or "I just can't see it."

Light is essential to almost every living thing. Green herbage, as well as, most living things would die without light. In contrast, darkness has always been associated with death, evil and Satan. At funerals, the normal color of clothing that is worn is black.

It is fitting then that the Bible uses these age old metaphors to contrast "spiritual life" and "spiritual death."

I. THE UNREGENERATE STATE

A Darkened State: Since God dwells in light, to dwell in a darkened state is to be "alienated" or "separated" from God. This darkness is certainly not referring to literal darkness, but, rather to "spiritual darkness." Paul in Ephesians 4:17-18 is describing the state of the unregenerate as "having the understanding darkened." The same Scripture defines it as being "alienated from the

life of God through (Gr. *dia*) ignorance." In II Corinthians 4:4 Paul tells us that Satan has "blinded the minds" of the unregenerate.

To be spiritually blind is to be separated from God "through ignorance" or to be unable to "understand" spiritual truths. This condition is attributed to Satan.

To be unregenerate is to be "ignorant," "blind," and without "understanding" concerning spiritual truth. This mental darkness is said to "alienate" them from the "life" of God.

A State of War: Paul tells us in Romans 8:7 that the "carnal mind" (Gr. literally, fleshly mindset, bent) is in a state of war against God and His righteous standard, the law. Furthermore, this "fleshly mindset" is said to be *unalterably* opposed to God's law. This same truth is represented by Paul in Ephesians 4:18 in these descriptive words, "blindness of their heart." The "heart" is not merely the intellect, volition and emotional make up of man, but includes the ruling disposition or "law" or inner governing principle that he later identifies as the "fleshly mindset" which dominates the volition, intellect and emotional make-up of man. Since this inner disposition or "fleshly mindset" governs the "heart," the "heart" will never respond or act in the things of God.

To be unregenerate is to have the heart under the control of an inner disposition ("law" Rom. 7:21-23) that is actively and unalterably opposed to God. Total inability is the result of such a condition.

A Dead State: The unregenerate man is said to be "dead." Of course this is not speaking of "physical" death but "spiritual" death as those in Ephesians 2:1 are very much physically alive. This metaphor is merely describing the two previous truths--spiritual ignorance, and spiritual opposition.

A Bound State: The unregenerate man is said to be "bound" by Satan or abiding under the power of Satan (Eph. 2:2; II Cor. 4:4). This metaphor is synonymous with the previous metaphors in meaning. This condition is attributed to the author of darkness, which is, Satan. Satan is said to have "blinded their minds" to the Gospel. To be under the power and domain of Satan is to be a servant of sin. "He that committeth (Gr. present tense, keeps on committing as a habit) sin is of the devil" (John 3:8).

To be unregenerate is to be bound or controlled by Satan and to habitually practice his will and imitate his character.

II. THE REGENERATE STATE

To be regenerated is to cease being unregenerate. Therefore, to be regenerated is to be *loosed* from Satan instead of being *bound* to him. To be regenerated is to be *alive* spiritually instead of being *dead* spiritually. To be regenerated is to be controlled by a "mindset" that is not at enmity with God. Therefore, it is to have a

heart that is subject instead of visa versa. To be regenerated is to cease being ignorant of the knowledge that "alienates" or separates one from the "life of God." To be regenerated is to see, dwell in light and understand specific truth. To be regenerated is to be freed from those things that cause the unregenerate state to exist.

Furthermore, a person cannot exist as regenerated and unregenerated at the same time. Either you are a child of God or a child of Satan. You are either in the kingdom of light or in the kingdom of darkness. The departure from the kingdom of darkness is described as being "called" or "translated." Both words are aoristic in tense which indicates a completed action. *There is no twilight zone.*

We have looked at "spiritual darkness" and have seen that it refers to a lack of "understanding" concerning some specific truth that separates from the "life of God." Now let us look at "spiritual light." The best definition of light is how the Bible defines it: Christ is light: "I am the light of the world" (John 8:12). Life is light: "In Him was life and the life was the light of men" (John 1:4). "Light of life" (John 8:12). Life is knowledge: "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is eternal life, that they might know thee the only true God, and Jesus Christ whom thou has sent" (John 17:2-3).

Light, life and knowledge are all inseparably involved in the person of Christ. "Without me ye can do nothing." This means, without Christ, there is no LIFE, no LIGHT,

no KNOWLEDGE. Without Christ you can do NOTHING. Spiritual inability (darkness, ignorance, death) is separation from Christ. "For God, commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Christ Jesus" (II Cor. 4:6).

If this Scripture means anything it means that one must behold Christ in regeneration; otherwise, the words "in the face of Christ" are meaningless. Furthermore, regeneration is compared to the creative act of God when He called forth light out of darkness: "Let there be light and there was light" (Gen. 1:3). The light that God calls forth out of the dark or "ignorant" heart is not natural light but metaphorical light--"light of knowledge." This knowledge is not the knowledge that heathen in Africa can obtain by looking at nature (Rom. 1:20-21), nor is it the knowledge of a true God as the demons possess (James 2:19). This knowledge is a revelation of the glory of God! The glory of God can only be seen in the person and work of Christ. This "light of knowledge of the glory of God" is defined by the context as the "light of the glorious gospel of Christ." In regeneration God reveals the work and person of Christ! Eternal life is this knowledge (John 17:3). "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, . . . flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:16-17).

The Father revealed the person of Christ as "God" and the work of Christ as "Messiah" or "Redeemer." Although Peter, nor any of the Old Testament saints, understood the details as we do, God did reveal unto them these essentials of the gospel: Peter says later: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43). Regeneration is conscious revelation of Christ as an all sufficient Savior. When Paul said that "it pleased God. . . to reveal his son in me. . ." (Gal. 1:15-16) he was referring to the revelation of Christ as Jehovah our Savior.

WASHING OF REGENERATION

The nature of this washing is internal and not external. It is performed by the Holy Spirit and not by a preacher. Baptism is specifically called a work of "righteousness." This washing is specifically stated not to be a work of "righteousness" (Titus 3:5).

The very term "washing" describes the work of regeneration as a removal or purging of something. The cleansing agent used by the Holy Spirit is the "blood of Christ" and the object cleansed is the spiritual faculty of the conscience: "How much more shall the blood of Christ, who through the eternal Spirit offer

(Continued on page eight)



9

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REGENERATION DEFINED

(Continued from page seven)

ed himself without spot to God, purge your conscience from dead works to serve the living God" (Heb. 9:14)?

First, notice that before this purging took place, the conscience was producing dead works (Gr. *apo nekron ergon*—Ablative of Source—"from producing dead works"). However, when the conscience is purged by the "blood of Christ" it is said to be able to "serve the living God." Therefore, the purging by the "blood of Christ" made the difference between "spiritual inability" and "spiritual ability." Furthermore, this means that the Holy Spirit used the "blood of Christ" as His *instrument* in imparting "spiritual ability," or to say the same thing another way, "spiritual life."

Second, since the "conscience" is a "spiritual" faculty, that is, a non-tangible faculty, what is the nature or meaning of the words "blood of Christ?" Are we to understand by these words that the Holy Spirit takes the actual, literal blood that Jesus shed nearly two thousand years ago and somehow inserts it within your physical body? Moreover, can an organic substance clean an inorganic substance?

Since the conscience functions on knowledge of right and wrong, could the words "blood of Christ" be better understood as representing the KNOWLEDGE that is necessary to remove from the conscience the condemning finger of guilt? As long as the conscience condemns the sinner, the sinner cringes underneath guilt. In order to remove the feeling of guilt the sinner performs some good deed (works) to sooth and to silence the conscience. The sinners efforts are "dead" because they can never fully satisfy the standard of the conscience and so the process is never ending. Misery and no peace are the fruits of this endless process.

On the other hand, if the words "blood of Christ" represent the knowledge of the substitutionary work (life and death) of Christ then, this work in behalf of the sinner would satisfy the demands of the conscience fully and therefore remove, purge, cleanse away guilt, and misery leaving peace instead. From then on, the standard for condemnation and approval would be the knowledge of Christ's substitutionary work. From then on, the conscience would serve the living God by condemning anything short of Christ and approving when the sinner fled to the substitutionary works of Christ to remove guilt, instead of his own. Christ and His substituting works alone become the standard of condemnation and approval.

Furthermore, when the Bible says, "...it is the blood that maketh an atonement for your soul" (Lev. 17:11) it is referring to much more than a literal pool of blood! God's atonement includes at least three essen-

tials; (1) shedding of blood unto death; (2) shedding of blood from a spotless sacrifice ("...offered himself without spot..."); (3) shedding of blood intentionally as substitution for another. These implications give the blood value. In Hebrews 9:14 the words "blood of Christ" are emphasizing these implications made known to the "conscience" by the Holy Spirit.

CONCLUSION

In summary, God the Holy Spirit hovers over the unregenerate heart darkened by Satan and commands that the "light of knowledge" should shine forth. Knowledge that reveals the "glory of God" which is His holy wrath and remedy against sin "in the face of Jesus Christ." The Holy Spirit purges the conscience from guilty condemnation by means of the "light of the glorious gospel of Christ," giving spiritual ability, life, to the conscience "serve the living God" (II Cor. 4:4-6; Heb. 9:14).

The redeeming work of the Messiah (Christ) and Jehovah as Savior (Jesus) has been the message and revelation in both Old and New Testaments: "To Him give all the prophets witness, that through His name, whosoever believeth in Him shall receive remission of sins" (Acts 10:43). How many prophets? What did they witness? Believing in whom? They should receive what? Some believe that the book of Job was the earliest written book in the Old Testament. If so, or if not, listen to Job: "...I know that my redeemer liveth..." (Job 19:25).

BIBLE BAPTISM

(Continued from page one)

known as Roman Catholics) erred early by referring to baptism as a sacrament instead of its original title, "ordinance".

Soon the emphasis of baptism shifted from being a *public profession* of a born again believer to a prerequisite *for being* a believer. The mode also changed from immersing to pouring, then to sprinkling, and eventually to a view that it was not even necessary in order to be obedient.

Since that time, there are thousands of people who believe that immersion (right mode) is necessary if one is to complete their salvation and reach Heaven. They contend that if one neglects to be baptized *for* (in order to have) the remission of sins, that that person will go to Hell! They claim to have restored primitive Christianity and to "speak where the Bible speaks."

Does the Bible teach this? Do they have scriptural authority? Of course not! In Acts 2:38 there is the condition of salvation (repentance) and the evidence of salvation (baptism) just as it is in Romans 8:1.

The word "for" (*eis*) has been the battle ground for over one hundred years. The Greek definition of *eis* reads: "As far as the extent of, until, against, with reference to, in

order to, in accordance with, and because of." Matthew 3:11 says, "I indeed baptize you with water (unto *eis*) repentance. . ." John did not baptize them in order for them to repent, rather because of or with reference to repentance. Romans 6:3, "Know ye not, that so many of us as were baptized (into *eis*) Jesus Christ were baptized (into *eis*) His death" (in reference to, in accordance with or because of!) I Corinthians 10:2, "And were all baptized (unto *eis*) Moses in the cloud and in the sea." Not "in order that--rather in reference to or because of!"

The writer is aware of Matthew 26:28 which says for the remission of sins and that it means "in order that." But in Matthew 26:28 Jesus is talking about His blood; which is exactly the point--only the blood of Jesus Christ remits or washes away sins, not baptism!

In Acts 2:38 you have a circumcised Jewish apostle preaching a flaming sermon about the resurrection and Lordship of Jesus to a group of Christ-rejecting Jews who murdered Jesus. They became convicted and asked Peter, "What shall we do?" Peter answered, "Repent and be baptized everyone of you in the name of Jesus Christ (for - or in reference to) the remission of sins. . ."

Jesus said in Luke 24:47, "And that repentance and remission of sins should be preached in his name. . ." Remission of sins through repentance in Jesus' name was to be *preached* (not administered) by baptism.

Baptism is the picture, *not* the point of remission. Baptism shows a newness of life which is a gift of the Holy Ghost. To say that one does not receive the Holy Spirit until immersed in water is nonsense! Cornelius received the Holy Spirit before baptism (Acts 10:44) as did Saul in

Acts 9:17,18, and the Samaritans did not show visible indwelling until days after baptism (Acts 8:12-17).

An excellent parallel passage for Acts 2:38 is found in Luke 5:13-14, "And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them." The leper was actually cleansed by the power of Jesus, yet the leper was admonished to go to the priest and offer for his cleansing. This cleansing was ceremonial and symbolic, and it provided the public testimony concerning the miracle.

What a great evidence of true conversion when those Jews were baptized in the name of the One whom they crucified!

Mark 16:16 states, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." My question is this: Where does the departed soul go who believes but does not get baptized? The Church of Christ elder would tell you. "Not Heaven! He wasn't baptized!" Friend, he couldn't go to Hell, because he believes, so where does he go??

Faith is the essential point; baptism is the non-essential. Peter said, "To him give all the prophets witness, that through this name whosoever believeth in Him shall receive remission of sins" (Acts 10:43).

In Acts 15:9 it says, "...purifying their hearts by faith." This is why the dying thief that hung near Jesus is in Heaven; this is why anyone goes to Heaven--saving faith with or without baptism!!

Acts 22:16 says, "And now why tarriest thou? arise, and be baptized and wash away thy sins, calling on the name of the Lord." This sounds convincing to the Campbellite, but let us compare Scripture with Scripture.

In Acts 9:17 and 22:13 Saul is referred to as brother Saul *before* baptism. In Acts 9:11 Saul prayed three days *before* baptism. In Acts 9:6 and 22:10 Saul calls Jesus "Lord" *before* baptism. In Acts 9:18 Saul is healed *before* baptism. In Acts 9:18 Saul received the Holy Spirit *before* baptism. Acts 9:15 and 22:14,15 says Saul is called to preach *before* baptism. And in I Corinthians 15:8 Saul of Tarsus is regenerated *before* baptism. "And last of all He was seen of me also, as of one born out of due time."

The Bible says to look and live and apparently Paul, on the Damascus Road, saw Christ and was saved! Are these seven facts clear? Does the reader need to be reminded that Paul is a pattern to them which should hereafter believe on Him to life everlasting (I Tim. 1:16)?

Only the blood of Christ can wash away sin (Eph. 1:7; Col. 1:14; Rev. 1:5; I Pet. 1:2). Therefore, Acts 22:16 must be symbolic of what had al-

(Continued on page nine)

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BIBLE BAPTISM

(Continued from page eight)

ready transpired. Else the literal meaning would have Saul washing away his own sins--what Campbellite preacher would subscribe to this?

In John 3:5 we read, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The water mentioned here is in reference to the Word of God (Jn. 4:10-15; Jn. 7:37-39; Eph. 5:26). The Word of God is often associated with the new birth (Jas. 1:18; I Pet. 1:23; II Pet. 1:4). To say that the water in John 3:5 is in reference to baptism is like saying that the wind in John 3:8 is in reference to a ceiling fan.

The new birth is caused by God's will (Jn. 1:13). Baptism is by man's will (Acts 8:36). John 3:5 is the washing power of the Word of God (sword of the Spirit) in regeneration (Tit. 3:5).

Galatians 3:27 says, "For as many of you as have been baptized into Christ have put on Christ." This is the communion with Christ--not the union in Christ. Union with Christ is in verse 26, "For ye are all the children of God by faith in Christ Jesus." Galatians 3:27 identifies you with Christ; it is like a spiritual uniform.

So you can see that somebody is not rightly dividing the Word of truth! Baptism does not save, help save, or seal anyone. You are sealed by the Holy Spirit (Eph. 4:30).

Baptism is a sign, a likeness--"like as Christ was raised up. . ." (Rom. 6:4). "For if we have been planted in the likeness of His death, we shall be also in the likeness of His resurrection" (Rom. 6:5).

The same man who preached Acts 2:38 also penned I Pet. 3:21: "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." Baptism is a picture--a picture cannot take away the filth of the flesh, likewise a picture of my wife is not able to hug my children.

Baptism is the answer of a good conscience, acquired through the blood of Christ. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:22). Not the city water supply, but rather the Word of God.

How do we draw near? by faith! Why do we submit to baptism? to identify us (like figure) with the death, burial and resurrection of Christ!

We stand in the gospel (I Cor. 15:1-4) because the gospel is the power of God unto salvation (Rom. 1:16). The Apostle Paul said that baptism was not part of the gospel, nor was it his main function (I Cor. 1:12-18). Therefore, if any man preach another gospel let him be accursed (Gal. 1:4-10)!

It is often heard in many Church of Christ pulpits that to be baptized is to obey the gospel. But Romans 10:16-17 and Romans 16:26 tell us the only way to obey the gospel is by faith. For faith is the access into God's grace (Rom. 5:2) and by faith we are justified (Rom. 5:1).

The Ethiopian eunuch said in Acts 8:37, "I believe that Jesus Christ is the Son of God." And in verse 38 and 39 Philip baptized him. In I John 4:15, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." I John 5:1 reads, "Whosoever believeth that Jesus is the Christ is born of God." Therefore the eunuch was a Spirit-filled, complete, sealed, born-again, sins remitted child of God when he believed on Jesus Christ (Acts 16:31) before baptism!!!

Dear reader, (if you haven't already) please repent of your sins and place your full trust in the Lord Jesus and His finished work, then you will have peace with full salvation. Then submit to scriptural baptism at a New Testament Baptist Church to provide a testimony and a picture of the grace of God wrought in your heart. What is baptism? a picture of the Lord's salvation--administered by the New Testament Church, hung up on the wall for all to see!



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A man of God, stood firm on the Word,
Preaching not for the favor of men,
He dared to declare the whole council of God,
Though him and the Word they would ban.

They talked day and night of his "crazy way",
Not knowing the honor they gave,
For our Saviour was preaching
And they said He was mad, John 10:20
His mission, only to save.

To be a fool for Christ's sake,
Should always be our goal,
No matter what critics may say,
Let them sit in derision for mockers are they,
There's the old preacher with his "crazy way".

One day before God, these same ones shall stand,
To give an account for their deeds,
There they will see the preacher who cared,
And not a crazy old man.

Elizabeth S. Price

A Runaway Prophet

By the Editor

"Now the word of the LORD came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarsish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarsish: so he paid the fare thereof, and went down into it, to go with them unto Tarsish from the presence of the Lord" (Jonah 1:1-3).

The Book of Jonah is often one of the little books in the Old Testament whose meaning and message is largely unknown to the modern Christian. This book is far more than a fantastic tale about a man being swallowed by a whale and surviving the ordeal. The Book of Jonah has a message for the church of today. There is no book in the Old Testament that is more vital to this generation than the Book of Jonah. It is the most Christian book of all the Old prophets.

The Date: The actual year of the writing of this book is unknown. It was probably written about the reign of Semiramis, the queen regent, and her son Adad-Niraris III, in the days of the Assyrian Empire (810-782 B. C.).

Jonah is mentioned only one other place in the Old Testament in II Kings 14:25-27: "He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher. For the LORD saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel. And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash."

These words indicate that Jonah lived before the reign of Jeroboam II (782-753 B. C.). His prophetic ministry probably began during the reign of Joash when Israel was greatly oppressed by Hazael, king of Syria (II Kings 13:22). The prophet foretold the brief period of prosperity in Israel under Jeroboam's reign. This makes Jonah one of the earliest of the prophets. He may have lived near the time of Elisha.

The Writer: Jonah himself was the author of the Book which bears his name. This is the predominating tradition. The use of the third person is no argument against Jonah himself being the writer, for often the sacred writers mention themselves in the third person (John 19:26).

Jonah was the son of Amittai, and the Bible says nothing of his mother. His place of residence in the days of Joash was Gath-hepher in Zebulun

(Josh. 19:13). He belonged to the kingdom of the ten tribes, not to Judah. Gath-hepher was in Galilee (Isa. 9:1; Matt. 4:12-16). This refutes the contention of the Pharisees in the time of Christ who said no prophet came out of Galilee (John 7:52).

His name was Jonah, the Hebrew word for dove. This was a suitable name for a true prophet of God, for the Lord's servants are to be as wise as serpents and as harmless as doves (Matt. 10:16). The dove was a messenger to Noah (Gen. 8:8-12). The greatest of all messengers, Jesus Christ, had the Spirit of God upon Him at His baptism in the form of a dove (Matt. 3:16). Jonah had in him the same Spirit which was more fully present in Christ Himself. But a dove is not only a messenger, but he is also a mourner (Isa. 59:11). A true man of God mourns over his own sins and the sins of others. Jonah had a good name, but I fear that he did not always live up to his name.

Literary character: The Book of Jonah is a history of the prophet's call and ministry to Nineveh. It makes no mention of Israel, which is referred to by every other prophet. The only prophecy in this book concerns a Gentile city. Jonah is placed among the Minor Prophets because of this single prophecy and the prophecy in II Kings 14:25. Jonah and his ministry prefigured Christ as the Sent One, being buried, raised from the dead, and carrying salvation to the nations. The Book of Jonah is also a typical prophecy of Israel nationally outside of her land since A. D. 70. They are cast out by the Gentiles, but they are to be preserved through their coming tribulation. At the second coming of Christ to earth they will find salvation and deliverance (Rom. 11:15-26; Dan. 12:1-3) and become witnesses to the Gentiles (Isa. 66:19; Dan. 12:3; Zech. 8:7-23).

The Theme: The theme of the Book of Jonah is missions. It is the missionary book of the Old Testament. Jonah's mission was to enlighten Israel as to the position of the Gentile world in relation to redemption and the kingdom of God. It reveals how God's grace went beyond the boundaries of Israel to embrace the nations of earth.

The Doctrinal Teachings: Numerous doctrines are taught in this little book. It presents a marvelous foreview of the death and resurrection of Christ (Matt. 12:39-41). It gives a revelation of some of the character and attributes of God, especially His omnipresence, omnipotence, and sovereignty are seen. The Divine call to the ministry is disclosed. The moral responsibility of man is brought to light. The rebellion of man against God is condemned. The importance of repentance is affirmed and defined (Matt. 12:41; Luke

(Continued on page thirteen)

The Berea Baptist Banner Forum

Submit questions on any Bible topic

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Please explain James 5:14-16. ---West Virginia



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"Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5:14-16).

This passage gives particular instructions regarding the course Christians are to follow in times of sickness. It is a passage which has been greatly misapplied by some. The Catholics have corrupted it to support their sacrament of extreme unction. They use it, not to heal the sick, as it was set forth originally, but as a spiritual preparation for death. Such use runs completely contrary to the teaching of this Scripture. The Pentecostals and other modern day charismatics use it as a proof text that the miraculous gift of healing is still in effect today. This is contrary to the plain teaching of Scripture which declares that the supernatural sign gifts, such as prophecies, speaking in tongues, healing, etc., shall be done away when that which is perfect (the completed revelation-the Bible) is come (I Cor. 13:8-13).

The passage teaches that the Christian who is sick is to call for the elders of the church that they may offer prayer on his behalf. Note they were not instructed to be carried to the public meeting or healing campaign, hence going to the elders, but the elders were to be called to their bedside. The elders here are understood to be the ministers.

In addition to the elders prayer on the sick person's behalf, they were to "anoint him with oil in the name of the Lord." It seems to be this part of the passage which causes us the most difficulty. What is the significance of the anointing with oil? There are two reasonable views concerning this. (1) That this practice of anointing with oil was only to be done by such as had miracle working gifts and powers in the apostolic age, and when this age came to a close according to I Corinthians 13:8-13, this practice would cease also. Mark 6:13 men-

tions this practice in relation to miraculous healings. (2) That the anointing with oil was done for medicinal purposes, oil being much used as a medicine for the healing of many disorders in eastern countries. Hence, the use of ordinary medicine, as well as prayer. Compare this with the parable of the good Samaritan (Luke 10:34). In treating the severely wounded man he "poured in oil and wine." Numerous instances of the use of oil for medicinal purposes are recorded in Jewish as well as other middle eastern writings. In either case the basic lesson is that the credit for all healing, whether through the use of available medical resources or directly in answer to prayer, is due wholly to the power and grace of God. This being so we are to depend upon God, not man, for healing. We are to take all cases to the throne of grace even as we are using the doctors and medicines which God has made available to us.

Verse 15 teaches that God does heal in answer to "the prayer of faith." God does heal the sick, sometimes by blessing the medical means used, and sometimes directly in answer to prayer. In all cases it is fitting to call for the elders of the church to pray over the sick.

Verse 15 also seems to teach that sometimes sickness is the result of sin committed by the child of God, and for which God is chastening him. It does not teach, however, that all sickness is God's chastening for some particular sin. When sickness is the result of sin, that sin must be confessed and forgiven if prayer is to be effectual.

Verse 16 basically reinforces the promise of healing in answer to prayer, while showing the kind of prayer necessary to meet the need. It must be "the effectual, fervent prayer of a righteous man."

JAMES GREEN



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"Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be

healed. The effectual fervent prayer of a righteous man availeth much" (James 5:14-16).

There is no intention, on my part, to condemn the practice of praying for the sick. We are taught to do this in many verses of Scripture. I believe that God will hear and answer the prayers of His people if the prayers are in keeping with His will. However, I believe that there are many who do not understand the teaching of the Scripture concerning the power of healing given in the early church until the Word of God (writing of the New Testament) was completed. The gift of healing which Christ committed to His apostles continued with laying on of hands (and in some instances the anointing with oil) as a practice of healing for that particular period of time.

The expression, "Is any sick among you?" would not take in all who might have suffered sickness in a particular community, but limits it to the members of a church of our Lord. It would seem to me that the whole emphasis of these verses is upon the need of those within the Lord's church praying one for another. When the sick would call for the elders those elders acted as representatives for the entire church. God's promise to them was that "the prayer of faith," or in true faith, would be rewarded by His raising up the ones for whom the elders had prayed. Not only would they be healed, but if they were guilty of sins (some of which could have brought on the illness) their sins would be forgiven.

The importance of church members confessing their faults one to another while at the same time praying one for another, was a matter to be considered in connection with the act of healing also. Most of us would find it to be much easier to pray for a brother than to confess our faults to him, but God lays stress on both points.

Should there be any question concerning the effectiveness of a righteous man's prayers one need only to read verses 17 and 18 about Elias and what God did for him as a result of prayer. Yes, the effectual fervent prayer of a righteous man is still answered by our sovereign God.

I do not believe that Roman Catholics can use this passage to justify what they call extreme unction, nor do I believe that so-called "faith healers" have any right to use these Scriptures to justify their methods and practices.

JIMMIE B. DAVIS



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"Is any sick among you?" James is talking about sick persons in a New Testament church. They are to call for the elders of the church. The elder is to do two things, pray for the person and anoint him with oil in the name of the Lord. The Scriptures teach divine healing. James said, "The Lord shall raise him up." We are prone to totally depend on physicians and the Lord does use physicians, but it is the Lord that heals. He brings us into this world at a set time and takes us out of this world at a set time. He also controls every disease and sickness that comes in our life. The anointing with oil was an outward sign of healing. The healing virtue was not in the means. These elders didn't claim any extraordinary power. They were obedient servants of the churches and prayed for the sick and anointed them with oil.

"And the prayer of faith shall save (heal) the sick". The subject of these verses is not salvation, but healing the sick, the prayer of both the elder and the sick person. Such a prayer is a means of bringing down from God a blessing on the sick person, and of restoring him to his former health. We are to pray for the sick believing that God can and will raise up the sick according to His divine will. The Lord does heal some persons and others. He does not heal. At this time oil was used as the common means of healing. A natural remedy or cure for the sick. Prayer is represented as instrumental in procuring the desired blessing. If the sickness was caused by the person's sins, the prayer of faith will bring forgiveness. John said, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

I don't know of any New Testament churches following this practice today. I take the literal meaning of this verse. It means what it says.

HAROLD J. HARVEY



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"Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall

(Continued on page eighteen)

The Berea Baptist Banner Forum

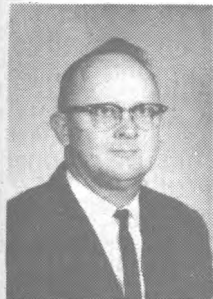
Submit questions on any Bible topic

The Berea Baptist Banner

P. O. Box 552

South Point, Ohio 45680

I would like to ask that all the dear brothers comment on John 13:4-17, especially verse 7. ---Tennessee



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John 13:7 says: "Jesus answered and said unto him (Peter), what I do thou knowest not now; but thou shalt know hereafter."

What Jesus was literally doing here as in reference to verse 7, is historically recorded in verse 5. "After that he poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded."

I think Peter already knew some things about footwashing and maybe its resultant lessons of servitude, service, and humility. But there is a lesson being taught that Peter was not understanding at that time, but the Lord said he would understand it later.

Soon through Peter's denial of the Lord, his fellowship would be broken. His relationship would not be severed as the Lord would pray that Peter's faith would not fail (Luke 22:32).

Peter would not need to be saved (again) from guilt before the law, but through disobedience and sin as a child of God, he would need the cleansing of his feet in which is seen a defiled walk. "Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean. . ." (John 13:10).

God's children are not repeatedly lost and saved. But we all need at times discipline and the washing of water by the Word (Heb. 12:5-7; Eph. 5:25-27).

In John 13:7 Peter possibly had not seen his own pending sin and heinous failure in his walk before God. Being blinded to this, he also was blinded to his need for cleansing of his feet to make his walk acceptable before God.

After he had sinned and had been restored to fellowship, he could look back to the Lord's Word in verse 7 and see the true impact and its fulfillment.

Confession and cleansing from personal sins and a defiled walk, is an absolute necessity in acceptable Christian service. Peter had not learned this yet in this passage of Scripture. "Peter saith unto him, thou shalt never wash my feet. Jesus answered him, if I wash thee not, thou hast no part with me" (John

13:8). "With me" expresses fellowship and not relationship, as is so clearly borne out in verse 10 already quoted.

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These verses present one of the most striking and informative lessons on humility and service to be found anywhere in the Word of God. Nothing could picture true humility and true service anymore than the Master serving the servant. His condescension was made to save and minister unto others. "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45).

In the beginning of these verses we see Jesus laying aside His outer garments; girding Himself with a towel. He assumed a servant's dress and rendered a service to His disciples which would, in my way of thinking, picture a twofold cleansing. The literal washing of their feet would not in any way have anything to do with their eternal salvation, but it would show them, in a most graphic way, what is brought about in regeneration and progressive sanctification. "He that is washed" in verse 10 denotes what happens to a person in regeneration. This cleansing takes place only once and will never be repeated. "Save to wash his feet" is an expression which indicates to me that a person that has already been regenerated has a need for daily cleansing, or progressive sanctification, if we are to walk in humility and service.

Peter's question in verse 6, "Lord, dost thou wash my feet?" is one of astonishment. It was incomprehensible to him that the Master would condescend to perform such an act. When Jesus answered him in verse 7 by saying, "What I do thou knowest not now; but thou shalt know hereafter," reveals that Peter had not comprehended the true role of a servant. Jesus said, "But thou shalt know hereafter," or presently. I believe that Peter knew what it meant to assume the place of a servant after Christ finished the washing of their feet.

In the act of washing their feet, Jesus also brought to their attention the fact that Judas had never received the initial cleansing one gets as a

benefit of regeneration. "...Ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean" (vv. 10-11).

If we are to walk in true humility and service we must follow the example given by the Master. "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (vv. 14-15). This is not an ordinance of the church as some suppose, but is used as an example to show what we must be willing to do if we are to be the true servants of God. To serve God we must assume the role of servant. Too often we expect service from others instead of seeking to serve others. The only way a child of God can have the type of happiness God would have us possess is through our obedience in this matter. "If ye know these things, happy are ye if ye do them" (verse 17).

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"Jesus answered and said unto him, what I do thou knowest not now; but thou shalt know hereafter" (John 13:7).

We have an example of patience and humility. Jesus riseth from supper and layeth aside His upper garments, which was an emblem of His laying aside as it were for a while, His glory and appearing in the form of a servant. He poured water in a bason and began to wash the disciples feet. This custom of washing feet was performed only to strangers or travellers, which were come off of a journey. It was never performed by masters, but by servants. It was a service of great humility. Simon Peter was surprised that Christ, the Son of the living God would wash his feet. In his boldness and ignorance, he declares that Jesus will not be permitted to wash his feet.

Peter did not perceive the meaning of Jesus washing the disciples feet. He failed to perceive the spiritual significance of the service. At a time, he would understand. He fails to be submissive to the Lord. On another occasion, he ventured to rebuke the Lord for speaking of His suffering and death. By now Peter should have known that there must be a purpose and a meaning for Jesus washing the

disciples feet. There was in it a depth of meaning, a lesson of condescending love. By divine providence, the Lord will reveal truth at His time. At the present we must submit to His divine will.

Jesus washed the disciples feet. Then He asked a question. "Know ye what I have done unto you?" He immediately answers. They knew the outward action, but they did not know the lesson that Christ would have them learn. He taught them to behave in a spirit of humility and condescension to one another, to serve one another in all things. They should exercise the graces of humility, condescension, and love to one another. Any Christian that will practice these graces will be happy. Jesus never intended for footwashing to be an ordinance, but used it to teach the lesson of humility.

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This passage states the account of Jesus washing the feet of His disciples. The occasion is the Passover at which He instituted the Lord's Supper. The key verse in the passage is verse 15: "For I have given you an example, that ye should do as I have done to you." To those who would make footwashing an ordinance, please note that He did not say, "ye should do what I have done," but rather He said, "Do as I have done." Those who make footwashing an ordinance still do not know what He did. They think He instituted a church ordinance, while He declared, "I have set you an example."

In verse 7 Christ is responding to Peter's question of astonishment: "Lord, dost thou wash my feet?" To which Jesus replies: "What I do thou knowest not now; but shalt know hereafter." It is as though Jesus says, I understand your astonished reluctance. Indeed you, the servant, do not understand why I, your Lord, condescend to the lowly service of washing your feet. However, when I have finished and given you an explanation you will understand then. There is not any dark mystery in the verse. The Master was simply saying, I know you do not understand, but I am going to explain. In the meantime, you are to submit without understanding the reason for my actions.

The lesson for us in this is twofold. First, we are to submit even when we are in the dark as to the reason for our Lord's dealing with us. We ought not to oppose what we do not understand, but submit to it trusting the will and wisdom of Him who can give a good reason for all He does. Christ would teach Peter an implicit

(Continued from page eighteen)

A RUNAWAY PROPHET

(Continued from page nine)

11:32). The truth that salvation is of the Lord is clearly set forth. Other doctrines are also seen.

"NOW" OR "AND"

The first word in our book is not "Now" but "And" in the original. This does not denote a past detached prophecy of Jonah now extant. Rather, it connects this book with earlier prophecies and the entire series of books written by the prophets of old. When our version has "now," "but," "then," "so," "nevertheless," or "wherefore" in a number of places in the book the more literal rendering is "and." Jonah often employed the word "and."

Jonah seems to have viewed things and persons as related to each other by God's providence. The ship, the wind, the sea, the lot and the fish were all connected with each other and with the sailors, Jonah and Jehovah. The repetition of the conjunction was natural and necessary. It attests the Divine inspiration of this little book.

HIS DIVINE CALL

Mark carefully the words: "And the word of the LORD. . ." This was a prophecy from the Lord to Jonah concerning Nineveh. It would seem that this was an audible communication from God. This vocal utterance did not fill Jonah's mind with vague impressions or uncertain doubt. The message was clear to his intellect and made a profound impression upon him as the sequel of the narrative proves.

In this case the communication of God was human in its destiny: "... unto Jonah. . ." This call was to the prophet, not an angel. God deals familiarly with men. The Word of the Lord came to Jonah as it did to Enoch, Moses, Samuel, Elijah and Elisha. It came to him as it did to countless others in succeeding generations. Jonah was acquainted with the Word of the Lord, having before this uttered the prophecy in II Kings 14:25.

THE CITY OF NINEVEH

Jonah's ministry thus far had been spent in Israel. Now God tells him to go and preach to the chief city of the Gentile world: "Arise, go to Nineveh, that great city. . ." This is the only case of a prophet in the Old Testament being told to go to the heathen. The word "arise" shows that God's message requires immediate attention. When God speaks we should listen carefully and obey diligently.

Nineveh was a great city in many different ways. It was great in respect to its wealth (Nah. 2:9). It was great in respect to its origin, being founded by Nimrod about 1,000 years before the time of Jonah (Gen. 10:9-12). It was great in respect to its political and military might, being feared by Jonah and many others. It was great in respect to its extent, seeing it was 60 miles in circumference. It was great in popu-

lation. It contained 120,000 young children (Jon. 4:11) and probably at least 600,000 persons.

Nineveh was a Gentile city, and this fact within itself rendered the command of Jehovah distasteful to the prophet. Had he been sent to Samaria or Judah, he might have immediately obeyed. But Nineveh was the capital of the Assyrian Empire and the Gentile world of that day. Jonah was nationally and racially prejudiced against these people. Nineveh was not on Jonah's prayer list nor his preaching schedule. Israel had been commanded to witness to the Gentile nations (Isa. 43:10), but the prophet had no desire to go to Nineveh nor to preach there.

CRY OUT AGAINST IT

Jonah was commissioned to cry out against the wickedness of this city: "...cry against it. . ." He was to lift up his voice and cry aloud as he passed through it so the inhabitants could hear him. He was to warn them of the destruction coming upon the city in 40 days. He was to sound the alarm in the streets of Nineveh so as to bring them to repentance. He was not to start with individuals and work up to the masses. Rather, he was to make an open attack upon the inhabitants when he first reached the city limits.

People today do not like preachers who raise their voice. Some say it is unorthodox to cry. Men say just preach Christ softly and don't cry out against sin and Satan. But it is not enough to mutter anathemas against sin in a feeble spirit in secret. God's ministers must boldly denounce sin. The Lord commands us: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins" (Isa. 58:1). We have our wicked Ninevehs,

but we, like Jonah, refuse to cry out against them. Too many times we look upon them with unspoken disgust and that is as far as we go.

"For their wickedness is come up before me." This was said of Sodom (Gen. 18:20-21). Nineveh's cruelty, pride, fraud, drunkenness, murder and deception had come up before God's face (Nah. 3:1; Jonah 3:8). Their sins had reached to Heaven. The cry had come up to God and demanded immediate vengeance. Even collective sins do not escape the eye of God.

There is nothing that we can be more sure of than the fact that God knows about our sins. "The LORD looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioned their hearts alike; he considereth all their works" (Ps. 33:13-15). "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance" (Ps. 90:8). "If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee" (Ps. 139:11-12).

You may hide your sins from the preacher and your neighbors, but you can never hide them from God. Every creature is manifest in His sight (Heb. 4:13). God knows all that is knowable about you. He sees the hidden man of the heart; He sees the unspoken inclination of the soul. He hears what is whispered in secret. Your life is an opened book to Him.

HE RUNS AWAY

Verse 3 records the disobedience of Jonah to the mandate of Heaven: "But Jonah rose up to flee unto Tarshish from the presence of the Lord. . ." Note the first part: "But

Jonah rose up. . ." There was no sin yet for God had told him to "Arise." No wonder, then, that when the Lord said to Jonah, "Arise, go to Nineveh," that the prophet immediately rose up. For a moment it was not clear which way he would go. For a little while he may have been undecided as whether to go eastward over the land to Nineveh, or westward over the sea to Tarshish. Then the dove rose up and winged his way to distant Tarshish! Better not to have arisen at all than to have rose up to become a fugitive prophet -- a disloyal messenger of God!

God had told Jonah to go and herald His Word of judgment in the Assyrian metropolis on the Tigris River. Fully conscious of this charge, he deliberately disobeyed. He defiantly refused to make the long and dangerous journey. This recoil was pure cowardliness. Jonah in substance said to Jehovah: "If the wickedness of Nineveh has come up before Thee, then I will cease to stand in your presence. If my official duty requires me to preach in Nineveh, I will resign my post at once."

A number of scholars believe that Tarshish was Tarsus in Asian Cilicia, the birthplace of the apostle Paul (Acts 22:3). But I believe they are wrong in this. The two names are linguistically distinct. Most modern scholars believe Tarshish was a Mediterranean commercial outpost on the coast of ancient Spain, far west of the land of Israel. This being the case, an important truth comes to light. Jonah was commanded to preach in the center of the known world, but he attempted to go to a remote trading post at the backside of nowhere. God told him to go east, but he went west. He was to travel overland to the Fertile Crescent, but he went to sea in a ship at Joppa.

Jonah first went to Joppa, a seaport town in the tribe of Dan (Josh. 19:16), hoping to go from there to Tarshish. In Joppa he found a ship docked and about to sail for Tarshish. He bought himself a ticket and the ship soon set sail. He has now made a 180 degree turn from God's commandment, becoming a runaway prophet. All of this proves that when a person decides to run from the Lord, Satan always provides complete transportation facilities!

THE PRESENCE OF THE LORD

Twice in verse 3 it is stressed that Jonah sought to flee "from the presence of the LORD." Jonah was no heathen. He knew as a prophet of God that there was no place destitute of the Divine Presence. He did not doubt the Divine omnipresence, but he was bent on getting away from those manifestations of the Divine presence which were peculiar to Palestine. The symbol of God's presence was in that land, for there was the ark with the mercy-seat over which God was visibly present. Jonah seemed to want to go as far from the manifestation of the Divine presence as possible.

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A RUNAWAY PROPHET

(Continued from page twelve)

The prophet attempted the impossible. Man cannot escape his Divinely appointed destiny. Those who attempt to thwart the Divine plan must pay a high price and suffer irreparable losses. The corrective discipline which followed in the case of Jonah proves the impossibility and irrationality of human opposition to God's will. It is God's prerogative to do what He wills even if it is not on our schedule. It is wisdom on our part not to rebel against God because God has a way of getting His way. We may win a battle or two, but He will win the war!

I shall leave Jonah on board the ship to Tarshish until next month. He is there among the mariners and merchants, all who are pagans. His passport says Tarshish, but the Captain of his salvation has issued another from the waters of the mighty deep as we shall see in the next lesson. But before I close I do want to make a few practical observations.

POINTS TO CONSIDER

1. Jonah doubted God's Word, for had he really believed it he would have obeyed. Full persuasion always results in obedience. A number of Christians are today in the position Jonah was in years ago. They won't believe the Bible unless it is proven by archaeology or modern science. People are not obeying God today because they don't have the persuasion that God's Word is true. Jonah's folly was doubting God's Word and ours is the same.

2. Instead of charging the gates of Hell as God commanded, Jonah retreated before the enemy as a yellowneck. This is where most of our churches are at today. We are not in the battle; we are in retreat. We have an inferiority complex. Like Jonah who fled to Tarshish, we are running from God. We have a message to preach to the nations, but we are not preaching it. We are looking at Tarshish, not Nineveh. We are spending our energy on the wrong things.

3. Man is no automation with thoughts and actions devoid of moral connotation. He is not a robot which acts in blind obedience. Even a God-called prophet may be in a state of rebellion against the God of Heaven. Jonah was. Such shameful human revolt brings corrective discipline. You can't do wrong and get by, no matter how hard you try. All such faithless, failing, faltering servants of God are wretchedly unhappy! Disobedience always brings its dangers with dismay, its difficulties with despair, and its disadvantages with disgust!

4. Jonah had to buy his own ticket to Tarshish: "... he paid the fare thereof. ..." Sin is always expensive. Often money is necessary to deliver from its penalty. If nothing else, a ruined character is the price the sinner pays. Many people constantly are made to realize the high cost of low living. Disobedience has

many installments. The cries of the poor, the tears of the sorrowful, the agonies of the dying, with one hollow voice announce the fare to Tarshish. Before you go on board the ship to Tarshish, be sure you are willing to pay the awful price. The ship may be well built and the weather fine, but wait until you get out to sea!

5. In what path are you now walking? Are you going toward Nineveh or Tarshish in the direction of your life? Is your course carrying you further and further from the post of duty and the presence of the Lord? Sin can be very providential, yet it never has the power to perform its promises. A ticket to Tarshish is no guarantee that you will safely arrive at your desired destination. Get out of Satan's ship before it is too late! Or your next home may be in the great deep! Remember the road to Nineveh is as open as the sea to Tarshish. It takes no more effort to go to Nineveh than to Tarshish!

THE SECOND COMING

An old Anabaptists confession, dated 1527, said in article 12: "In the twelfth place: as we have taught and admonished the brethren and sisters we shall always watch and wait for the Lord that we may be worthy to enter with Him when He comes, and to escape or flee from the evil that will come to the world. Amen. (Matt. 25; Luke 21; I Thess. 5; I Peter 5; II Peter 3; Romans 2)."

"YE ARE NOT UNDER LAW, BUT UNDER GRACE." ROM. 6:14

THE DISPENSATION OF SINAI (LAW)
Dealing with ISRAEL, God's earthly people.
The Seventh day of the week, or the Sabbath, commemorating a finished creation, was made the seal of Israel's separation from all nations.
A day of absolute bodily rest.
A day of legal restrictions.
Physical labor punished by death.
Prescribed the principle of one day's rest in seven.
Established in a covenant of works.
"He taketh away the first."

THE DISPENSATION OF GRACE (Sion)
Dealing with the CHURCH, God's heavenly people.
The First day of the week, or the Lord's Day, celebrating a finished redemption, became the symbol of the church's heavenly privileges.
A day of spiritual activity.
A day of voluntary worship.
Spiritual labor a proof of life.
Perpetuates the principle of one day's rest in seven.
Grew up in a covenant of grace.
"that He may establish the second"

Note: It is passing strange, if the Spirit of God intended to make the Jewish Sabbath binding upon Gentile Christians, that no mention is made of it in that epochal 15th chapter of Acts, where the status of believers from among the Gentiles was finally settled.

"LET NO MAN THEREFORE JUDGE YOU--IN RESPECT OF THE SABBATH"

BOOK REVIEWS

101 MORE HYMN STORIES by Kenneth W. Osbeck; Kregel Publications, Grand Rapids, Mich., 327 pages; \$9.95; paperback.

The author has taught music at the Grand Rapids Baptist College and Seminary and at the Grand Rapids School of the Bible and Music. The book includes a variety of hymns with music of some older, enduring favorites as well as some 20th Century gospel hymns. Order from our bookstore.

BIBLE PINNACLES by Ivor Powell; Kregel Publications, Grand Rapids, Mich., 192 pages; \$5.95; paperback.

This is another book from the pen of this Baptist writer from Wales. The strong point of his writing is that he has a remarkable ability to outline a subject. Over 80 pivotal incidents, miracles, parables and graphic character sketches are included in this treasure-packed volume. Order from our bookstore.

BIBLE CAMEOES By Ivor Powell; Kregel Publications, Grand Rapids, Mich., 192 pages; \$5.95; paperback.

This provides over 80 vivid portrayals of Bible characters in a concise manner. There is sermon material here, brethren. Order from our bookstore.

BIBLE TREASURES by Ivor Powell; Kregel Publications, Grand Rapids, Mich., 182 pages; \$5.95; paperback.

He gives over 80 brilliant Bible character sketches to provide rich insight and challenge. This volume completes the trilogy on studies of Bible characters, miracles, and parables offered in the author's earlier works. Order from our bookstore.

ACTS OF THE APOSTLES by Thomas Walker; Kregel Publications, Grand Rapids, Mich., 616 pages; \$16.95; hardcover.

An excellent commentary on this book of the Bible. It is a word-by-word study of the book which sets forth the historical background, accurately examines the text, and pulls it together so that the content makes sense. Each chapter has an outline. It has strong missionary emphasis. Order from our bookstore.

THE LEAVEN OF THE SAD-DUCEES by Earnest Gordon; Edgar Bundy Ministries, Miami Shores, Fla., 263 pages; \$3.50; paperback.

This book has been called "the classic against modernism." Worth its weight in gold to anyone who will read it carefully. This edition is complete and unabridged. Order from our bookstore.

BILLY GRAHAM: PERFORMER? POLITICIAN? PREACHER? PRO-PHET? Edgar Bundy Ministries, Miami Shores, Fla., 221 pages; \$4.50; paperback.

This is a chronological record compiled from public sources by the Church League of America covering the years from 1951 to 1982. Here is photostated proof of Graham's liberal activities. You will never view Graham the same after reading this book. Order from our bookstore.

HOW THE COMMUNISTS USE RELIGION by Edgar C. Bundy; Edgar Bundy Ministries, Miami Shores, Fla., 156 pages; \$4.50; paperback.

This book will shock you. It will make you aware of how the Communists are using religion. Most people need to be better informed about this. Just remember if the Communists take over this country none of us will be able to go to church or have Bibles. Order from our bookstore.

WAGES OF SIN: THE WORLD COUNCIL OF CHURCHES UNMASKED; Edgar Bundy Ministries, Miami Shores, Fla., 175 pages; \$6.00; paperback.

The large print in this book makes it easy to read. It is a documented report from the research staff of the Church League of America. Reading this book will make you conscious of how this organization is helping to build the one-world church of the Book of Revelation. An excellent book on this subject. Order from our bookstore.

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.

HEAVY WEAPONRY FOUND AT CHRISTIAN SURVIVALIST CAMP

MOUNTAIN HOME, Ark. (EP)—Members of a sect known as "The Covenant, the Sword, and the Arm of the Lord," surrendered peacefully April 23 to State and Federal authorities who had surrounded the group's 224-acre encampment for five days. A search of the sect's remote retreat turned up land mined areas, machine guns, grenades, explosives, and an anti-tank rocket.

An elder of the group, Kerry Noble, said the law officers at the camp had "some heavy stuff," and noted "If it had come down to a battle, without some intervention of God, CSA would have been leveled." Noble said the group decided to surrender "because God said this was not the time for violence."

The leader of the anti-Semitic survivalist sect, Jim Ellison, has been charged with manufacture and sale of silencers and weapons illegally modified to be machine guns.

Four members of another white supremacist group, the Order, also surrendered. Order members, including two of those who surrendered, have been indicted for planning and carrying out arson, murder, armed robbery, and counterfeiting. A CSA spokesman said CSA was not connected with the Order, although the Order's Randall Rader allegedly conducted paramilitary maneuvers at the CSA base for ten years.

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work" (Tit. 3:1).

TURKISH AUTHORITIES ARREST PEOPLE FOR CHRISTIAN ACTIVITIES

ISTANBUL, Turkey (EP)—Nine Turks, two Americans, a Canadian, and a Briton have been arrested for Christian activities in Turkey. The foreigners had their passports seized and were held briefly; they could stand trial in the future.

All but the Americans were arrested in Adana, one of the Turkish areas still under martial law. Those arrested there could face a military tribunal. They are accused of holding secret meetings, possessing forbidden literature, and arranging a collection of money.

Some observers believe the Turkish Christians may have been mistaken for Jehovah's Witnesses. An Ankara military court sentenced 23 Jehovah's Witnesses to prison terms, ranging from four to six years last

December. Other observers say the arrests are a signal to Christians that the government is watching them.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake" (Matt. 5: 11).

RELIGION-RUN BUSINESSES MUST PAY MINIMUM WAGE

WASHINGTON, D. C. (EP)—In an unanimous ruling, the Supreme Court April 23 decided that when a religious organization operates a business, it must obey federal minimum wage and hours laws, even if its workers object to being paid.

Constitutionally-guaranteed religious freedoms don't exempt church-owned businesses from paying minimum wages and time-and-a-half for overtime, the justices concluded.

The decision came in a suit filed against the U. S. Secretary of Labor by the Tony and Susan Alamo Foundation of Alma, Ark., a non-profit evangelistic Christian organization infamous for distribution of anti-Catholic literature.

The foundation is supported by businesses it owns, including hog farms, roofing and electrical companies, clothing stores, sand and gravel operations, and a restaurant. These commercial ventures are staffed by about 300 "associates" of the ministry, many of whom were drug addicts, derelicts, or criminals before conversion and rehabilitation by the foundation.

In exchange for working in the foundation's businesses, associates received food, clothing, shelter, medical services, and child care. In testimony, the associates said they worked voluntarily, and protested vehemently against accepting money for their work.

But Justice Byron White wrote for the Court that such protests were irrelevant. "If an exception to the [Fair Labor Standards] Act were carved out for employees willing to testify that they performed work 'voluntarily,' employers might be able to use superior bargaining power to coerce employees to make such assertions, or to waive their protections under the Act," the Court said.

"So shall I have wherewith to answer him that reproacheth me: for I trust in thy word" (Ps. 119:42).

INTERNATIONAL RELIGIOUS LIBERTY CONFERENCE DRAWS SCHULTZ, REAGAN AS SPEAKERS

WASHINGTON, D. C. (EP)—President Ronald Reagan, and Secretary of State George Schultz addressed an International Religious Liberty Conference, sponsored by the National Association of Evangelicals, the Institute on Religion and Democracy, the American Jewish Committee, the Anti-Defamation League, the Jacques Maritain Center of Notre Dame University, and the State Department.

The conference, which was the first in which the State Department worked closely with religious groups, drew together 200 major national and international political, religious, and academic leaders. The two-day event explored religious liberty as a basic human right, and ways in which government, churches and individuals can work to expand respect for freedom of religious belief and expression.

Secretary Schultz said the present days would be remembered as a time of religious revival, and noted, "Communism's attempt to supplant religion with its own utopian ideology has failed. No matter what hardships they may endure, men and women around the world are today bravely refusing to sacrifice their beliefs to the state."

Schultz said, "In the totalitarian societies of the modern world we see that religion is always among the first targets of repression. Traditional dictatorships have often assaulted the church when they felt threatened by its participation in challenges to their authority."

Schultz urged the delegates to support religious freedoms around the world. "We must support, in whatever way we can, those around the world who seek only to worship God without fear of persecution, and who struggle against the state's efforts to control their thoughts and beliefs."

Addressing conference delegates, President Reagan spoke of religious repression in communist lands. "Atheism is not an incidental element of communism, not just part of the package. It is the package. In countries which have fallen under communist rule, it is often the Church which forms the most powerful barrier against a completely totalitarian system. And so, totalitarian regimes always seek either to destroy the church or, when that is impossible, to subvert it."

"Buy the truth, and sell it not; also wisdom, and instruction, and understanding" (Prov. 23:23).

THE HATCH AMENDMENT

Do you as a Christian parent understand the Hatch Amendment (The Protection of Pupil Rights Act) which was passed in 1978? This historic document states that no student shall be required to submit without prior parental consent to psychiatric or psychological ques-

tioning, testing, treatment or examination to elicit information in the following areas:

- * sex behavior and attitudes
- * mental and psychological problems
- * illegal, anti-social, self-incriminating or demeaning behavior
- * Critical appraisals of family members
- * privileged relationships (lawyers, physicians and ministers)
- * political affiliations
- * income

But with concerted opposition from the ultra-liberal National Education Association (NEA), it was not until last fall, after nearly six more years of parent pressure, that the Department of Education finally released implementing regulations that made possible its enforcement. So another whole high school "generation" and more has graduated without benefit of these essential protections.

Now the NEA, viciously twisting the facts, claims teachers can't teach under such "extreme controls." These liberal elitist educationists are trying to get the Hatch Amendment repealed.

Most parents don't know what the Hatch Amendment means or how to use it to protect their children. Role playing mind-bending games, mind modifying open-ended questions, trick psychological testing and other forbidden techniques are constantly being used still to drive a wedge between child and parent-God and home values.

"In God have I put my trust: I will not be afraid what man can do unto me" (Ps. 56:11).

RELIGIOUS PERSECUTION INCREASES

I have gleaned the following facts from the newsletter of the Coalition For Religious Freedom:

"Dr. Milton Reid, pastor of a Baptist church in Virginia was jailed for refusing to turn over his membership list to the court.

"Discussion is under way in several states to license all Sunday School teachers and to place our church facilities under the state Department of Education.

"In the not too distant future, pastors will have to be licensed by the Department of Mental Health to counsel.

"The missions program of your church is about to be declared not a part of your local church's legal outreach."

Truth is stranger than fiction. People do not believe it, but humanists, socialists, liberals, etc., are out to take control of our churches. The first ones on the hit list are independent churches that are small and, in most cases, unable to defend themselves.

Having traveled much in the last few years, I know that more preachers and churches are under investigation by the Internal Revenue Service than ever before. These evil

(Continued on page fifteen)

News

(Continued from page fourteen)

forces want our preachers in jail and the doors of our churches closed. No one will believe it, but it is true. It seems that it will take a jail cell to wake up most of our preachers, not to mention our churches.

SIXTY MILLION ILLITERATES

The number of adult illiterates in this country is growing at an annual rate of 2.3 million, and the National Commission on Excellence in Education finds that there are already 60 million adults who are functionally illiterate—that is, unable to read a newspaper, understand the warning labels on potentially hazardous products, or follow the simple instructions of an auto manual.

Noting the government spending on education amounted to \$240 million in 1984, columnist Don Feder says "this massive spending produced not a nation of scholars but the least educated generation in our history." And he laments that illiteracy is only one manifestation of the bankruptcy of public education. "According to the National Council for Geographic Education, one in five American students is unable to locate the United States on a world map." James Vin- ing, the group's executive director, says: "We have a situation where Johnny not only doesn't know how to read or add, he doesn't know where he is" (*The Review Of The News*, April 24, 1985, p. 27).

"Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst" (Isa. 5:13).

ANOTHER WOMAN PREACHER

Miss Linda Gail Barnes, minister of music and youth at Fern Creek Baptist Church, Louisville, Long Run Association, was ordained to the ministry March 24 by the church. Mark Hopper is pastor of Fern Creek (*Western Recorder*, April 30, 1985, p. 4).

False doctrine begets false practices. The Seminary of the Southern Baptist Convention in Louisville, Ky., has been a hotbed of heresy and of modernism for a number of years. It comes as no surprise that the Southern Baptist churches of Louisville now practice the heresy and liberalism which have been taught for years.

"For they have sown the wind, and they shall reap the whirlwind. . ." (Hos. 8:7).

A CHURCH EXCLUDED FOR ALIEN IMMERSION

The messengers of the BMA (Baptist Missionary Association) of America meeting April 25 at Biloxi, Miss. voted overwhelmingly to withdraw fellowship from the Northside Baptist Church in Irving, Tex., because of the church's policy of

accepting alien baptism. There were only six to eight votes in opposition (Adapted from the *Baptist Trumpet*, May 8, 1985). Amen! This action has restored my faith in the BMA that they overwhelmingly still believe the Bible and their Doctrinal Statement. May God grant that they long continue in this honored and cherished position of our Baptist forefathers.

"...striving together for the faith of the gospel" (Phil. 1:27).

CALVINISM IN THE BMA

I deeply appreciate some comments in the *Baptist Trumpet* (5-8-85) made by Editor David Tidwell. Portions of these are as follows:

"...it should be pointed out that the doctrines commonly referred to as Calvinism are not in conflict with the BMA Doctrinal Statement. . .

"However, a look at BMA history reveals that our first foreign missionary, Harold Morris, held Calvinistic views. His ministry was spent in Brazil, Portugal and in later years in establishing the Harvest Gleaner Hour, now the Radio and Television Department of the BMA of America. He literally wore himself out in the ministry, and his actions indicate that he was a Missionary Baptist. Others of our foreign missionaries, some of whom have been on the field the longest and considered the most successful, hold Calvinistic views. Some of the churches giving the most to missions are pastored by men with Calvinistic views. Some of our most widely used evangelists and pastors hold those views. To say that those in BMA ranks who hold Calvinistic views are not missionary Baptists is to ignore the facts."

"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost" (Rom. 9:1).

HUMANISTS ATTACK CHRIST

The issue of secular humanism in the public schools is on its way to the United States Supreme Court now that Carolyn Grove's plea for religious neutrality in her daughter's public school was rejected by the Ninth Circuit Court of Appeals in an opinion filed on February 22. The federal appeals panel ruled that the Federal District Court was justified in dismissing Carolyn's lawsuit which sought to remove an adolescent novel from the required curriculum of Mead Senior High School in Mead, Washington.

The suit contended that the novel violated the constitutional requirement of religious neutrality in the public school by disparaging Christianity and advancing the religion of secular humanism.

The novel, *The Learning Tree*, concerns the coming of age of a young black male in Kansas in the 1930s.

The novel calls Jesus Christ a "poor white trash God" and "a long-legged white s.o.b." The appeals court acknowledged that if these statements were read over the loud speaker of the school, it would pro-

bably violate the First Admendment; but the court held that these and the countless similar statements in the book were not unconstitutional (*Concerned Women for America News*, May 1985).

"...there are many adversaries" (I Cor. 16:9).

MODERN JUSTICE

A man in California was paralyzed after falling through a skylight at a school he was burglarizing. "The burglar sued for \$3 million, charging that the school failed to warn him that the skylight was unsafe. The felon won an out-of-court settlement of \$260,000, plus \$1,200 a month for life" (*The Review Of The News*, May 15, 1985).

This is modern justice, liberal style!

"Nor thieves. . .shall inherit the kingdom of God" (I Cor. 6:10).

RELIGIOUS OPPRESSION GROWING IN GREECE

The Papandreou Government of Greece, sliding leftward almost daily, is now presuming to attempt to curtail the right to worship according to conscience. . .

If Andreas Papandreou establishes absolute power and pulls his country into the Soviet Bloc, as he appears to be attempting to do, the Greek people can look forward to a return of the religious pogroms conducted by Communist butchers during the civil war that Greece suffered in the late Forties (*The Review Of The News*, May 15, 1985).

"Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place" (Prov. 24:15).

? ? ? ? ?
? What does a Christian miss? ?
? Hell. ?
? ? ? ? ?

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ANNOUNCEMENTS

The Zoar Baptist Church, Cunningham, Ky., and Pastor Lee Hammel will host a Bible Conference June 18-20. Services start on Tuesday evening and continue through Thursday evening. Meals and lodging will be provided. For more information contact Pastor Lee Hammel at (502) 642-2620.

The Victory Baptist Church, 9601 Blue Ridge, Kansas City, Mo., and Pastor Harold Leasure will host a sovereign grace Bible Conference Aug. 6-8. For more information contact Pastor Leasure at (816) 765-0191.

The Sovereign Grace Baptist Church, Duncan, Okla., and Pastor Jarrel Huffman will host their annual Bible Conference June 7-9. The theme of the conference is "Precious Truths For Perilous Times." Speakers on the program are as follows: Elders Elmer Hamel, Carey Smith, Michael McCoskey, Max Nunley, Dwane Gilliland, Orval Heath, Jack Duplechain, Oscar Mink, Gene Hensley, Dale Atkinson, James Green, Joe Sherman, Charlie Buford, and Wayne Camp. The church will furnish the noon and evening meals on Saturday and Sunday.

The local Fellowship Meeting of the tri-state area will convene with the Midland Baptist Church, Franklin Furnace, Ohio, and Pastor Harry Balmer June 22 at 7:00 p.m.

The local Pastors' Fellowship will be with the same church and pastor June 1 at 8:30 a.m.

The Deerfield Baptist Church building is halfway between Somerset and Burnside, Ky., just one block off Highway 27 south on Empire Drive. The building is for sale by the church. It is a 40 x 70 red brick, fully carpeted, air conditioned, two baths, nursery, and three Sunday school rooms and located on one acre and three tenths of land. They are asking \$100,000. They will consider any reasonable offer, or leasing or renting. If interested write to Pastor Wendell P. Furlong, 301 Aztec Trail, Somerset, Ky., or phone (606) 679-2972 after 8:00 p.m.

The Sovereign Grace Baptist Church, Highway 25 S., Fulton, Miss., and Pastor Jimmie Davis has authorized a mission meeting in Chiefland, Fla. The mission has thirteen members and they are soon to be organized into a New Testament Baptist Church. Elder Frank Ellerker is the missionary-pastor.

For the first time in our history we now have a Sovereign Grace Baptist Church Directory. For information about it contact Elder James Green, 210 McGinley, Washington, IL 61571.

1985 BERE BAPTIST CHURCH DIRECTORY

Missionary News



ELDER VICTOR BROOKS
May - 1985

It is my pleasure to again greet you in the name of the Lord Jesus Christ.

The weather continues to get warmer, allowing me the freedom to work. Besides this the warmer weather also means travel time.

It is my plan this summer to go out west. I plan, Lord willing, to visit Mount Zion Baptist Church in Canon City, Colo., and Berea Baptist Church, Bloomfield, New Mexico. I hope to leave here about the fourteenth of June. If it is possible we will visit other churches in that area.

When I get back I hope that we will be able to get a new roof on the building. It looks like this will be our least expensive endeavor. The best price we have been able to get is \$1,350.00 with a five year guarantee. This is the last really major thing to be taken care of. Don't get me wrong, there is more that must be done, its only that that which is left in time can be done by us.

In March Bro. Charles Empey was here to visit and to present his call to the field of France. We are looking forward to his return in May. It is always a blessing to have Bro. Empey come and visit with us.

We would like to invite anyone coming our way to be sure to stop and visit.

Pastor Victor Brooks
Landmark Baptist Church
P. O. Box 26041
St. Louis, MO 63136

FINANCIAL REPORT

March Report:	
Berea B. C., South Point, OH	20.00
Central Ave. B. C., Tampa, FL	50.00
Berea B. C., Bloomfield, NM	50.00
Beverly Manor B. C., Washington, IL	50.00
Sov. Grace B. C., Moline, IL	40.10
Sov. Grace B. C., Moline, IL	22.31
Independence B. C., Foristell, MO	25.00
Independence B. C., Foristell, MO	
Special Offering	90.91
TOTAL	\$348.32

April Report:	
Central Ave. B. C., Tampa, FL	50.00
Sov. Grace B. C., Bono, AR	300.00
Mount Zion B. C., Canon City, CO	25.00
Beverly Manor B. C., Washington, IL	150.00
Independence B. C., Foristell, MO	25.00
TOTAL	\$550.00



**MISSIONARY
DEMPSEY HENDERSON**
April - 1985

Dear Friends in Christ,

The Lord is so gracious and loving to His saints. We are certainly thankful for His watch care and protection amid all of our difficulties and trials.

We have been hindered in our traveling to different churches the past few weeks because of illness. We have had to spend several days in the hospital and have been in and out of emergency rooms several times because of the spasms of the arteries. We are taking medication that we hope will at least help control this problem. We have all the symptoms of having a heart attack, including chest pains, but it is actually spasms in the muscles of the arteries. Dorothy is also having some more health problems that we are trying to get checked out because they are something that she has not had previously. My friends, please pray for us about these problems because they seem to hinder us from doing the work of the Lord like we would like to. My doctor has informed me that I must get some rest for a while before I do much more traveling. I beg you to forgive me for having to cancel out some appointments that I had with some of you, and maybe I will still get to see some of you before I go back to Brazil.

The work in Brazil is going well from the letters we receive from there. The Lord is blessing the work and workers there on the mission field.

We thank you again with all of our hearts for your wonderful prayers, patience and your financial support you so unselfishly give us. We pray the Lord's richest blessings upon you and the work you are doing for our Lord.

Your servant for His sake,
Dempsey Henderson

Dear friends,

As pastor of Brother Henderson's sponsoring church and the treasurer of his accounts here in the states we

would like to inform you about Bro. Henderson's needs. Many have asked me about his special needs and so we will try to give you that information.

We do not have all the medical bills in at this time but what bills we have received total up to \$4,537.96 and this does not include his prescriptions. He also will need expense money to pay for the transportation back to Brazil for Dorothy and himself. We would kindly ask that you pray about these matters with us. Thank you for your support and prayers.

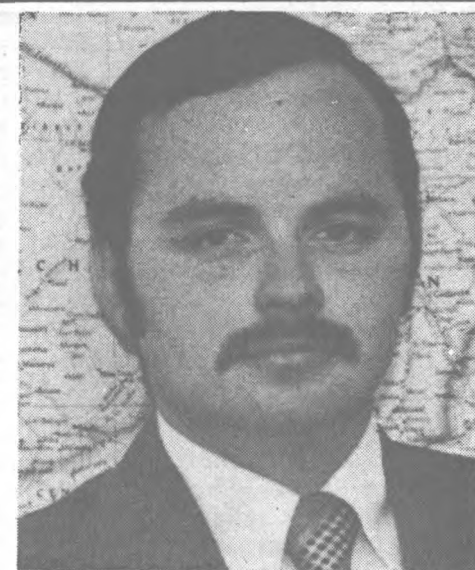
For Christ's glory,
Garner Smith

FINANCIAL REPORT

Edmond E. Jones, Noblesville, IN	40.00
Berea, Clarksville, TN	10.00
North Ballard, Wickliffe, KY	177.72
Richland, Livermore, KY	67.89
Hopewell, Mayfield, KY	50.00
Zoar, Cunningham, KY	57.78
Faith, Sacramento, KY	20.00
Members East Corbin, Corbin, KY	300.00
Sovereign Grace, Mansfield, OH	25.00
Fellowship, Mt. Sterling, KY	20.00
Grace of West Pasco, New Port Richey, FL	25.00
Citrus Mis., Inverness, FL	10.00
Independence, Foristell, MO	337.41
Shady Grove, Wickliffe, KY	80.97
Calvary, Cannel City, KY	12.00
Bryan Station, Lexington, KY	200.00
Bible, Harrisburg, IL	53.72
Big Creek, Wayne, WV	100.00
Grace Mis., Ontario, CA	25.00
Ernest & Effie Harper, Berea, KY	30.00
Jullen, Gracey, KY	100.00
Edgelawn, Lexington, KY	10.00
John A. Whitaker, Richmond, KY	50.00
Northside, Elkton, KY	10.00
Faith Mis., Paducah, KY	150.00
First, Alexandria, KY	25.00
Grace Mis., Wyandotte, MI	30.00
Maranatha Mis., Louisville, OH	47.29
Berea, South Point, OH	10.00
Grace, Toledo, OH	14.00
Central Ave., Tampa, FL	25.00
Calvary, Logansport, LA	25.00
Covenant, Romeo, MI	60.00
Muddy Ford, Georgetown, KY	5.00
Fellowship, Lexington, KY	55.10
Olmstead, Olmstead, KY	30.00
Calvary, Ashland, KY	30.00
Sunnyview, Clarksville, TN	15.00
Ruth Shores, Cannelton, IN	5.00
James H. Sims, Hattisburg, MS	25.00
Calvary, Arlington, KY	21.06
Bryantville Mis., Lancaster, KY	25.00
Liberty Mis., Burton, MI	187.65
Central, Marion, KY	50.00
Faith Mis., Streamwood, IL	35.00
Members East Corbin, Corbin, KY	59.58
Immanuel, Monticello, KY	25.00
Ashland Ave., Lexington, KY	55.00
Grace Mis., Kirksville, MO	50.00
Stephens Branch, Manton, KY	50.00
Meadowthorpe, Lexington, KY	196.44
Morris St., Hobbs, NM	150.00
Total Offerings for April	3,268.61
Balance on hand	1,634.24
TOTAL	4,902.85
Expenses	6,239.27
Balance Deficit	1,336.85

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

Home Address:
Dempsey Henderson
Rt. 3
Mayfield, Kentucky 42066
Phone (502) 247-9729



**MISSIONARY
KENNETH LONG**
May - 1985

To the churches of our Lord,

Greetings in the name of our Lord Jesus Christ. In this newsletter, I would like for you to read Bro. John Imah's latest letter of April 24, 1985. It is as follows:

Dear Bro. Kenneth Long,

Greetings of much love in Jesus' dear name. I was surely glad to hear from you about your coming to Calabar to serve God--we are very happy. I heartily and cordially invite you. "Come help us, Bro. Kenneth Long." We love you Bro. Kenneth and your family. This letter leaves me still pressing on to make Heaven. We praise His holy name!

I am still praying for you and the work there that God will supply your needs and provide a way in bringing the gospel to the lost souls in Nigeria.

Keep me before the Lord that I will be led by Him to be able to help find a way here for you and I to get this truth out to the lost sinners in Calabar, Nigeria. God needs more workers to help in this cause.

Be encouraged! God will supply your needs. I am a witness that He is the supplier of all our needs. The church members and I are fasting and praying for you.

I'm going to meet with the Nigerian Immigration Authority to get "Residence Permit" for you Bro. Kenneth Long, and your family as I closed this writing, so as to avoid problems of returning you back when on your arrival. Because by the grace of God you will stay many years in Calabar as a citizen of Nigeria.

Bro. Kenneth, if it is the Lord's will, I want to see and meet you in July in Calvary Baptist Church in Calabar.

Please send me the photo of you, your wife and children to help me get the "Residence Permit" from the Immigration Authority for you soon by air letter "not registered" immediately. Confirm your arrival date again.

Your brother in One Family,
Eld. John Imah

I sent the pictures he needs and told him that I will still need some-
(Continued on page seventeen)

Missionary

(Continued from page fifteen)

thing from his government before I can apply for a visa.

Please pray for us as we wait for Bro. Imah's response.

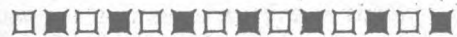
Yours in Christ,
Kenneth Long

FINANCIAL REPORT

Monthly Support:	
Beverly Manor B. C., Washington, IL	600.00
Salem B. C., Washington, IL	100.00
Portland B. C., Plumerville, AR	50.00
Grace B. C., Bradenton, FL	50.00
The Lord's Church, Goose Creek, SC	25.00
Philadelphia B. C., Birmingham, AL	50.00
Mem. East Corbin B. C., Corbin, KY	29.79
Sov. Grace B. C., East Moline, IL	25.00
Sov. Grace B. C., Mansfield, OH	25.00
Vashti B. C., Taylorsville, NC	50.00
Windsor B. C., Windsor, IL	75.00
Naborton B. C., Mansfield, LA	75.00
Memorial Heights B. C., Perry, GA	100.00
Bethel B. C., Lawton, OK	40.00
	1,294.79
Love Offerings:	
Beverly Manor B. C., Washington, IL	900.00
Mem. East Corbin B. C., Corbin, KY	40.00
	940.00
Total income for April	2,234.79
Balance carried forward	772.99
	3,007.58
Less Expenses	2,314.80
Balance 4-30-85	692.78
Expenses:	
Rent	210.00
Living Expense	340.99
Utilities	21.71
Gas & Auto Expense	239.44
Supplies	12.93
State & Federal Taxes	762.00
Travel Expense	228.42
Transfer to Passage	25.00
Other	474.31
Total	2,314.80
Passage Fund:	
Balance Carried Forward	4,980.82
Beverly Manor B. C., Washington, IL	200.00
Portland B. C., Plumerville, AR	20.00
Dessie B. C., Clem, WV	50.00
Faith B. C., St. Joseph, IL	35.00
Unity B. C., Glendon, WV	25.00
Interest Posted	80.00
Balance 4-30-85	5,390.82

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

Field Address:
Kenneth Long
Box 237
Deer Creek, Illinois 61733
Phone (309) 447-6730



MISSIONARY
ROBERT FISHER
May - 1985

Dear Brethren,

Greetings from the Pacific Northwest in the name of the Lord Jesus Christ, the name which is above

every name. We who serve the Lord Jesus according to the truth rejoice to know that God hath highly exalted Him and that one day every knee will bow to Him and every tongue will confess His Lordship to the glory of God the Father. God's Word declares, "Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him" (Ps. 2:11-12). All men would do well to heed this admonition.

Last month we received several blessings from the hand of our gracious and merciful God. I had some good visits with several people as I continue laboring from house to house. I talked for several hours to a lost couple who were confused over the false doctrines that they had been taught by Mormon missionaries. Another man has expressed a desire to have me teach a Bible study in his home in the near future. We thank the Lord for these and other contacts that He has allowed us to have. As a missionary, one of my favorite portions of Scripture is I Corinthians 3:6-9, "I have planted, Apollos watered, but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building." Pray for the Lord's work here and for us that we will not become weary in well doing.

Another blessing is that we are getting more requests from people for taped copies of our radio program. I am now sending several people copies of each weeks broadcast on a regular basis.

We also rejoice to see that God has burdened other sound preachers to come and work in the Pacific Northwest. Elder Robert Meyers is now on the mission field in Washington State and Elder Mark Fenison is moving to Seattle, Washington to work with Eld. Glen Tweet and the South Park Missionary Baptist Church. If the Lord allows, we are planning to travel to Seattle on May 27th to be part of the Memorial Day service with the South Park Church. These times of fellowship and spiritual refreshment are always a welcome blessing.

As always we are thankful for your prayers, financial support and letters of encouragement. This month we want to thank the Dean Road Baptist Church of Union Park, FL and Elder John King as they have started to support our work in Eugene. Also, a special thank-you to Wilbert Ellis and the West Milton Baptist Church as they printed several thousand tracts on salvation and regeneration for our use in the mission work.

By His abounding grace,
Robert Fisher and Family

FINANCIAL REPORT April 16 to May 15, 1985

Beginning Balance	4,139.37
RECEIPTS:	
Regular Support:	
Grace Mis. B. C., Holly, MI	30.00
Calvary Mis. B. C., Springfield, OR	50.00
Olmstead B. C., Olmstead, KY	30.00
Central B. C., Marion, KY	50.00
Alton Crapps, Batesburg, SC	5.00
Regular B. C., Craigsville, WV	25.00
Bethany B. C., Rushtown, OH	167.93
Independence B. C., Foristell, MO	20.00
First B. C., of Ojus, N. Miami Beach, FL	14.51
Beverly Manor B. C., Washington, IL	25.00
Mem. East Corbin B. C., Corbin, KY	75.00
Mem. East Corbin B. C., Corbin, KY	59.58
Philadelphia B. C., Birmingham, AL	50.00
Midland Mis. B. C., Franklin Furnace, OH	15.00
Morris Street B. C., Hobbs, NM	200.00
Mt. Pleasant B. C., Chesapeake, OH	50.00
Pinehill Mis. B. C., Summerville, SC	60.00
The Bible B. C., Plant City, FL	50.00
Grinter Heights B. C., Kansas City, KS	31.00
Dean Road B. C., Orlando, FL	25.00
Temple B. C., Ocala, FL	50.00
Faith B. C., Sacramento, KY	20.00
Briar Creek B. C., Williamsburg, KY	50.00
Philadelphia B. C., Birmingham, AL	50.00
Bryan Station B. C., Lexington, KY	70.00
Ahava B. C., Plant City, FL	50.00
The Lord's Church, Goose Creek, SC	25.00
West Milton B. C., West Milton, OH	30.00
Zoar B. C., Bardwell, KY	68.52
Big Creek B. C., Wayne, WV	100.00
Claude Creech, New Port Richey, FL	10.00
Nellie Creech, New Port Richey, FL	10.00
Grace Bible B. C., Denham Springs, LA	50.00
Faith B. C., Madison Heights, MI	100.00
Faith B. C., Seffner, FL	25.00
Memorial Heights B. C., Perry, GA	100.00
Grace Memorial B. C., Memphis, TN	200.00
Living Stone B. C., Barboursville, WV	52.85
South Park Mis. B. C., Seattle, WA	50.00
Central Ave. B. C., Tampa, FL	25.00
Philadelphia B. C., Decatur, AL	100.00
Mem. East Corbin B. C., Corbin, KY	75.00
Sov. Grace B. C., Mansfield, OH	25.00
Mem. East Corbin B. C., Corbin, KY	75.00
Concord B. C., Leesville, SC	25.00
Mrs. O. C. Whitaker, Cushing, TX	10.00
First B. C. of Ojus, N. Miami Beach, FL	45.00
Covenant B. C., Romeo, MI	20.00
Subtotal	2,544.39
TOTAL	6,683.76

EXPENDITURES:	
Salary	900.00
Housing allowance:	
House Payment	387.97
Utilities	129.17
Supplies/misc.	73.91
Auto expenses	196.22
Insurance	315.00
Office Supply	31.56
Advertising	35.08
Radio Program	120.00
TOTAL	2,188.91
Ending Balance 5-15-85	\$4,494.85

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

Field Address:
Robert Fisher
3225 Wood Ave.
Eugene, OR 97402



MISSIONARY
ROBERT P. MYERS
April - 1985

Dear Brethren,

Greetings in the name of our Lord Jesus Christ.

Many things have happened since our last newsletter, and God has been merciful to us and has blessed us greatly.

We arrived here on the field April 15th, after many delays. Our trip from Kentucky to California was smooth with only a small problem with the fuel pump on the bus in New Mexico. However, when we arrived in California and started north the bus broke down in Fresno, again in Merced and finally in Modesto. We spent about 16 days and over \$1,500.00 getting across California while only about 13 days crossing the entire country.

The start of our problem with the bus began when a valve broke and broke a piston. All the other problems issued from that and with the help of some careless and indifferent mechanics in Merced I like to have lost the bus engine altogether. However, with the help of a new found friend in Delhi, California (between Merced and Modesto) we were able to salvage it and it is in good shape now.

The friend who helped me is Pete McCoy, an instructor at an automotive repair vocational school in Modesto. The Lord sent him to us while we were still having repairs done in Merced and when the bus broke down in Modesto I called him and he came and pulled me to his house, loaned me tools and helped me rework the engine completely. He pointed out to me all the blunders the mechanics in Merced had made. Please pray for this man and his family. They have had some hard times the past few years and he confessed that he has been out of the will of the Lord for some time. He's a member of a Baptist church but hasn't been faithful.

After we got the bus running we were able to drive on in to Portland, Oregon with only a little gas-feed problem in the mountains of northern California. We had intended to stop in Eugene, Oregon and visit with Bro. Robert Fisher and family but we went through Eugene so late at night and were so far behind schedule that we didn't stop.

When we arrived in Portland we stayed at my sister's house for a week and drove the car on up to Eatonville to look for a house. We were well received in the community by all, for which we thank the Lord. However, not having found a house after the first week we moved on up here and we are presently staying at the LaGrande Motel on a monthly rate and part of the family is sleeping on the bus behind our room.

We have at this time, two houses as rental prospects and two buildings as preaching point prospects--pray about these, brethren. We have already been able to witness to several people, both saved and lost. This area is a bailiwick of the G. A. R. B. Baptists; all of them I have met have been very gracious, but they are

(Continued on page eighteen)

Missionary

(Continued from page seventeen)
in error on alien immersion, brethren.

We saw many wonders of the Lord and met many of the Lord's people. We visited with the following churches while travelling: Independence B. C., Foristell, MO, Bro. Jerry Asberry, pastor; Bethel B. C., Lawton, OK, Bro. Forrest Keener, pastor, Tabernacle B. C., Lubbock, TX, Bro. E. L. Bynum, pastor; Grace B. C., Ontario, CA, Bro. Greg Steiner, pastor; Carmichael B. C., Carmichael, CA, Bro. Noel Brown, pastor; Bible B. C., Portland, OR, Bro. Delbert Brown, pastor. The offerings many of these churches gave helped us greatly with our travelling expenses which ballooned out of proportion when the bus broke down.

Well, I could write much more, brethren, about how the Lord comforted us in our trials and caused us to rejoice in His providences, and filled our hearts with gladness when we found saints to fellowship with. However, if I wrote all this I couldn't afford to have the newsletter printed and mailed.

These last things: (1) Our new address on first page. (2) Pray for our needs here. We spent all our furniture money on the bus and most of our emergency money. Rent is going to be about \$250.00 - \$350.00 a month here. Also we will need money to rent a building which I'm going ahead with even if we don't have a house yet. (3) Pray for me a job here. They are scarce and there has already been a job available I could have gotten, but it would have meant selling alcoholic beverages to customers (a cashier/clerk job in a convenient food store), so I wouldn't take it. (4) Pray for souls here, and for the power of God to rest upon our ministry.

My deepest thanks to all of you who have helped by prayer and provision. May the Lord reward you all and grant you great grace, mercy, and peace from Jesus Christ our Savior.

Yours in Christ,
Bob Myers and Family
13350 Solberg Rd. S. E.
Yelm, WA 98597

FINANCIAL REPORT

Faith B. C., Lone Oak, KY	100.00
Independence B. C., Foristell, MO	20.00
Harmony B. Mission, Alton, IL, (2-Mo.)	20.00
Faith B. C., Streamwood, IL	35.00
Salem B. C., Willow Hill, IL	40.00
Hopewell B. C., Mayfield, KY	25.00
Special and other offerings:	
Bro. & Sis. Hammell	20.00
Bro. & Sis. Martinez	30.00
Bro. & Sis. Hall	25.00
Bro. & Sis. Anderson	20.00
Dr. & Mrs. Gary Brummer, Jackson, TN	100.00
Bro. George Kelly	10.00
Hopewell B. C., Mayfield, KY	37.00
Independence B. C., Foristell, MO	75.00
Bethel B. C., Lawton, OK	225.00
Mrs. Ora Melton, Lubbock, TX	20.00
Grace B. C., Ontario, CA	138.00
Carmichael B. C., Carmichael, CA	337.00
Bible B. C., Portland, OR	50.00
Grace B. C., Cairo, IL	
Final telephone and electric bill	

BEREA BAPTIST BROADCAST Financial Report April - 1985

Beginning Balance	2,491.14
Receipts	1,982.09
Berea Baptist Bookstore	
(Partial Loan repayment)	200.00
Estill Frazier, Colfax, NC	250.00
Jack Henry Ray, Memphis, TN	150.00
Mem. of East Corbin B. C., Corbin, KY	200.00
Sov. Grace B. C., Orange, TX	50.00
Berea B. C., South Point, OH	307.25
Living Stone B. C., Barboursville, WV	469.84
Milner Victory B. C., McNeil, AR	55.00
Rollynsburg B. C., Talcott, WV	50.00
Anonymous	100.00
Deposited to divide checks	150.00
TOTAL	4,473.23

EXPENDITURES:	
WKAL - NY	140.00
WANO - KY	76.00
WYWY - KY	100.00
WFTO - WFTA - MS	100.00
Pierce Communications	
WRNO - Overseas	440.00
WGNT - WV	400.00
Berea Baptist Banner	
Dividing Checks	209.58
Robert Fisher Missions	
Dividing Checks	209.58
TOTAL EXPENDITURES	1,675.16
	2,798.07
Bank Service Charge	4.00
Balance 4-30-85	2,794.07
(Of this balance \$1,503.84 is designated to be used for our Kentucky Stations)	

CORBIN, KENTUCKY REPORT

Beginning Balance	1,445.26
Receipts:	
Mem. of East Corbin B. C., Corbin, KY	234.58
TOTAL	1,679.84

EXPENDITURES:	
WYWY - April	100.00
WANO - April	76.00
TOTAL	176.00
Balance 4-30-85	\$1,503.84

BEREA BAPTIST BANNER Financial Report April - 1985

Beginning Balance	483.22
Receipts	2,779.87
Calvary B. C., McLeansboro, IL	40.00
Landmark B. C., Elida, OH	100.00
Mem. East Corbin B. C., Corbin, KY	354.58
Sov. Grace B. C., Mansfield, OH	25.00
Sov. Grace B. C., Orange, TX	50.00
Eld. Earl Smith, Plummerville, AR	15.00
Julien B. C., Gracey, KY	75.00
The Lord's C., Goose Creek, SC	100.00
Nellie Creech, New Port Richey, FL	10.00
Earl Gregory, Phillipsburg, KS	5.00
Big Creek B. C., Wayne, WV	100.00
Rollynsburg B. C., Talcott, WV	50.00
Sov. Grace B. C., Birmingham, AL	50.00
Hillcrest B. C., Winston-Salem, NC	30.00
Philadelphia B. C., Decatur, AL	25.00
Berea B. C., Bloomfield, NM	50.00
Berea B. C., South Point, OH	100.00
George Crawford, Summerlee, WV	10.00
Hobert Van Hoose, Mansfield, OH	25.00
Mrs. Marie Sutherland, Longwood, FL	114.78
John B. Wild, Sebring, FL	10.00
Faith B. C., Lawtey, FL	25.00
Clearview Mis. B. C., Maceo, KY	20.00
Bruce Allen, Louisville, KY	5.00
Sov. Grace B. C., Raleigh, NC	20.00
Sov. Grace B. C., Fulton, MS	100.00
Central Avenue B. C., Tampa, FL	25.00
Mildred Logan, Avon Park, FL	45.00
Manuel Batschelet, Arab, AL	10.00
Calvary B. C., Grenada, MS	30.00
South Park Mis. B. C., Seattle, WA	50.00
Mrs. O. C. Whitaker, Cushing, TX	15.00
Elmo Stevens, Fulton, MS	4.36
Calvary B. C., Paris, TN	25.00
Kenneth Long, Deer Creek, IL	40.00
Robert Whaley, Middleburg, FL	150.00
Milner Victory B. C., McNeil, AR	55.00
Leroy Bullard, Albuquerque, NM	100.00
Fred Ensign, North Pole, AK	10.00
George O. Williams, Cullman, AL	47.00
Philadelphia B. C., Birmingham, AL	100.00
E. H. Saunders, Richmond, KY	50.00
Anonymous	260.00
Subscriptions	199.15
Deposited to divide check	55.00
TOTAL	3,263.09

EXPENDITURES:	
Printing	561.92
Postage	360.00
Supplies	161.37
Dividing Checks	55.00
Wages	1051.90
IBM	322.00

Sanitation	14.00
FICA (taxes)	227.39
TOTAL	2,753.58
BALANCE 4-30-85	509.51

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Forum

(Continued from page ten)

save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

The Papists seem to relate some of the things James gives us here to justifying their practice in impementing two of their "Sacraments" ie, Extreme Unction and Auricular Confession. Baptists see neither taught in this passage. Extreme Unction is an anointing by the Priest of one expected to die. It is expected to better prepare him for life beyond earthly existence. James expresses hope for the sick to get well. Again, nothing is said about confessing to a priest through 'a hole in a wall,' but rather; James says confess to one another or the party who is wronged or ill-treated.

Some think the oil used by the elders was medicinal. Most probably it was symbolical of the Holy Spirit's influence and presence. However, medicine is not forbidden in the Scriptures.

James sets forth practical Christianity as including prayers of believers in connection with and not contrary to the sovereignty and decrees of God.

I think the sovereign will of God must be considered carefully in studying this passage in James. Also notice James 4:15: "For that ye ought to say, if the Lord will, we shall live, and do this, or that." If the Lord always raised up the sick, then how would physical death come?

Though the apostles were enabled to heal the sick for a season, yet all sick were not healed. Paul healed, but there came a time when he left associates behind because of their sickness. These he had not healed, nor had others healed them.

Some sickness and suffering is here to stay in the human race until we are delivered from the presence of sin.

When God raises us sick folk up with human means or without medicinal help, connected with prayer help in the church or without this help, we should praise God and live our days for God's glory.

E. D. STRICKLAND

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Forum

(Continued from page eleven)

obedience: "What I do thou knowest not now, and therefore are not competent to judge of it, but must humbly yield to it because I do it." Second, we are to submit to all

that Christ is doing because there is something of great value in it, of which we shall learn the meaning later.

In regard to this verse Mr. Gill says: "This may teach us, under dark providences, the meaning of which is not known by us, to wait the Lord's own time, to make things clear and plain to us, and in the mean time patiently submit to the divine will."

JAMES GREEN

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OUR DEPRAVITY

Our righteousness is filthy rags
In the nostrils of our Lord;
What reason have we, then, to brag
Or seek our own reward?

How vile, indeed, must be the stench
That from our evils rise! this
Carnal being, so entrenched,
The parent of our vice.

How loathsome is our putrid flesh,
This clay in which we dwell,
The heart that leads us to transgress
And beckons us to Hell.

How little pleasure, now, in sin;
It's pull is somewhat less;
Yet, endlessly, we must amend,
Repent, atone, confess.

Our souls are but a battle ground
Where two of us reside,
Where God is small and ill abounds
And nowhere can we hide.

That God will have the victory
No child of His denies;
He is the Hope for you and me,
The Anchor of our lives.

B. Bryant



From The Mail Box

Dear Brethren in Christ our Lord,
I would like to order the following books from you.

Thank you for your service and may God bless your ministry.

---France

Dear Bro. Cockrell,

I just discovered that I have inadvertently allowed my subscription to the Banner to lapse. I feel as if I have lost my best friend, as I always look forward to the latest edition of the BBB to arrive in the mail. I am enclosing a check for 2 years subscription and a donation to the paper, along with a plea to be reinstated as a subscriber. Please accept my apologies for any additional paperwork my forgetfulness might have caused.

---Mississippi

(Continued on page nineteen)

From The Mail Box

(Continued from page eighteen)

Dear Milburn Cockrell,

The Berea Baptist Broadcast is a real blessing. At 50,000 watts your weekly message picks up real good in a 50 mile radius of Huntsville, AL. I'm praying that other churches would be lead to air these broadcasts in their area. Our church has voted to support your radio ministry. We have also noted you presently have an excess of funds, maybe our monthly support of \$50.00 will help put the radio messages on in other areas.

Keep those outstanding messages coming our way.

We have also increased support to the BBB from \$25 to \$50.

---Alabama

Dear Bro. Cockrell,

May God grant you the health and strength to carry on, and do the good work in His service that you are doing. You have done a wonderful work ever since you moved to Ohio.

And am praying that He richly blesses your efforts.

---Maine

Dear Bro. & Sis. Cockrell,

I was all set to write last week, then things interfered. Today when we heard that excellent message on the Philippian jailor, I was again reminded of my intent.

Just wanted to say how much the music of Joe & Kathy Martinez, the couple with guitar, means to me. I understand they write much of their own music. I really feel the quality is beneficial to your program and is conservative, not worldly as so much so-called Christian music is today.

Please keep playing their selections, even if you have to repeat! Also the choir today (although we missed the first selection) is of fine quality and I should like to hear more. These, of all you have, are the best and really do God's cause good. There were skilled musicians in the Old Testament whose ministry was glorifying to God's praise.

Won't glory be grand? I can't get enough of true fellowship with ones who love our Lord. Of course then we'll be with Him, who loved us and gave Himself for us.

Until the conference or we meet up there,

New York

Dear Bro. Cockrell,

Inclosed is our check for \$50.00 to help with publication and mailing of the Berea Baptist Banner. We like it better than any publication we receive.

Keep up the good work.

God bless you.

---Kentucky

Dear Brother Cockrell,

I have just finished reading the May 15, 1985, edition of The Berea

Baptist Banner, and hasten to thank you for another good "spread" of nourishment. All of them are good, but sometimes it seems that you simply "out-do" yourself!

I note that my subscription has run out; therefore, I am enclosing my check in the amount of \$5.00, for a two-year renewal.

Please pray for us. There is such a spiritual dearth here. In our church, "The hungry sheep look up, and are not fed," as John Milton wrote.

---Florida

Gentlemen or Ladies:

This is my second letter. Please do not send your newspaper to this address. We do not wish to receive it!

Thank you for your assistance in this matter.

Sincerely

Mrs. John Schneeman
Longwood, Florida

Dear Bro. Cockrell,

For some time, I have enjoyed the papers that you have edited. I also have appreciated your including some of my articles in them. However, I was saddened by the recent article, "The Perfect Book," in the May 15, 1985 BBB. Perhaps, I have misunderstood some of your comments regarding the Bible, Autographs, translations, and inspiration. They seem confusing, to say the least; therefore, may I ask a few questions about certain statements?

1. "...the Bible must be perfect, for all His 'work is perfect. ..."

2. "Copies and translations are perfect only as far as they follow faithfully the original autographs."

3. "When I say the Bible is perfect I refer to it as it was originally written in Hebrew and Greek."

4. (concerning the Receptus) "I firmly believe that text dates back to the inspired apostles of Christ."

5. "We must believe in an inspired Book, not inspired translators."

6. "The most ancient version of the Old and New Testaments is the Syriac Version, or the Peshita Bible."

7. "...the preservation of the Bible during the Dark Ages."

It seems a definition of terms would be in order here. If what you call the Bible is perfect only in Hebrew and Greek and only as originally written, can you say there ever existed a volume like that composed of 66 original Hebrew and Greek Autographs? Was this the Bible you say was preserved through the Dark Ages? Or do you mean an Imperfect Bible was preserved? Do we have a perfect Bible today or an imperfect Bible? What is the difference between imperfect Copies, imperfect translations, and an imperfect preserved Bible?

Are the Receptus manuscripts, which we have, the original autographs? Are they perfect? How do you know this text dates back to the apostles? Moreover, how do you know the autographs were written in Hebrew and Greek? If the Syriac or Peshita Bible is the "most ancient" that we have, do they match the

Receptus which you say dates back to the apostles? If you only believe that the Receptus dates back to the apostles, how is this an "infallible rule to go by"?

Since you are quick to point out that it is the Book that is inspired and not the translators, why do you call the apostles inspired?

What language do you suppose that Moses was speaking to Pharaoh? What language was Jesus speaking to His disciples? Was Pharaoh speaking Hebrew? Was Jesus speaking Greek? Must a man who does not speak Hebrew and Greek rely on the allegations of one who does regarding what is correct and what is not? Did Gill and Robertson ever make a mistake? How many errors in the English Bible did the Holy Spirit reveal to you personally without the aid of a man?

Was an errant Bible preserved through the Dark Ages, or was it an inerrant Bible that was preserved? Did the Waldenses and Albigenses preserve the Bible by themselves, or was God involved? If God preserved the Bible, did He do a perfect job or not, since you say "all His 'work is perfect'?"

Do you know of anyone who has access to or has ever saw the verbally inspired originals? Do you have either more Scriptural evidence or Physical evidence to back your claim that the Hebrew and Greek are superior to the English than those who contend that the English is superior? Why is it more ridiculous to say an English Bible that we have is superior to a Hebrew and Greek Bible that we don't have than vice versa?

Herbert F. Evans
Washington, Pennsylvania

Dear Bro. Cockrell,

Here is some money for the tapes. So far I have received 10 tapes from the past month or so. This should cover 5 tapes, and will send some money for the others in a week. Then this should make it all paid up.

The taped messages are very much enjoyed and needed. Thanks for sending them. These, again, are heard by ears other than ours.

Michigan

BAPTIST SUCCESSION

By D. B. Ray

\$22.00

This is one of the most important books ever written on this subject. It was published when this truth was under heavy attack from the liberals. The 1641 theory of Baptist origins is completely refuted.

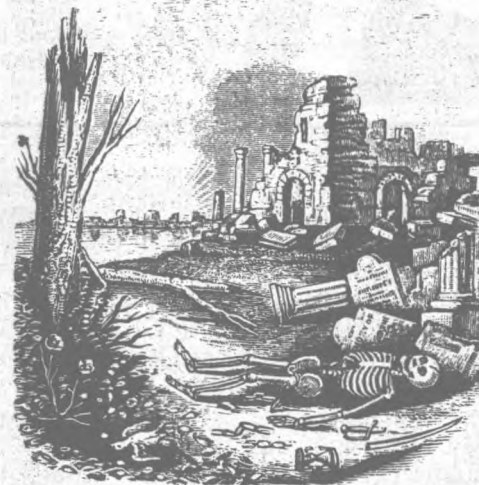
Include \$1.50 for postage and handling

Berea Baptist Bookstore

P. O. Box 552

SOUTH POINT, OHIO 45680

End Of Human Greatness



"But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" (Job 14:10).

"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away" (1 Pet. 1:24).

"I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit" (Eccl. 1:14).

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Chicken Or The Egg

By Gail E. Terrell
Cincinnati, Ohio

Reviewing the Biblical framework for studying biology, we note that Genesis 1:11-28 describes the creation and extension of life. Specifically these Scriptures state that the life is to reproduce life.

Biological experiments through the ages have verified that only living organisms can reproduce life. Plants reproduce plants, animals reproduce animals, and humans reproduce human beings. This development of life from pre-existing life permits no alternative means of generation of life, insofar as present scientific laws are concerned. Life is necessarily generated only by reproduction of life.

The age old question of which came first, the chicken or the egg, is settled! There can be no egg unless a chicken laid it; and there can be no chicken without an egg, unless God created the chicken. The Bible and biology are in full agreement concerning reproduction of life as the only means of generating life, insofar as present scientific experimentation is concerned. Of course, God is not limited to what we observe in science because of the very essence of His being as the omnipotent

(Continued on page twenty)



Dear Bro. Potter

By Phillip R. Potter, Leighton, Alabama

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

Dear Bro. Potter:

There seems to be little love left between me and my wife. We live in the same house, but we sleep in separate rooms. I suppose the only reason we are not divorced is because of the children. What can I do to revive my marriage? I need help.

Unhappy

Dear Unhappy:

My heart goes out to you in your situation. I am sure that what you've described is typical of too many homes here in America. However, I truly believe God's Word gives you hope as you put His principles into practice.

First of all, what is your personal relationship to the Lord? None of us can solve any of our problems by our own strength and wisdom. Your most fundamental need is for you to have been brought by the Holy Spirit's work of grace to an assurance of a personal trust in Jesus Christ as Lord and Saviour. Assuming this has occurred, let me share Proverbs 3: 5-6 with you: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." Commit your marriage with all its difficulties to the Lord. Acknowledge *your* personal failures in the home (don't try to confess your wife's faults or shift the blame to her--there are no "innocent parties" in marriage problems--since none of us is perfect, not one has done all he could do or all he knew to do). In committing your marriage to the Lord you must realize you have no strings attached. You have no claims on the time the Lord takes to work it out, or what trying circumstances He may bring you through to teach you the lessons you must learn.

As the Lord reveals your personal shortcomings to you concerning your marriage and you confess them to the Lord, also confess those areas to your wife in which you have failed her. You are not trying to persuade her to do the same. Remember, you have committed her and your marriage to the Lord. Your responsibility right now is to receive the cleansing and overcoming power of Christ as you confess your sins to Him. The restoration of your marriage will occur as you demonstrate to your wife by your actions that things are indeed different with your fellowship with the Lord and with her.

Now that you have committed yourself and your marriage to God afresh, you must also rekindle your commitment to your wife. In this

you are purposing by God's grace to seek your wife's well-being ahead of your own needs. This kind of commitment is the only basis for real love. Our *society* defines love either in terms of lust and physical attraction, or in terms of some kind of exhilarating "feeling" between two people. However, when we look at the Bible, we find God's kind of love is His self-sacrificing commitment to His chosen people. John 3:16 says that "God so loved . . . that He gave His only begotten Son. . . ." In election God has committed Himself to His people to do good for them. To do good for us required that He give His Son in our stead.

God does not love us for what we can do for Him, but for what He can do for us. Let's transfer this truth to the marriage relationship. Your marriage to your wife means you are committed to seeking what is best for her under God. It is *not what you can get out of the relationship* that is important (that is the world's lustful love) but rather *what you can put into the relationship* for your wife's benefit. Ephesians 5:25-29 says this so beautifully. Christ loved the church and gave Himself to purchase it in redemption and to purify it in sanctification.

Let's look at some specifics now. I Peter 3:7 says we husbands are to dwell with our wives according to knowledge. What pleases your wife? What actions can you perform that she really associates with a real interest in her well-being? If the children are small, it may be letting her have an evening or Saturday afternoon free to do her shopping while you and the children have some time together. If she really enjoys romantic deeds (and most women seem to), surprise her with flowers at some time other than a birthday or anniversary. Take her out to eat

(even if McDonald's is all you can afford) and use the time to talk with her, concentrating on *listening* rather than talking yourself. Plan time regularly to let her know how your work is going if she seems interested in your job. When you're at home, assume your position as chief disciplinarian with the children--do not try to put this off on your wife when you're in a position to do it. Do those projects around the house that she has been wanting to get done and you've been putting off. Keep at it--do not be weary in well-doing: for due season we shall reap if we faint not (Gal. 6:9).

Finally, rule out the concept of divorce. Even if you don't plan to divorce for "the sake of the children", don't allow the thought of divorce to be a part of your thinking. True commitment does not know of any limitations. Consider the prophet Hosea in the Old Testament. He remained committed to his wife although she was unfaithful to him and at first spurned his efforts to do her good. Love does not return evil for evil, but seeks to overcome evil with good. Love is not easily provoked, but rather covers a multitude of sins.

May God bless you as you seek to submit yourself to God's plan for your marriage. May the sweetness of true fellowship and love be restored to your home.

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Chicken Or

(Continued from page nineteen)
creator of the universe.

Only life produces life and there is no scientific evidence to the contrary. Read Genesis 1 and 2 and observe this harmony between the Bible and modern science.

You can believe all of the Bible from Genesis 1:1 to Revelation 22: 21, and you can trust the Bible to be your guide to daily living.

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■ **Have You Prayed** ■
■ **Today?** ■
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INDEX

<i>A False Profession</i> by Milburn Cockrell	p. 1
<i>A Man Of God</i> By Elizabeth S. Price	p. 9
<i>A Runaway Prophet</i> By Milburn Cockrell	p. 9
<i>Bible Baptism</i> By Daniel M. Ferrell	p. 1
<i>Bible And The Newspaper</i>	p. 14
<i>Book Reviews</i>	p. 13
<i>Chicken Or The Egg</i>	p. 19
<i>Dear Bro. Potter</i>	p. 20
<i>Forum</i>	pp. 10-11
<i>From the Mailbox</i>	p. 18
<i>God Is Not A Woman</i> by Raymond A. Waugh, Sr	p. 1
<i>Missionary News</i>	pp. 16,17,18
<i>Our Depravity</i> by B. Bryant	p. 18
<i>Regeneration Defined</i> by Mark Fenison	p. 1
<i>The God Who Can And The "god" Who Can't</i> by Jarrel Huffman	p. 1

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- "The Spirit of Man" II
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15 ¶ And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;
16 And would not suffer that any

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