

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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Oncken: Pioneer Baptist Of Europe

Author Unknown

Germany. Industrialists have longed to emulate its economic growth rate. Politicians have found it to be the enigma of this century. Its modern theology has spawned a liberalism which still grips the churches. Yet its greatest son was the father of the Reformation. Or was Luther really its greatest son? Very high in Germany's gospel ranks must come Johann Gerhard Oncken. Prior to 1834, Baptists as we know them were virtually non-existent on the continent of Europe (the Menonites excepted). In that year Oncken was baptized. He became the pastor of the first Baptist church in Hamburg. Writing in 1866, members of that church in Hamburg could say:

"Through the wonderful work of
(Continued on page five)



Johann Gerhard Oncken

Church Succession In The Great Commission

By Mark W. Fenison and
Robert P. Myers
Eatonville, Washington

In some Baptist circles the words "church succession" or "mother church" are dirty words. Sometimes those that believe in such are called, "chain rattlers" or "Romanists," etc.

Indeed, it has been pointed out that some of our "great" Baptists and "great" Baptist historians deny that such a position can be "proven" from secular history. Nevertheless, it must be remembered that the final authority is "inspired" men not great "uninspired" men. It is a "Thus saith the Lord" that determines the validity of any position. Great men may make "great" mistakes. Secular history may be an "authority" to the church in Rome but not to Bible believers.

There are some very fine men in



Robert Myers

Baptist ranks today that oppose the view that will be expounded in this article. It is hoped that they may be charitably persuaded otherwise.

(Continued on page seven)

Women Preachers And Deacons In Baptist Churches

By Jarrel E. Huffman
Duncan, Oklahoma

present exceptions, ordained men to fill the office of deacon. The First London Confession (1646) states:

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(Continued from April Issue)

II. THE ORDINATION OF WOMEN AS DEACONS

The First Marriage

By Milburn Cockrell

(Preached on the Berea Baptist Broadcast November 24, 1985)

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24).

In our modern world there is a great cry to "get back to the basics." I, for one, wish to join in this cry. I believe that it is time that we got back to the basics when it comes to marriage. Most of the sermons and books now being put forth deals with the "exception" clause. I plan to deal with this in a later message. But today I want to set forth from

"...the gospel which is present for you, as also in all the world, and is

the Bible marriage as God intended it to be.

Evolutionists would have us to believe that marriage is a product of evolution. They say there was a time millions of years ago that men and women ran together in hordes and lived promiscuously without any permanent mating of husband and wife. Those of us who believe the Bible do not even take seriously such fictitious theories.

GOD MADE MALE AND FEMALE
(Continued on page three)

Real Grace Only In Christ

By Rosco Brong
(1908 - 1985)

bearing fruit, as also in you, from the day ye heard of and got to know the grace of God in truth" (Col. 1:3-6, improved translation).

Taking the phrase "in truth" as describing "the grace of God," our



Rosco Brong

text suggests: first, a real or genuine
(Continued on page six)



Jarrel E. Huffman
Baptists have always, except for

THE BEREA BAPTIST BANNER

Milburn Cockrell, Editor

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WOMEN

(Continued from page one)

"Being thus joined, every local church hath power given them from Christ, for their wellbeing, to choose themselves meet persons for elders and deacons, being qualified according to the word. . . ." (Article 36, p. 13). These qualifications as we shall see, limits the office to men.

Scholars seem to be in agreement that the seven chosen men in Acts 6 were deacons, or at least the fore-runners of deacons, though the word "deacon" is not used in the passage. The apostles chose these as the needs arose. They said, "Wherefore, brethren, look ye out among you seven men (*andras*, from *aner*--an individual man or male, as opposed to *gune*, woman). . . ." (Acts 6:3).

The word "deacon", as noted previously, is the transliteration of the Greek, *diakonos*--minister; servant. The word appears five times in the New Testament. See Philippians 1:1; I Timothy 3:8,10,12,13. Each time it refers to the office of deacon.

The word itself (*diakonos*), however, appears a total of 30 times, and is translated "minister" (20 times), "servant" (7 times), and "deacon" (3 times). Note: I Timothy 3:10,13 employs the verb, *diakoneo* (to minister).

The verb, *diakoneo*, appears 37 times, and is translated "minister un-

to" (15 times), "serve" (10 times), and "minister" (7 times). In five other instances it is translated in a similar way.

The noun form, *diakonia*, appears 34 times, and is translated "ministry" (16 times), "ministration" (6 times), "ministering" (3 times), and similar ways 9 more times.

The basic meaning of all of these words is "to serve" or "to minister unto." Scholars are in agreement thus far in the discussion.

One Baptist pastor of the present said this of women being ordained as deacons: "While ordaining women was commonplace in the early church and even through the 1800's, the practice has not been very popular the past one hundred years." This pastor quotes Acts 2:17,18; 18:26; 21:9; Romans 16:1; Philippians 4:3 as proof that the early churches ordained women to the deaconship.

Acts 2:17,18 speaks of the "daughters prophesying." Acts 18:26 speaks of Aquila and Priscilla expounding the Word of God privately to Apollos. Acts 21:9 speaks of Philip's four daughters who prophesied. Philippians 4:3 speaks of the women who labored with Paul in the gospel ministry. Surely, to the careful reader, there is no proof whatever that these verses prove the ordination of women to either the deaconship or the pastorate. One must read into these Scriptures ordination, for they do not teach such.

Now to Romans 16:1, which says, "I commend unto you Phebe our sister, which is a servant (*diakonon*) of the church which is at Cenchrea."

The word *diakonos* (here *diakonon*) can be either in the masculine or feminine gender. Here it is feminine since it qualifies or modifies "sister" (*adelphē*, which is feminine). Some insist, therefore, that the word should be translated "deaconess."

But all of this kind of reasoning is overlooking the meaning of the word itself. *Diakonos* means a "servant" or "minister." The word "deacon" is a transliteration--as "baptize" is a transliteration of the Greek *baptizo* (to immerse).

Anyone who "serves" or "ministers" in any capacity in the Lord's work could be called a *diakonos* in the general sense. For instance, the word is used of the apostles (Matt. 20:26; Mark 9:35; II Cor. 3:16; Eph. 3:7); of rulers (Rom. 13:4); of Jesus (Gal. 2:17; Rom. 15:8; Col. 1:7); of pastors (Eph. 6:21; II Cor. 6:4; Col. 4:7); of Satan's envoys (II Cor. 11:15,23); of a servant to a king (Matt. 22:13); of servants in a household (John 2:5,9); of servants of the Lord generally (John 12:26).

Thus, the word, *diakonos*, refers to servants or to those who minister. The word does not, in itself, indicate or demand ordination in every case. With apostles, pastors, and deacons, ordination is concerned. When the word is used generally--of servants of kings, of households, or of the

Lord's servants in general, ordination is not under consideration.

What, then, does Romans 16:1 mean? Was Phebe an ordained deaconess? Or was she merely a servant of the church in the general sense? First, there is no proof that Phebe or any other woman was officially ordained by the apostles or churches to act in the office of a deacon (*diakonia*). The passages in I Timothy 3 and Titus 1 limit the ordination to men. Second, we do not deny that Phebe was a servant of the church at Cenchrea. Perhaps she had a special task in dealing with the older and younger women, as some suggest. But this does not mean that she was formally ordained to the deaconship. Again, such teaching has to be read into the Scriptures, for they do not teach such a doctrine.

This fact, however, does not minimize the work and importance of women in the Lord's work. But the Bible always gives leadership positions to men. Exceptions to this rule in Scripture are just that--exceptions, and are not the rule. In fact, Paul lays down the maxim that women were to be in silence (quietness) in the assemblies. He told the Corinthian Church: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." He told Timothy: "Let the women learn in silence (quietness) with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence (quietness)" (I Timothy 2:11, 12). Peter had the same advice concerning women (I Peter 3:1-6).

Another favorite argument which advocates for ordaining women to the deaconship is that from I Timothy 3:11, which says, "Even so must their wives be grave, not slanderers, sober, faithful in all things." Commentators are in agreement that I Timothy 3:8-10 refers to men.

Some, however, take the position that verse 11 speaks of women deacons, and not of the wives of the deacons.

The Authorized Version indicates that this verse follows and elaborates on the men in verses 8-10. That is, they (the men ordained as deacons) must have wives of the same general deportment. Most Baptists, as far as this writer knows, have through the ages agreed with this interpretation.

Others say, however, that verse 11 speaks of women, whereas, verses 8-10 speaks of men. These claim that this verse authorizes churches to ordain women to the ministry or deaconship. The argument is stated thusly: "The words *must their* are in italics, and are not in the original Greek; thus, the verse would read, 'Even so wives (*gunaikas*, women) be grave, not slanderers, sober, faithful in all things.'"

But is this the correct translation and meaning in the verse? First, to insist that Paul here allows what he has before disallowed, namely, women speaking in the public assembly (I Cor. 14:34; I Tim. 2:11, 12), is to pit Scripture against Scripture. Second, while it is true that the word *gune* (woman) can mean either "woman" or "wife," there seems to be no reason for making this a "third" group of ordained personnel in the Lord's churches (pastor, deacon, deaconess).

The word *gune* means, "A woman of any age; female; a wife" (Thayer, p. 123). It is translated in the King James Version 129 times "woman" and 221 times "wife." John Gill says of verse 11: "Some instead of *wives* read *women*, and understand them of deaconesses, such as were in the primitive churches; whose business it was to visit the poor and sick sisters of the church, and take care of things belonging to them; but it is better to interpret the words of the wives of the deacons, who must be as their husbands, grave in speech,

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Berea Baptist Broadcast

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WOMEN

(Continued from page two)

gesture, and dress, of an honest report, a good behaviour, and chaste conversation" (Vol. 9, p. 290).

Thus, while the word itself (*gune*) cannot substantiate either position, the context is in favor of the word "wives" as opposed to "women." The meaning, therefore, is "As the deacons, so their wives."

III. THE ORDAINING OF WOMEN AS GOSPEL MINISTERS

Some Baptists of the present age are not only ordaining women to the deaconship, but are also ordaining women to the pastorate. The Southern Baptist Convention, for instance, have ordained a number of women the past decade.

While I Timothy 3:11 can be used as an argument in favor of women deacons (although the argument is not well-founded), the passage cannot be used in favor of ordaining women to the ministry.

One of the chief arguments by proponents of "women preachers" is Galatians 3:28, which says, "There is neither Jew nor Greek, there is neither male nor female: for ye are all one in Christ Jesus." This verse sounds as if it were a proponent of "women's lib." But the sense of Scripture is far different. The argument is this: "In Christ all believers are on the same level in all matters; all lines of demarcation are removed."

But is that what Galatians 3:28 teaches? First, in Christ Jesus as far as position, all believers are the same—whether men, women, Jews, or Gentiles. No one doubts this who believes in regeneration. The new birth establishes all believers as born of God. Second, the new birth does not change social status or sex. By the new birth Philemon (master) and Onesimus (slave) were equal in position before God; they remained master and slave as to status. A different attitude resulted in the conversion of Onesimus, of course, but he was still the slave of Philemon. Paul in many places deals with these various areas of society—masters, slaves, women, men, children, etc. See Ephesians 6:1,4,5,9; Colossians 3:18,19,20,21,22; 4:1.

To insist, then, that the new birth removes all social distinctions and sexual distinctions is specious reasoning, and is calculated to appeal to sentimentality instead of truth.

But modernists, liberals, and higher critics use such arguments. Pressured by the "women's lib movement," the organization for "Equal Rights" (E. R. A.), and public sentiment, many Baptist leaders are caving in to this move.

True Baptists, however, have never taken this route and never will by God's grace. It is not a matter of prejudice, it is a matter of principle. It is not a matter of sentimentality; it is a matter of truth and adherence to the Word.

Let us now note the arguments against the ordination of women to the gospel ministry:

1. *Women do not qualify.* I Timothy 3:1-7 refers to pastors in the masculine gender. Verse 1 (man); verse 1 (he); verse 2 (husband of one wife); verse 4 (his); verse 5 (his); verse 6 (he); verse 7 (he). No amount of specious reasoning or "tip-toeing" through the Scriptures can circumvent these clear, concise statements.

2. *Women are forbidden to take the place of leadership in the public assemblies.* I Corinthians 14:34 says, "Let your women (*gunaikes*) keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." See also Ephesians 5:22. But someone says, "This verse refers only to speaking in tongues." But it refers to more than this. To solidify the argument, hear Paul again in I Timothy 2:11,12: "Let the women (*gune*) learn in silence (quietness) with all subjection. But I suffer (permit) not a woman (*gunaike*) to teach, nor to usurp authority over the man, but to be in silence (quietness)." These Scriptures prohibit women from assuming any place of authority or leadership in the assemblies. Churches that elect women to preach, be deacons, lead the church in public singing or prayer, teach a group of men, etc., violate these clear-cut teachings in the Word of God.

3. *God created the woman to be the helpmeet for man, not his equal or superior.* Genesis 2:18 says, "And the LORD God said, It is not good that the man should be alone; I will make him an help meet (aid, help) for him." Woman was made from man (Gen. 2:21-26); she is to be in subjection to her husband (Gen. 3:16; Eph. 5:22,23; I Tim. 2:11-15; I Pet. 3:1-6). It was Eve whom Satan seduced in Eden, not Adam (Gen. 3:1-6; I Tim. 2:13,14). God did not create women to be in places of leadership over men. This is said in no way to be derogatory, but simply to state what the Bible teaches about the matter. Women are the "weaker sex," no matter what modern critics have to say about the matter.

4. *Gospel order forbids women from being deacons or preachers.* Baptists of old spoke much about "gospel order"—that is, the order of service and worship—what churches were to do and what they were not to do. In this matter of service to God in His churches, God's order is that men are to be the leaders. This is their place. Women are not to be in places of leadership. This is not their place. This fact rules out the contention that women can be ordained as deacons or pastors. Gospel order, however, does not minimize women or their work. When women are in the place which God has ordained for them, they are happy, useful, and a blessing to the work of God. In short, gospel order is not disrespectful to women; rather, the

order that God has laid down in His Word is what is right, what is pleasing to Him, and what the churches of the living God should believe and practice.

IV. SUMMARY

It is evident to the student of Scripture, that gospel order is being flaunted, ignored, and despised by most religionists (which includes most who wear the name "Baptist"). The fact that Baptists would even consider ordaining women to the deaconship or to the pastorate, is proof in itself that something is terribly wrong in Zion.

There was a time when Baptists were people of the Word. That is, they loved the Word, obeyed the Word, and were careful not to purposely practice anything contrary to the Word. Today, for the most part, this is simply not the case. Modern-day Baptists (it is doubtful that many deserve this precious name) have followed Rome and the Protestant world in forming opinions, dogmas, and practices. Worldliness has so encroached upon those who profess to know the Lord, that the line of demarcation is faint. Social pressures, operating through this worldliness, have permeated most religious organizations. The modern craze, flying under the name of "progress" (actually regression), is promoting the so-called "women's lib movement" and other movements of like order. It is easy to see that such pressures have had their effect on almost all groups. Sad to say, many Baptists have been affected.

It is not to be supposed that this article will have much effect, if any, on those who have been taken in by unscriptural practices of ordaining women to be deacons or pastors. It is hoped, however, to strengthen those who love the truth more than fame, and to encourage those who earnestly desire to contend for the faith (Jude 3).



BILLY GRAHAM

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In his early ministry he mixed evangelism with conservative political goals, and now criticizes other ministers for doing what he once did. He now has given his time to preaching in 50 countries for world peace. What are the facts about this liberal, Baptist evangelist who now caters to religious apostates, the NCC, and WCC, Roman Catholics and even the Communists. Is he a performer? Politician? Preacher? Prophet? This book is a chronological record compiled from public sources by the Church League of America. Examine the records and decide for yourself just who the real Billy Graham is.

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MARRIAGE

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Man and woman are not a product of evolution; they are a direct creation of the Lord God Himself. On the sixth day of the creation week the Lord God brought into being the male and female relation: "So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:27).

The details of this creation of male and female is seen in Genesis 2: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (v. 7). "And the Lord God said, It is not good that man should be alone; I will make an help meet for him. . . . And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man" (vv. 18, 21-23).

In the midst of the plenty and delight of Eden, Adam was conscious of feelings he could not gratify. The man could see that in the lower creation, such as plants and animals, man and lady mated and united. Man was a social creature, yet there was no one of the same nature, no one of the same rank. There was no one for him to cohabit with. Adam was alone and without a help meet of any kind.

A woman must be created to be a companion and a suitable helper to Adam. The woman would be created as an appropriate and adequate answer to the in-built needs of the man. Paul commented thusly: "Neither was the man created for the woman; but the woman for the man" (I Cor. 11:9). The woman was intended to be the completion of the man. The word, "a help meet for him," is translated by some "one like unto himself," meaning one with him in nature, temper, and disposition; one with him in form and shape. Others render it "a help like him," meaning Eve was to help Adam in all his affairs of life. She would help man in making a home, in working, in preparing food, in his sexual needs, and in the propagation of the race.

God Himself brought the woman to the man. The man did not come to the woman, nor the woman to the man. God brought the woman to the man to be a second-self and a help meet. Therefore, Adam gave her a name common to her sex. "Woman" is a translation of the Hebrew word *Isha* which means "a she-man." She differed from Adam in sex only, not in nature. Eve was Adam's bone and flesh. She was

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MARRIAGE

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not some inferior substance. She did not come from his head or foot, for she is neither superior or inferior to man. Eve was made from his rib to be equal with him and near his heart to be loved.

The first marriage was instituted by God in the time of man's innocence, before he sinned against his Maker, and had been banished from Paradise. We learn from Matthew 19:4-5 that Genesis 2:24 was a statement made by God Himself. In the words of my text God instituted marriage for Adam's posterity. Marriage is the oldest institution on earth. Without this heavenly institution, the inhabitants of the earth would have been a mixed multitude. The family circle, family instructions, parental love and care would have been altogether unknown among the children of men.

FILLS A HUMAN NEED

If our modern marriages are to work successfully we must understand why God created woman and brought her unto Adam. It was to fill a basic need. A man should marry because he realizes that in himself he is incomplete, inadequate, and insufficient. He feels a loneliness, an emptiness, a void, that nothing can fill apart from that woman whom God has made for him. In taking a wife he seeks to find the completion that is provided for him in monogamic marriage. The same is true of a woman. Every wife should feel herself incomplete apart from her husband. They are not independent of the other, for one needs the other. **"Nevertheless neither is the man without the woman, neither the woman without the man..."** (I Cor. 11:11).

This mutual need of each other must be recognized at the time they say "I do" and remembered throughout their lifetime on earth. The husband is dependent upon the wife and the wife is dependent upon the husband. Both husband and wife are dependent upon God. One of the greatest problems with modern marriage is that the couple enters marriage with the idea that each is supposed to become the master of the other. They spend their days struggling for the mastery, determined to become more and more independent of each other. They never seem to realize that a couple comes together in marriage for completeness and to satisfy a basic need common to each other. Proverbs 5:18-19 says: **"Let thy fountain be blessed: and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love."**

LOVE THE OUTCOME OF MARRIAGE

Adam and Eve did not have a long courtship. Their love grew out of the marriage. It was not the basis of it. Our modern world has

invented the notion that romantic love is the only basis of sound marriage. But in Eden God did not build the first marriage upon the foundation of a mere natural attraction. The Lord God made the woman and married her to Adam. It was not love that joined them together; it was the marriage ceremony performed by God Himself. Likewise, it is the marriage covenant that joins man and woman together in the sight of God, not mere love for each other or the act of sex. It is not your love that sustains your marriage, but the marriage which ought to sustain your love. A man should love his wife because she is his wife: **"Husbands, love your wives..."** (Eph. 5:25). The same goes for the wife also.

In the Old Testament times marriages were arranged by the families of the prospective bride and groom (Gen. 21:21; 24:29; Jud. 14:2; Ex. 22:17). Such an idea is repulsive and intolerable in our culture. We can't bring ourselves to believe a marriage contracted on such a basis could be a happy one. But did the practice of the Old Testament produce miserable marriages or lasting marriages? Compare their divorce rates with ours and decide for yourself.

How often have you heard some husband say, "I just don't love my wife any more." Or, some wife say, "I just can't stand the sight of my husband any more." Then down to the divorce court they go! If a person loves his mate because of the way she looks, or the way he feels on a given day, that marriage is on very shaky grounds. Love has been confined to passing moods and feelings, which are as changeable as the wind. Certainly love is necessary to a successful marriage, but it is not the only basis. The marriage mate should be loved because he or she is the marriage mate!

Marriage should give love a situation of stability and permanence wherein it can grow toward maturity: **"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it..."** (Eph. 5:28-29). Love is not the basis of marriage, but the outcome of a successful marriage. True love does not grow on the sandy soil of temporary feelings, but upon the rich sub soil of mutual esteem. The woman loves her husband because he is the husband God has joined her to. This is true love, not momentary lust which proceeds from looks. This love is from Heaven and is as eternal as its Giver: **"Love is as strong as death..."** (S. of S. 8:6-7). True love **"beareth all things..."** endureth all things. Love never faileth... (I Cor. 13:7-8).

LEAVE AND CLEAVE

Please consider the words of my text: **"Therefore shall a man leave his father and his mother, and**

shall cleave unto his wife..." Notice especially the word **"leave"** and **"cleave."** Too many people who get married today generally ignore both words. The result is a miserable marriage and a rising divorce rate.

First, let us consider **"leave"**. Those who marry must leave father and mother. They should not continue to live in the same house, or eat at the same table, or sleep in the same bed as before. The young man must leave his father's house, and so must the young woman. They should find a house of their own and live in it; they should live together as husband and wife in their house, apart from either's parents.

Many modern marriages could be saved if the husband and wife would obey this Scripture. No house is big enough for two families. If you marry and move in with your in-laws you will probably discover they are outlaws! When a man and woman marries they have established a new family and a new home. All kinship and family ties must be made secondary to the duties of this new relation. This does not mean that children must cease to love their parent, or to neglect them when they need their help. But it does mean that the love of husband and wife is to surpass and be superior to the love of any creature on earth.

But it is not enough to **"leave"** our parents. The command of God also says that one must **"cleave"** to his or her mate. The Hebrew word **Dabag**, translated **"cleave,"** means **"to abide fast, cleave fast together, follow hard after, to be joined together, to keep fast."** This same Hebrew word is used in reference to our devotion to God and His service (Deut. 10:20; 11:22; 13:4; 30:20; Josh. 22:5; 23:8). The idea seems to be that in marriage a person should cleave to his or her mate as much as they do to the Lord. Neither should ever be forsaken.

From the words **"leave"** and **"cleave"** it is evident that a husband and wife should be bound together more strongly than they were to their father and mother. The marriage bond is the most tender and enduring of all human relations.

MARRIAGE IS FOR LIFE

God's will for marriage is one man and one woman. Adam was confined to one wife. If he had put her away, there was no other woman for him to marry. Eve was confined to one man, if she put him away there was no other man for her to marry. This is the ideal marriage, the norm for the whole human race for all time. God does not want the marriage bond dissolved by divorce, or desertion, or any other reason.

The account of the first marriage teaches that this union is to be an enduring relationship of one man and one woman. This is confirmed by other Scriptures. **"...and she shall be his wife; he may not put her away all his days"** (Deut. 22:19).

"Live joyfully with the wife whom thou lovest all the days of the life of thy vanity..." (Eccl. 9:9). **"What therefore God hath joined together let not man put asunder"** (Matt. 19:6). **"And unto the married command, yet not I, but the Lord. Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife"** (I Cor. 7:10-11).

More than one wife is not Biblical. For a married man to have a wife and a **"mistress"** is not scriptural. For a woman to have a **"boyfriend"** other than her husband is against the teachings of the Bible. For a man or a woman to have an affair with anyone other than his own wife or her own husband is adultery.

A man who puts away his wife commits a terrible crime. The same is true of the wife also. Jesus said: **"Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery"** (Mark 10:11-12). It is adultery for a man to put away his wife and marry another. It is adultery against the wife he puts away. He wrongs her and is guilty of a breach of the marriage covenant. If a woman leaves her husband and marries another, she commits adultery. There is only one exception to this general rule and that is continued adultery. But never forget the general rule is plainly stated by Christ: **Don't leave your husband! Don't leave your wife! Don't divorce or desert your mate! Don't marry divorced people.** Some are so busy looking for the **"exception"** that they have missed Christ's clear teaching of no divorce and no marrying of divorced people.

ONE FLESH

"...they shall be one flesh." Or as the New Testament quote gives it: **"And they twain shall be one flesh: so then they are no more twain, but one flesh"** (Mark 10:8). **"One flesh"** means more than the physical expression of sex as some suppose. It means that by the marriage covenant these two people become united as one—one in feeling, in love, in interest, and in affection. It is two people living together in mutual respect, love, growth, and helpfulness. They are after marriage to act in all things as if they were one. In no other relationship among human beings is it ever said that they two become one. This union is so close that it seems they are but one person, one soul, one body. Such a union prohibits polygamy, unlawful divorce, and all uncleanness, fornication, and adultery.

It would be difficult for language to assert stronger the unity of husband and wife than by **"one flesh."** They are members of each other, and constitute one conjugal body. This union is like that of Christ and

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MARRIAGE

(Continued from page four)

His ransomed church (Eph. 5:28-32). The marriage bond is no more to be dissolved than the relationship between Christ and His church. Death is the only natural limit of a union by which two persons become one flesh. "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from the law; so that she is no adulteress, though she be married to another man" (Rom. 7:2-3).

When Jesus Christ quoted Genesis 2:24 He added the words: "What therefore God hath joined together, let not man put asunder." These words make marriage to be a permanent, lifelong union between one man and one woman. The putting asunder of the marriage union is against God's original plan, and the contracting of another marriage is a breach of His unconditional will. Husband and wife, being joined together by the ordinance of God, are not to be put asunder by any man—not by the husband himself, nor the wife, nor the magistrate. The Lord here lays down a broad general rule that the bond of marriage ought never to be broken.

GOD HATES DIVORCE

"Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith that he hateth putting away. . ." (Mal. 2:14-16).

A number of truths about marriage are seen here. It is plain from these words that marriage is a covenant to which God is a witness. Marriages are made in Heaven and the husband and wife are joined together by God Himself as was Adam and Eve. The Lord is present and hears the husband and wife pledge vows of eternal love and fidelity. Not only does the person who performs the ceremony and other witnesses hear those vows, but the Lord hears the obligations that the couple assume until death. For either to put the other away is a breach of the marriage covenant. Those who do so are guilty of lying before God and breaking the marriage oath.

Here we also see a number of reasons why a person should not get a divorce. First, the person wronged in the case of a man putting away his mate is "his wife," the nearest of all relation he has in the world,

the one he promised to cleave to until death. Second, "she is the wife of thy youth," your first choice, the darling of your heart, the wife with whom you have lived long. Third, she is "thy companion." She has shared with you your cares, joys, sorrows, hopes, fears, and griefs. She has been with you in sickness and health, in poverty and in wealth.

In verse 15 Malachi quotes our text, showing that God made one man for one woman. God could have made two women, if he had wanted Adam to leave one and take another. This law is as old as the world. It is older than divorce, as much as Adam is older than Moses.

In verse 16 Malachi concludes that God "hateth putting away." God hates for a man to put asunder what He joined together in the marriage bond. He takes no pleasure in seeing man put asunder what He united in holy wedlock. Such persons are usurping the place of God. Moses permitted it because of the hardness of men's hearts, but it was not so from the beginning.

CONCLUSION

1. Always remember that God's Word makes it clear that marriage is for life. Don't leave your husband. Don't leave your wife. Stay with your mate in thickness and in thin. Do all within your power to preserve the marriage union until the day of your death. Don't marry with the idea that if it does not work out you can desert or divorce. Be careful who you marry.

2. Seeing that God's original plan is for marriage to be indissoluble, do not run into marriage. Consider much and seek divine directions. The husband and wife are bound to one another for life, and an unhappy marriage is an evil of inexpressible magnitude.

3. The marriage knot should not be a slip knot! It may be for better or worse. So don't jump into the fire if you are not ready to burn.

ONCKEN

(Continued from page one)

God from this local church, the evangel of Christ and the truth, as we know it from the Holy Scriptures, has sounded forth not only in the whole of the German fatherland, but also beyond its borders, and there are presently churches and preaching stations in Denmark, Sweden, Poland, Russia, Austria, Hungary, Wallachia, Turkey, Switzerland, France and Holland."

The history of this work of God is ---and how important this is for us today---not so much the history of one individual, gifted though he was. It is more the history of a local church of outstanding vision and power.

THE GERMAN BACKGROUND

Thanks largely to Martin Luther, the state-upheld Lutheran church held complete religious sway in Ger-

many in the 17th and early 18th centuries. But Luther would certainly not have countenanced the preachers who filled the pulpits. Most were rationalistic. Dissent from rationalistic state religion, in Hamburg at least, was unknown. There was therefore a terrific rumpus when Johann Oncken first began to hold meetings in private houses in the city. He had himself been brought up in the Lutheran church in his native town of Varel, in Oldenburg. But it was not until he left home in 1813, in his fourteenth year, that he first came under a godly influence. A Scottish merchant whom his father knew, took the boy with him to Scotland to "make a man of him." Perhaps he thought Scotland would do this better than Germany!

Anyway, the merchant may have made a man of Johann; he undoubtedly contributed to making a Christian of him. Johann Oncken was greatly affected by the Presbyterian atmosphere in which he found himself. A Bible was given to him which he began to read. Later he moved to London and lodged with a family from a local Independent chapel. Both the public worship and family worship convicted him during his stay in London, and ". . . it pleased God to bring the young Oncken into the life which is from God. And as soon as he was assured of the forgiveness of sins through faith in Christ, and the blessedness of adoption filled his heart, an irresistible urge stirred within him to commend salvation in Christ to others also". (Hamburg Church Record.)

For nine years Oncken carried on in the merchant business. All this time his fervent desire to spread the gospel was to be seen. He would go without meals and use the money he saved to buy evangelistic tracts which he gave out in large quantities. His spirit of zeal and sacrifice is a rebuke to us all. Two ministers who discerned that here was a man whose gifts should be developed, arranged a contact with the "Continental Society." As a result he was appointed, by them, as a missionary in his native country. In the same year he married Sarah Man and together they settled in Hamburg.

There was an English Independent assembly in the city, which they joined, and the pastor, Thomas Matthews, encouraged Oncken to expound informally to some German folk in a private home.

ONCKEN IS OPPOSED

The first exposition took place on January 4, 1824, and was the means of the conversion of C. F. Lange, who later became a valuable supporter. The later records describe this meeting and the subsequent events:

"The first assembly, in the home of Pastor Matthews, consisted of ten persons. The preaching of the 'new English religion,' as it was labelled by the people, spread like wildfire through the city and in less than six weeks not only the assembly hall, where the lectures were held, but

also the whole house, was packed full. The rush to get tracts was so great that on the appointed afternoon five hundred people would come to get tracts."

This was too much for the local clergy who persuaded the police to suspend the meetings. Nothing daunted, Oncken began to preach in the streets, in cafes, and wherever else he could find hearers. Because of the threat of expulsion from the city, he set up a book-selling business and was registered as a citizen of Hamburg.

Various other avenues were found for the meetings, but right up to 1842 every attempt was made by "threatenings, prohibitions, citations, infringements and incarceration" to intimidate the intrepid preacher. There were periods of relief when a Senator Hudtwacker, who was a God-fearing man, was head of the city police. After this man's death, the new chief of police, Senator Binder made it his declared aim to stamp out the work which flourished so much under Oncken's preaching.² Those attending the meetings were noted and on May 13, 1840, police broke up a service and arrests were made. Oncken was sentenced to four weeks in prison. He made the most of his time there and a record remains of his witness to the jailor. On being released he was told, "Mr. Oncken, you are free, but you know how to conduct yourself." In apostolic fashion he replied: "Senator, I must take up again where I left off." He was let go, but with the warning, "Then you know the consequences."

Heavy costs were demanded by the government to pay for the trial. These Oncken refused to pay, since he did not admit to the legality of the proceedings. As a result, his belongings were seized and sold by auction. Sarah and the children (there were five, two had died in infancy) were severely hit by this, though the church was able to raise funds to compensate them, at least partially. It is very interesting to note that the Hamburg Senate was presented with a petition drawn up by Baptists in England and the U. S. A., presenting the case for the Hamburg church to be allowed to worship freely and unmolested. There were no less than 6,000 signatures, with addresses. This had its effect, largely perhaps because Germany was anxious to preserve good trading relations. It may be a lesson to us to be more vociferous in pleading the cause of our Baptist brothers today who are being persecuted often in a far more severe way than was Oncken. Are we not being too apathetic about this?

FORMATION OF A CHURCH

From 1824 onwards, numerous people were converted in the city of Hamburg. Meetings were being held in various homes in all parts of the city and suburbs, but no formal church organization existed. The need for this became pressing. The

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ONCKEN

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church narrative relates the story well:

"The newly converted, persecuted by the church and the authorities, were completely without church association and the disadvantageous consequences of the lack of an ordered fellowship made itself felt more. In addition, brother Oncken had for a long time already had doubts about the scripturalness of the baptism of children. For these reasons he made the suggestion to some brethren to meet once a week to clear up these questions by a study of Scripture. . ."

As far as we can judge, 1826 appears to be the first time Oncken made any definite reference to Baptist leanings. An offer was made to him to pay for theological training so that he could become an official clergyman. One remark he later made about his refusal of this offer was: "I already had doubts about infant baptism".³ No strong link with Baptists of his time can be established at this point.⁴ We take up again the record of the "study group":

"These meetings occurred during two winters and were held in the shoemaker's shop of dear brother Diedrich Lange. The result was that brother Oncken, along with five other brothers and two sisters, were convinced that only believers were to be baptized by immersion into Christ and thereupon be united to the church. Following this knowledge was the wish to comply with the command of the Lord. But now a grave problem arose since there was no one in Hamburg who could rightfully baptize."

Thereupon in 1829, Oncken corresponded on the subject of how to proceed with baptism with Robert Haldane in Edinburgh. Haldane had himself an intimate knowledge of the European scene. In 1816 he had expounded the epistle to the Romans at Geneva. These lectures later formed the basis for Haldane's magnificent commentary on Romans. There was a spiritual awakening under Haldane's preaching at Geneva and some of the students converted at that time later became the evangelical and Reformed leaders of the French speaking world, men such as Merle d'Aubigne, Felix Neff, Caesar Malan, Gaussen and Adolphe Monod. Haldane, with his brother, had become a Baptist. The two brothers, James and Robert, were responsible for founding many Particular Baptist churches in Scotland.

In this case, however, no reliable advice came from Haldane. Meanwhile Oncken got to know a sea-captain who rejoiced in the name of Calvin Tubbs. Tubbs was an American whose ship docked in Hamburg. Oncken, concerned for evangelism among seamen, had in fact preached on board some of the ships which came into Hamburg.

Tubbs, on returning to the U. S. A., reported to the Baptist Association on the position Johann Oncken found himself in. This was in 1829, but it was not until four years later that Oncken and his friends finally received a visitor from America who could baptize them. When we compare this long wait and trials with the ease with which modern converts can in some areas nip round to the nearest Baptist church and be baptized almost at the drop of a hat, we might ask the question: would it not be better to have some delay to test whether real perseverance exists?

The visitor who finally arrived in 1834 was Dr. Barnas Sears, President of a Baptist college in Rhode Island. He was touring German universities and took his time to get to know Oncken well and investigate over several months the instruction given to the church. Here is a description of these first baptisms and the constitution of the church.

"On the evening of April 21 (1834), in brother Oncken's home, each candidate made a profession of faith in the presence of all. On the following evening, on April 22, holy baptism was conducted (on Steinwerder Island, where the Reihersteig flows into the Elbe, across from the harbour) by Dr. Sears. Those baptized were J. G. Oncken, his wife Sarah, Diedrich Lange and his wife Henrietta, Heinrich Kruger, Ernst Buckendahl and Johannes Gutstorff.

"On the morning of April 23, in brother Oncken's home, each of these gathered with brother Sears for the instruction of the church. Brother Oncken was chosen as elder and preacher and was ordained by brother Sears. Two years later brother C. F. Lange and Heinrich Kruger were chosen as deacons."

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REAL GRACE

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grace to be distinguished from Satan's counterfeits; second, that this grace is in accord with the teaching of God's Word, the Bible, which is truth; and third, that this grace is perfectly manifested and can be obtained only in Christ, Who is the Truth.

TRUE OR FALSE

Grace is a word of rather wide meaning, including effects of, position in, and response to acts of favor as well as such favor itself. Let us limit our consideration now to "the grace of God" of our text--God's favoritism and acts of favor for His chosen people--grace that results in the bearing of spiritual fruit in the lives of all who come to know it.

Much that is called grace is not really grace. So the phrase "in truth" reminds us that when people profess to know and speak of God's grace, their profession is either true or false.

Noticing a few examples of falsely

so-called grace will help us to distinguish between the bogus currency of Satan and the real issue from God's throne.

UNMIXED WITH WORKS

God's true grace CANNOT be mixed with works as a means or source of salvation: every attempt at such mixture must nullify either grace or work. So we read (KJ version): ". . .there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work" (Rom. 11:5,6). Or, in a more literal rendering, with explanatory parentheses, we may read verse 6 as follows: "And if by grace, no longer from works, since (if it is partly from works) the grace becomes no longer grace. And if from works, it is no longer grace, since (if it is real grace) the work is no longer work."

Obviously, then, any religious system that sets up baptism or any other outward act or work of obedience as a condition precedent to salvation is a stranger to God's true grace, however much it may use (or rather misuse) the word grace. Outward works of obedience to God's law, whether Old Testament law or New Testament law, are not a source or means of salvation, and when they are viewed as such they serve only to displace or "frustrate" the grace of God.

"I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain" (Gal. 2:21, KJ version). More accurately we read: "I do not set aside the grace of God: for if righteousness is through law, then Christ died in vain." Note that "law" is anathema: the meaning is law in general, or any law (referring to outward works, as shown in verse 16, where also there is no definite article in the Greek).

THROUGH FAITH

"By grace ye have been saved through faith," Paul wrote (Eph. 2:8), and this has always been God's way (See Heb. 11). Repentance (change from unbelief to belief) and saving faith are not to be confused with outward works. Such confusion is characteristic of some false religions which imagine baptism and other works to be essential to salva-

tion and of other false religions which deny that repentance and faith are essential to salvation.

So clear is the distinction in the Bible that there is no excuse for such confusion. "To him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. . . . It is of faith, that it might be by grace; to the end the promise might be sure to all the seed" (Rom. 4:4-5,16).

So far is the Bible from encouraging the supposition that "the elect" are saved without hearing and believing the gospel that on the contrary we read, "He that believeth not is condemned already, because he hath not believed" (Jn. 3:18). Of the heathen who have never heard the gospel, we read: "They are without excuse" (Rom. 1:20).

MEANS OF GRACE

Various religious exercises, or outward acts of religion, such as the so-called "sacraments," are supposed by many people to be "means of grace." So far as it is supposed that such "means" have in themselves the power to impart grace or to effect salvation in whole or in part, the idea is altogether unscriptural.

But there is something that a lost sinner must do, if we wish so to speak of it, to be saved from the present wrath and eternal judgment of God. Jesus did so speak of it, and He is a safer guide than the "hypercalvinist" or "hardshell."

"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you. . . . This is the work of God, that ye believe on him whom he hath sent." So spoke Jesus (Jn. 6:27,29).

Jesus also had something to say about God's will (call it sovereign if you wish--of course God is sovereign, or He is not God), but He said not one word about God's having any elect to be saved without hearing and believing the gospel. On the contrary, He declared: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. . . . This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting

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REAL GRACE

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life. . . He that believeth on me hath everlasting life" (Jn. 6:37,40,47).

Not election, but the gospel, is described as "the power of God unto salvation to every one that believeth" (Rom. 1:16). And "it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). The context makes it clear to any unprejudiced mind that the reference is not to a merely temporal, but to a complete and everlasting salvation.

BIBLICAL GRACE

God's grace is in truth because it is declared and described in the Bible, the word of God, which Jesus said "is truth" (Jn. 17:17). "This is the true grace of God wherein ye stand," wrote Peter, referring to contextual comment, prayer, and exhortation (I Pet. 5:12).

God's saving grace teaches us "that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:12). A so-called grace that does not teach us this is not the saving grace of the Bible.

"Where sin abounded, grace did much more abound" (Rom. 5:20). A so-called grace that is insufficient to save the chief of sinners through faith in Christ is not God's grace in truth.

"That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ" (II Thes. 1:12). A so-called grace that does not result in glorifying Christ in His people and His people in Him is not God's grace in truth.

GRACE IN CHRIST

Finally, as well as first and always, God's grace in truth is His grace in Christ. Frequently it is spoken of in the Scriptures as "the grace of our Lord Jesus Christ." He is "full of grace and truth" and "grace and truth came through Jesus Christ" (Jn. 1:14,17).

God has no saving grace for lost sinners apart from or outside of Jesus Christ. Jesus Himself said so: "I am the way, the truth, and the life: no man cometh unto the Father except through me" (Jn. 14:6).

THIS GRACE IN TRUTH CAN BE YOURS IN TRUTH THROUGH TRUE FAITH IN HIM.

CHURCH

(Continued from page one)

One such Christian gentleman, is Bro. W. R. Downing, Pastor of Lake-wood Baptist Church in Sunnyvale, California. He has written a book entitled, *New Testament Church, Nature, Characteristics, Perpetuity*. In this book he espouses the following viewpoint:

This concept of church succession necessitates the idea of a "Mother church" or "proper church author-

ity" for subsequent churches, i.e., a church must have been started and have derived its authority and baptism from a proper New Testament Church or its own authority and baptism are invalid. . . Such thinking is at variance with *New Testament Church polity* and cannot be proven from history." (p. 132) Emphasis mine.

Bro. Downing writes in a charitable spirit and overall his book is a fine contribution to the cause of New Testament Churches with the exception of this position stated above.

The writers have no personal quarrel with Bro. Downing and in fact have never met him. However, since he has made his views public, it seems that constructive criticism offered in a charitable spirit would not prove offensive to him. Lest Bro. Downing be misrepresented, his view of church perpetuity and the Great Commission will be stated:

"It remains that a New Testament church is a church that holds to the doctrine and practice of the New Testament. This is the only valid, consistent theory of church perpetuity" (p. 134).

"The 'Great Commission' was given to the church not to the Apostles as individuals or indiscriminately to anyone or any organization outside the New Testament church. The command of the Lord Jesus Christ and the example of the apostolic churches places baptism in an intrinsic connection with this institution alone" (p. 92, under the heading, "The Proper Authority for Baptism." Emphasis mine).

The two statements above are not in conflict with "mother" church authority. Bro. Downing and most Baptists who hold his viewpoint concede that the "you" of the Great Commission (Matt. 28:18-20) refers solely to the New Testament church. However, the intent of this article will be to expand this idea of church authority and show that inherent within the Great Commission is the principle of successive reproduction "after its own kind." The purpose of this Commission obviously being that the Lord intended to perpetuate New Testament churches by New Testament churches. As we consider this proposition let us notice:

I. PARTICULAR STRUCTURAL AND GRAMMATICAL IMPLICATIONS.

There are some strong structural and grammatical implications in Matthew 28:18-20 that support the concept that authority to organize other churches was given solely to the believers in church capacity. To see this clearly it is necessary to make some observations about the command Christ gave in these verses.

A. Two Grammatical Tri-unities

In studying the Greek text of verses 19-20, it is rather obvious that the Lord commanded that believers should be baptized in the name of the Triune God. He clearly worded the command so that it would be understood that the Father, the Son,

and the Holy Spirit were one. Notice how He did this: ". . . baptizing them in the name (singular) of the Father, and of the Son, and of the Holy Ghost (a plurality of names)." This is the obvious trinity found in this text. However, there is another triune structure found in the Great Commission.

When the Lord issued the "Great Commission" He so worded it to convey a singular command to be fulfilled in a threefold way. He said, 1) "Go. . . 2) baptizing them. . . 3) teaching them to observe all things whatsoever I have commanded. . ."

As one looks at the sentence structure of verses nineteen and twenty in the Greek text, it may be readily observed that there is one main verb ("teach all nations. . ." more literally rendered, "make disciples of all nations. . .") which is modified by three participles (viz. "go" "baptizing" and "teaching"). What this means grammatically is that in order to "make disciples" all three actions described by these participles are necessarily required. Negatively considered, disciples cannot be made without going or without baptism and teaching. Anything less than this three-fold procedure fails to represent obedience to the Great Commission, just as, anything less than all three personages (Father, Son, Holy Spirit) fails to represent the singular "name" that one is to be baptized into. Anyone baptized under a name that represents anything less, has no baptism at all. Likewise, anyone claiming to carry out the Great Commission by any program, ministry or process that falls short of what is required contextually by these participles is producing "bogus" disciples.

Soul winning and witnessing fail to constitute obedience to the Great Commission by themselves. Discipleship requires more. More than evangelistic teams or associations are able to provide. More than radio and T.V. evangelistic ministries can provide.

Concerning "discipleship" as taught by Christ, Bro. Hendricksen comments: "True Discipleship implies much more. Mere mental understanding does not as yet make one a disciple. It is part of the picture, in fact an important part, but only a part. The truth learned must be practiced. It must be appropriated by heart, mind, and will, so that one remains or abides in the truth. Only then is one truly Christ's disciple (John 8:31)." (William Hendricksen, *New Testament Commentary*, Matthew, Baker Book House, Grand Rapids, Mich., pp. 999-1000. Emphasis mine).

What a terrible day of realization it will be at the judgment seat for those who preached as well as supported such "evangelistic" programs that Christ never authorized or approved of as "alternatives" to what He specifically commanded. At that day, "alternative" obedience will be seen as it is--disobedience!

B. A Chronological Order

The position and tense of each participle in relation to the main verb clearly spells out a due order of actions.

1. *Going*: The aorist tense suggests that "going" must precede the two other present participles. Mark 16:15 qualifies that this "going" must be with the "gospel." Luke 24:46-48 summarizes the correct content of this gospel. True discipling then, must include going with the right gospel (Gal. 1:7-9). Not only must this going precede the other two participles grammatically, but, theologically there must be a proper response to this gospel according to Matthew 3:7-8 before baptism can be administered. This condemns anyone or any institution that teaches salvation can be or must be attained apart from the gospel or in addition to the gospel.

2. *Baptizing*: Because of the nature of baptism and because of the age-long context it is found in, the present tense suggests that baptism is a reoccurring act (iterative present) administered once to each convert throughout this age. Furthermore, the prescribed formula accompanying scriptural baptism demands that it is to be performed in such a way that rightly represents the divine will of the Triune God. Hence, discipling must include the right kind of baptism. The position of this participle in relation to the main verb suggests that it immediately follows conversion to the Gospel.

3. *Teaching*: The present tense of this participle also suggests a reoccurring act (iterative present) that is administered to each baptized convert as required by its nature and immediate context. Naturally, gospelization and baptism suggest teaching as well. However, the teaching described by the last participle in its context denotes a special and particular indoctrination which follows conversion and baptism. Hence, discipling must include the right doctrinal instruction (" . . . all things whatsoever I have commanded"). The position of this participle in relation to the main verb suggests that it is the last process of true discipleship.

A disciple is one that has been converted by the right kind of Gospel and who has received the right kind of baptism and who is now under the right kind of indoctrination and is attempting to attain perfect conformation to the truth comprehended through such teaching. Others may be saved but are bogus disciples.

C. An Authorized Agency

Certainly, no one would deny that "all authority" (KJV. "all power" lit. Gr. "authority"--*exousia*) was given to Christ in this context (Matt. 28:17). However, it would be equally absurd to deny that Christ "delegated" authority in this context. There are many other instances in Scripture where Christ has "delegated" such authority. For in-

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Special Friends Of El Commandante

By G. Russell Evans
Norfolk, Virginia

"Stand fast therefore in the liberty wherewith Christ hath made us free..." (Gal. 5:1).

Abraded nerves may begin to bleed as the truth comes out about the support for communist Nicaragua given by leaders of the U.S. Congress and the hierarchy of mainline religious bodies. Big Media are also nervous. These three are special friends of the Sandinistas. As the Soviet block pours \$350 million in military hardware for use against the freedom fighters, President Reagan faces one of the most critical issues of his Administration: preventing a second Cuba on the North American continent, just 900 miles below the Rio Grande.

Among the nervous: Sam Donaldson of ABC TV does not yet believe the communist threat is serious enough for him to "take sides." Representative Michael Barnes, D-Md., a long-time apologist for Commandante Daniel Ortega, demanded the resignation of the President's Director of Communications, Pat Buchanan, for saying, "A vote against aid to the freedom fighters is a vote for Nicaragua's Marxist government." Next, Bishop Thomas Gumbleton, activist in Witness for Peace, called President Reagan a "liar" for assessing Nicaragua as a communist threat - a shocking outburst for a Christian, even if one recalls that the Catholic Church has not officially uttered a word against communism for the past 25 years!

The pro-Sandinistas in Congress delayed their assault on Buchanan's truism for some 36 hours, apparently off balance and planning reprisal. Relations with Ortega have become even cozier since the 20 March 1984 "Dear Commandante" letter from Majority Leader Jim Wright, D-Tex., Barnes, Steve Solarz, Ed Boland, and six other Congressmen, pledging their opposition to U.S. military aid to freedom fighters.

The Council for Inter-American Security (1100 17th St., N.W., Washington D.C. 20036) holds a secret memo smuggled out of Nicaragua, identifying special friends for undermining U.S. aid: Representatives Barnes, George Miller D - Cal., David Boinor D - Mich.; Senators John Kerry D - Mass., Christopher Dodd D - Conn., Tom Harkin D - Iowa - all labeled "friends of our revolution." and Barnes himself "very special." Barnes calls the Reagan aid plan "a political mechanism."

Politicians, preachers, and Big Media argue for a diplomatic solution, i.e., negotiations. But none can name a single successful negotiation for democracy against the Brezhnev Doctrine of once commu-

nist, always communist. Only military power removes communism, and Grenada is an example. On the other hand, Vietnam is a classic case of negotiating with communists. They take over.

Mainline church leaders want love and peace above all else; they gloss over communist treachery and enslavement. This is unscriptural: The prophet Isaiah warns of the "peace" of the wicked: "Their feet run to evil... the way of peace they know not... whosoever goeth therein shall not know peace" (Isa. 59:7-8). Jesus said, "Think not that I am come to send peace... but a sword" (Matt. 10:34), i.e., the sword of righteousness to assure liberty. "... where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17).

For the most part, the Catholic and mainline Protestant churches in the United States denounce all U.S. aid to the freedom fighters in Nicaragua. Is this acceptable to the 80 million members who pay the



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bills? Archbishop John R. Quinn, speaking for the Catholic Bishops of the U.S., affirms the need for a diplomatic solution not a military solution that would "flood the region with warships... and U.S. military personnel" - an inaccurate assessment since there are no plans for U.S. troops and since negotiations with communists in such cases have always failed. The National Council of Churches takes much the same position, denouncing any U.S. efforts as "counterproductive militarization," but saying not a word against communist militarization of the region. The Union of American Hebrew Congregations sees tragic results in "applying a military solution to an economic, social, and political crisis," but apparently sees no tragedy in a communist solution.

In a recent Biennial Session, American Baptists decreed that "our government continues to offer Nic-

aragua nothing but hindrance and opposition." The presiding Bishop of American Lutherans said that the U.S.-supported freedom fighters "do not represent a possible alternative for a democratic Nicaragua" - a strange allegation since the Sandinistas stole the 1979 revolution and installed totalitarian communism.

Similar positions have been announced by United Methodists, Episcopalians, Moravians, Maryknoll Sisters, Church of the Brethren, United Church of Christ, Presbyterian Church (U.S.A.), and several entities of the Roman Catholics.

Archbishop James A. Hickey in testifying before the National Bipartisan Commission on Central America seemed to epitomize the modern Catholic policy of speaking no evil against communism. He found U.S. efforts to destabilize communist Nicaragua "unwise, unjustified and destructive of the very values that a democratic nation should support in the world." Very interesting. The last official Catholic word against communism was heard on May 15, 1961 when Pope John XXIII noted the "fundamental opposition between Communism and Christianity." The two previous Popes (Pius XI and Pius XII) had found communism "intrinsically wrong." Thereafter, Pope John XXIII accepted observers from the Russian Orthodox Church to his general council in October 1962; and the new accommodation policy continued. Thus, the Vatican "never again condemned communism" - and the Soviets embarked on conquests of Vietnam, Angola, Cambodia, Afghanistan, Laos, Mozambique, Ethiopia, and Nicaragua.

One more question: Are the arguments of the special friends of El Commandante acceptable for installing a second Cuba?

CHURCH

(Continued from page seven)

stance, Christ has delegated authority to the government to administer His righteousness over a nation (Rom. 13:1-5). Moreover, Christ has delegated authority to the husband to rule over the home (1 Tim. 3:4-5). Then again, He had selected the Jewish institution as His authorized agency to administer the affairs of His kingdom (Matt. 21:33-43, 45; 23:2-3).

The "therefore" of Matthew 28:19 is indicative that authority is being delegated. Furthermore, the passive voice of the aorist participle "go" or more literally "having been sent" effectively demonstrates that delegated authority had been issued by the Head of the church.

D. A Successive Commission

A third tri-unity is expressed in the Great Commission. The context of the Great Commission clearly spells out three distinct elements of perpetuity that are successive by nature.

1. *Successive Time:* The time element is clearly stated in the latter part of verse twenty. Bro. Hendricksen provides an excellent translation of this portion that more fully expresses the meaning of the Greek text which stands behind the King James Version. And remember, I am with you *day in day out until the close of the age.* (NTC. Matthew. p. 1003): Emphasis mine. Literally the text reads "all the days" but Bro. Hendricksen's translation, "day in day out" gives us the meaning. Christ's intent is to convey to them that there will be no time, no day nor part of a day in this age that He will not be present with them. Succession is an essential element within such uninterrupted time. One second leads successively to the next, one hour to the next, one day to the next, one week to the next, etc. Time is successive by nature.

2. *Successive Work Cycle:* Remember that the Great Commission is a grammatical tri-unity. This means that the three individual aspects (going, baptizing, teaching) are all necessary in the production of a disciple. Furthermore, they are chronologically arranged. This means that each aspect is inseparably related to the other two aspects and that each aspect naturally follows or succeeds the previous aspect. Baptism naturally succeeds all the implications of "going" as "teaching" naturally succeeds baptism. The design of this commission is to "make disciples." In the producing of disciples the Commission is reinitiated all over again. Hence, "teaching them all things whatsoever" produces disciples "going" with all its succeeding implications. This means that the Commission was designated to naturally recycle itself in successive stages: Going, baptizing and teaching them to go and baptize, etc.

3. *Successive Workers:* It is a plural "you" that is to exist "day in day out until the end of the age." The certainty of such longevity is reinforced by the Divine promise, "I am with you until..." The present tense of the Divine promise ("I am") indicates that the action promised was in effect at the time it was spoken. This means that the same "you" He was then addressing is the same "you" He promised to continue with right up to the end of this age. Obviously, the "you" cannot refer to any of the listeners as individuals, as none have survived past the first century, much less the entire age. The "you" must be understood as "you" of like kind or of the same kind. This interpretation is reinforced by the fact that the command and object of the Great Commission is making of disciples. The commission is nothing less than the job of reduplication of like kind!

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An Exposition Of Matthew 24

By the Editor
Part I

Perhaps no one passage of Scripture has suffered more at the hands of expositors than Matthew Chapter 24. Amillennialists generally insist upon a figurative interpretation of the passage, or claim that almost every event described transpired in A.D. 70. They tend to want to explain Luke's account rather than Matthew's or Mark's. To them, verses 1-28 found their fulfillment in the first century with the destruction of Jerusalem by Titus. Because of the problem presented in verses 29 to 31 where it is distinctly said that Jesus Christ comes immediately after the tribulation of those days, some of them even go so far as to say that these words do not mean a literal, personal coming of Christ, but a judicial coming by the instrumentality of the Romans.

Postmillennialists have a very serious problem with this passage. Since they believe the gospel must triumph before the return of Christ, they are forced by theological necessity to spiritualize away these words even more than amillennialists. Personally, I feel that Matthew 24 delivers a death-blow to the postmillennial teaching as it indicates that evil will increase and finally be judged at Christ's return. This is the opposite of what they teach.

Premillennialists generally agree that verses 4 to 14 refer primarily to events of this age which will increase and become more prominent in the first three and a half years of the seven-year tribulation. They believe that the last three and a half years of the tribulation, or the Great Tribulation, is seen in verses 15 to 26. This is to be followed by the return of Christ in glory as can be seen in verses 27-31. This is the view which I hold.

I believe that it is wrong to try to separate Mark's and Matthew's accounts from Luke's account. All three accounts differ a bit, but they are all the accounts of what Jesus spoke in the Olivet Discourse. Premillennialists stress Matthew's account; amillennialists Luke's account. These passages must be harmonized. I concede in some verses this is most difficult, but the difficulty does not abrogate our responsibility to do so. Verily I shall try to do so in this exposition.

We must also remember that when Jesus uttered these words there were two sieges of Jerusalem in His mind: one in A.D. 70 and another prior to His second coming to earth. These were to be separated by an interval of time. In forty years Jerusalem and the Jewish Temple would be completely demolished by the Roman army. This would happen in the lifetime of these disciples. Then Jerusalem would be "trodden down of the Gentiles, until the times of

the Gentiles would be fulfilled" (Luke 21:24). Near the end of the times of the Gentiles would be another siege of Jerusalem which would involve all nations and terminate by the return of Christ (Zech. 14:1-11). To Christ these two sieges were like one book in two chapters, or one drama in two acts. What happened in the first siege was a "began fulfillment" of what is to happen on a greater scale in the seven-year tribulation.

EVENTS LEADING UP TO THE DISCOURSE

Prior to the Olivet Discourse our Lord had delivered a stern denunciation of the scribes and Pharisees. He had concluded with the words: "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:38-39). He and His disciples then left the Temple (Matt. 24:1), walking toward Bethany. Ringing in the ears of the disciples were the words about His abandonment of the Temple and its desolation. They were so stunned that they did not even dare to ask questions in front of the crowds of Passover pilgrims.

As they were walking away from the Temple the disciples pointed out the beauty of the Temple buildings: "And Jesus went out and departed from the temple: and his disciples came to him for to shew him the buildings of the temple" (Matt. 24:1). They probably reminded Him that this was the second Temple erected under the supervision of Zerubbabel and which was now being enlarged and improved by Herod the Great (John 2:20). They may have called attention to the white stones which were about forty feet by twelve by twenty feet. Some of the stones were eighty-five feet long.

The disciples had enjoyed few opportunities of visiting the Temple, for their usual residence was in Galilee. Having just left the temple, they were filled with admiration for the sacred edifice. The whole group of walls, porches, and buildings was more than a mile in circumference. Such a Temple seemed an impressive evidence of the solidarity of Israel's religious life and God's blessings upon Jerusalem. Could this great and holy edifice be reduced to a pile of trash? This seems most unlikely to them.

As these questions lingered in their minds, Jesus emphatically declared: "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down" (Matt. 24:2; cf. Mark 13:2; Luke 21:6). Critics question the intelligence of Christ about this statement. They call attention to the fact that a part

of the western wall of the Second Temple still stands intact near the Dome of the Rock. But such an objection is scarcely worthy of a reply. History records how literally the words of our Lord were fulfilled. Josephus says that Titus ordered the whole city and the sanctuary to be raised to its foundations, except three towers and a part of the western wall. He goes on to tell us that it was so completely demolished by the Roman army that it looked like a site that had never been inhabited (See *Wars of the Jews*, Book VII, Chap. 1, Sec. 1).

After this our Lord and His disciples crossed the Kidron Valley and climbed the steep base of the Mount of Olives to the east. Our Lord sat down near the brow of the hill in preparation for the "Second Sermon on the Mount." This gave the disciples an opportunity to ask Him some questions about the destruction of the Temple and His second coming to rule and reign.

THREE QUESTIONS

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and the end of the world?" (Matt. 24:3). Mark's account reveals that Peter, James, John and Andrew asked these questions.

First, they asked: "... when shall these things be?" When will the Temple be overthrown? Will this happen in our lifetime?

Second, they asked: "What shall be the sign of thy coming?" This shows that they believed in His literal, personal second coming to set up His throne and reign gloriously upon the earth. They also believed that a sign would announce His coming. It would appear from the order of the questions that they believed that His return would be after the fall of Jerusalem.

Third, they asked a question concerning "the end of the world." This part of the verse would be better translated: "the consummation of the age." The Jews believed the Messiah would come at the end of the age and introduce a new and glorious age. Mark (13:4) and Luke (21:7) do not make as plain these three questions as does Matthew. Luke recorded some details about the fall of Jerusalem that are not mentioned by Matthew and Mark (Luke 21:20-24). In Luke 21:24 the Jews are scattered among the nations, but in Matthew and Mark they are gathered together (Matt. 24:31; Mark 13:27). Luke speaks in verse 20 to 24 about the fall of Jerusalem in A.D. 70, while Matthew and Mark are concerned with the regathering of Israel at the end of the tribulation period.

Some premillennialists go so far as to say that the predictions in Matthew 24 have nothing whatever to

do with the 40 years which preceded the destruction of Jerusalem, nor with the events in A.D. 70. I feel this is a bit strong. To me Matthew 24:4-14 describes the entire Christian age which includes the fall of Jerusalem in A.D. 70. The general signs given in these verses can be seen throughout the Christian age, but they will not come into full focus until the first three and half years of the tribulation.

Some post-trib premillennialists contend that Matthew 24 is for Christian believers living in the end of the age. They insist that the church is to pass through the tribulation and that this chapter deals with the sufferings of the church in the tribulation. They say that the mention of "the elect" in the passage proves that the church is in the tribulation period. This idea has some serious problems.

First, there is no mention of the church in these verses. As any Landmark Baptist knows, not all the elect are in the church. I can see how a man who holds to the universal, invisible church could reason this way, but I am totally unable to see how a Landmark Baptist could who believes in the local church to the exclusion of the universal, invisible church. We must also remember that the truth of the Rapture was introduced by Christ (John 14:1-3) and revealed in more detail by Paul (I Thess. 4:13-18) after these words were spoken in Matthew 24.

Verses 15-26 of Matthew 24 very definitely refer to the last three and a half years of the seven-year tribulation period. This must be so as Christ comes "immediately after the tribulation of those days" (Matt. 24:29-30).

DECEIVERS AND DECEPTION

"And Jesus answered and said unto them, Take heed that no man deceive you" (Matt. 24:4; cf. Mark 13:5; Luke 21:8). Josephus speaks of a number of deceivers in Jerusalem before its fall. He styled them "false prophets." There have been many such deceivers since the apostolic age. Today deceivers of every kind have undertaken to lead people astray and with great success. As this age draws to a close these will increase and grow worse (II Tim. 3:13). This is especially seen by the ever-growing number of false cults which Satan has brought forth. This is all according to the words of our Lord.

FALSE CHRISTS

"For many shall come in my name, saying, I am Christ; and shall deceive many" (Matt. 24:5; cf. Mark 13:6). Luke adds: "And the time draweth near: go ye not therefore after them" (Luke 21:8). These are to arrogate to themselves false claims of Messiahship; they will come in the name of Christ. They were to beware lest any of the pretended Messiahs should deceive them. The times would be favorable for the pretensions of these impostors, and

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Since it is believed that talent is given by the Lord, such as a great voice for singing, fingers for playing a piano, a brain for great scientists, the vision of a great painter, the imagination for a great writer, then are the feet and legs of dancers given their talent by the Devil? -----Illinois



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"God that made the world and all things therein. . . seeing he giveth to all life, and breath, and all things" (Acts 17:24a, 25b).

Talents are a part of the "all things" given by the Lord to those whom He hath made to dwell upon the earth, and man is responsible for the proper use of them. Numerous scriptures could be given to show that man is responsible to his Creator in the employment of his abilities. Two that come to mind at this time are: "He hath shewed thee, O man, what is good; and what doeth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:8), and "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Eccl. 12:13). The voice, fingers, brain, vision, imagination, feet and legs, and every other part of the human body is to be used to glorify God. However, we all know that talents can be improperly used like any other thing the Lord bestows upon earth-dwellers.

Why should we single out the feet and legs? Is it not true that multitudes of people with great singing voices are engaged in singing which dishonors God? Have we not heard many use their fingers to play ungodly music on the piano? The brain, the vision, and the imagination of many seem to be given over wholly to evil. It would be wrong for us to assume that these people will escape God's wrath upon those who do not honor Him. Any misuse of talent is a sin against our Creator.

Since dancing is associated with sin and evil so many times in the Bible many are prone to think that every form of dance is wrong. When David brought the Ark of God from the house of Obadiah to the city of Jerusalem it is said, "And David danced before the Lord with all his might" (II Sam. 6:14). Psalm 149:3 says, "Let them (Israel) praise his name in the dance. . . ." Solomon said, "A time to weep, and a time to laugh; a time to mourn, and a time to dance" (Eccl. 3:4). A Christian should engage in using every talent in

the praise of God. We should guard against any form of dancing or singing which dishonors God. (Much of the so-called Gospel Music of our day is Satanic in origin). Most forms of dancing is sinful and should be recognized as such, but to say that the Devil gives talent for dancing is wrong. God gives all talents; people often misuse them. Remember that the Devil is always looking for those who would misuse their talents!

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"I beseech you therefore brethren, that ye present your bodies a living sacrifice, holy, acceptable unto the Lord which is your reasonable service" (Rom. 12:1).

It is evident that all life, strength, and ability, both physical and mental, comes from God who made us. The question then is not what ability we have, or where did we get that ability? The question is, How are we to use the ability which God has given us? and what is our responsibility and accountability in the matter? God-given ability may be used either rightly or wrongly, either to work works of righteousness or works of evil. For instance, the person who is given a great voice for singing may sing songs which exalt and magnify the Lord, or they may use the same God-given voice to sing rock and roll music which mangifies Satan. The same fingers which are talented to play beautiful hymns of praise to God may also be used to pull the trigger of a gun and murder a man. In both of the above cases, the gift and ability was from God, but its misuse was caused by man's sinfulness, and the man or woman who so misuses God-given abilities is most assuredly accountable to God for this sin.

In like manner the person to whom God has given feet and legs, with ability and grace, may use them either to visit and carry the gospel of grace and to pursue the work necessary to serve the Lord and provide for home and family, or else use them in worldly and ungodly pursuits such as dancing. But know this; if we misuse them for worldly and sinful pleasures we shall most assuredly be called to an accounting

for it. Hence, it is totally unreasonable to assume that, since we can use our members for dancing and a multitude of other sins, they were given to us for these purposes, or that they were given to us by the devil. This is absurd reasoning. The Scriptures settle this matter for us as follows: "Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:12-13).

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Indeed talents are given by the Lord for the purpose of use for the Giver's glory. For whatsoever we do as God's children, we are to exercise for His glory.

"Whether therefore ye eat, or drink or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). So, even appetite and thirst are not man originated, but are God-given. Life sustaining is not the chief purpose in eating and drinking but only secondary, to put us in position to give glory to God. If we eat and drink not to the glory of God, we sin since we do the same for selfish purposes, and selfishness is Satanic and sinful.

So it is with all our talents given. "For the Kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one. . . ." (Matt. 25:14-15). The talents were "delivered," not self originated (v. 14). The lord also "gave" (v. 15). In receiving these talents, the receiver was responsible for their use and cultivation.

Are the feet and legs of a dancer given by the Devil? I would say that they are given by God for the purpose of bringing glory to His name. Again, the primary purpose of the feet and legs in bodily movement is not to get to a destination but to glorify God in going and arriving! In the absence of God's glorification, all exercise of talents become self-gratifying as an end. This is sinful.

This is why dancing becomes sinful as it is self-gratifying, rather than God-honoring.

Lost people do not use their God-given talents for the glory of the giver, so "the plowing of the wicked is sin" (Prov. 21:4).

Saved people do not always use their talents wisely, but who would disagree that we should.

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"For thou hast possessed my reins; thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made; marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them" (Ps. 139:13-16).

In this Psalm David praises the Lord. In this passage of Scripture, we can know that our being and very existence is of God. We were protected in the embryo state, while in the womb. The formation of man is a miracle of God. Every part of the body: every bone, muscle, artery, nerve, and fibre are framed by Him. They are designed and placed in the exact location. He has made us by His power according to His infinite wisdom. Paul said, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why has thou made us thus" (Rom. 9:20). Who else but God could take the dust of the earth and make man, and breathe into him the breath of life? No one!

We cannot understand the miracle of conception and the forming of a body in the womb. With all our worldly knowledge. Men acknowledge that it does happen, but many deny how it happens. Solomon said, "As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all" (Eccl. 11:5). All of the parts of man are put together by the Great Architect of the universe, God.

The forming of man is by God. His design for every human being is for His glory. Many use their body and talents that God has given them for Satan rather than their Creator. Paul admonishes the saints at Rome, He said, "Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God, as those that are alive from the dead, and your members as

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How should a church deal with bringing people back into the congregation who were excluded under a former pastor who gave them no reason as to why they were excluded? -----Ohio



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If possible, the former pastor should be contacted to find out if he had any scriptural grounds for leading the church to exclude these people. Also it would appear that the people who hold membership in the church should be aware of the charges against them. If no scriptural grounds are involved, no pastor or church is right in dismissing other members. (No pastor has the right to dismiss members without the vote of the church).

If after a careful investigation is made and no scriptural reason is found for their exclusion, the church must then act to correct the deed as soon as possible. The church could do so by rescinding the action bringing about the exclusion, and by publicly making apology to those who were excluded and by asking for their forgiveness in the matter. Exclusion can never be right when scriptural grounds cannot be given.

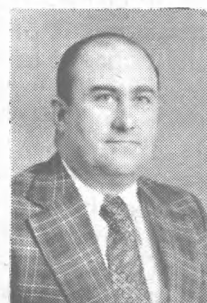
The former pastor was wrong in giving no reason for their dismissal, if this be the case. If the church dismissed them without reason it was wrong in its action and should not rest until restoration takes place. It is sad, but in too many cases, preachers and churches exclude people over trivial matters such as personality conflicts or minor disagreements.

Where no scriptural grounds are involved for dismissal the church should vote to restore the excluded members to fellowship. They should be informed of this by the church and be in good standing if they come back and faithfully serve in the church. If, however, scriptural grounds can be found for their dismissal the action should stand and evidence of repentance would be required before restoration to church membership.

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"In the name of our Lord Jesus

Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ. To deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (1 Cor. 5:4-5).

For Church discipline to be scriptural there must be a charge brought against the person being disciplined. I am skeptical of any church or pastor, who will discipline a member without giving a reason for exclusion. The charge brought in church discipline is determined by the sin of the person. Several are mentioned in the Word of God. Paul said, "But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat" (1 Cor. 5:11). The Person may be guilty of fornication, adultery, railing, drunkenness, extortion or idolatry. He could be guilty of heresy, sowing of discord or a personal offence against another church member. He may be guilty of wilfully forsaking the church services. All of these and any other practices contrary to the Word of God are charges that can be brought in the exclusion of a church member.

The pastor or a committee does not have the right to discipline a member from the church. This right and sole authority belongs to the church. Church discipline is a Bible doctrine and the Lord Jesus Christ gave it to His church for the purity of that body. He never intended for it to be done in an unscriptural manner. Much harm has been done to some of the Lord's churches by Elders that do not rule well. They usurp an authority that belongs to the Lord's church and their rule becomes a dictatorial rule. The apostle Peter describes this kind of ruler. He said, "Neither as being lords over God's heritage but being ensamples to the flock" (1 Peter 5:3).

If a church has been wrong in their practice of discipline, they should correct the situation. All churches are subject to making a mistake, but when we are convinced that we have made a mistake concerning discipline, then we should take whatever steps are necessary to correct the wrong. Many churches fail to practice discipline and use various excuses. Some totally deny the scriptural teaching, others say because the practice of discipline has been abused by a dictatorial pastor, they will not practice discipline. Both are wrong and should follow the leader-

ship of the Holy Spirit in practicing truth. If a church has disciplined members without a reason, it would be wise to examine each individual case and correct any wrong.

HAROLD J. HARVEY



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I have seen the day when I would have questioned whether this actually took place. But now, I no longer would question whether a church would do such. I have known a "Baptist Priesthood Church" to practice punitive discipline because of disagreement with the pastor and a bare majority of the church. Remedial discipline was not even considered. I knew a Baptist young lady who became dilatory in church attendance. She was excluded without notice or contact. Later, after many trials and snares, she came back to church. The pastor made her apologize to him, but never was any mention made of the church's lack of concern or lack of love shown.

"Priesthood Baptist Churches" seem to think that their church action, including exclusion of their members for whatever reason, has already been bound or loosed in Heaven.

No church on earth has ever been given the right to control Heaven, regardless of what Catholics, Campbellites, and Baptist Priesthood adherents say. The Lord's Churches are bound by heavenly rules already settled but have no power to make rules. Church rules are administrative, but not legislative. Church discipline is ever to be exercised in the spirit of the gospel. It is solely remedial and never punitive. Repentance should be desired, but never is penance required.

Now let us go back to the question asked in the beginning. If the church excluded some of its members, without giving a reason, then I think the same assembly should confess its mistake and apologize to the wronged, excluded members. The church is responsible for its neglect if not the guilt of those departed.

If those excluded were indeed worthy of exclusion, then they should also confess their wrong, repent and ask for restoration. They should be accepted immediately upon confession, and not be made to

suffer indefinitely.

I think the said church should initiate this contact and communication. If this is done and there are those who are not interested in reconciliation, then the church can rest with good consciousness.

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This question leaves me a little in the dark. Did the pastor exclude the folks referred to, or did the church exclude them? Of course a pastor has no authority to exclude anyone, therefore if he did it, the action is null and void and the church should pass a motion and place it in your minutes so stating and notify the people involved of your action. If the church excluded the people at the pastor's insistence and for no known reason, then the church acted in error and should repent of such action. In doing this, steps should be taken by the church to restore fellowship to those wrongfully excluded. This would involve a vote of the church to rescind the previous act of exclusion, to restore the wronged parties to fellowship, and to contact them personally, notifying them of the action of the church in acknowledging her error and in seeking the full restoration of fellowship with the offended parties. It would be well to then elect a committee to contact the wrongfully excluded people and inform them of the action of the church and of her desire to fully restore fellowship with those who have been wronged.

All of the above has been said on the assumption that the inquirer is saying that the church excluded people for no known reason. Having been a member of Baptist Churches for over forty years it is somewhat hard for me to conceive of that happening. Therefore, it occurred to me that the inquirer may have meant only that the people excluded were excluded for a reason but were not told the reason. If this be the case, then the church should inform each of the excluded persons of the reason for their exclusion, admonish them to repent of their error, and make apology to the church, and that when this is done they will be joyfully restored to fellowship.

JAMES GREEN

Forum

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instruments of righteousness unto God" (Rom. 6:13). Every part of man is formed by God, and some take the members that God has given them and use them for Satan.

HAROLD J. HARVEY

MATTHEW 24

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multitudes would follow after them. Josephus mentions such false Christs as Dositheus, Simon Magus, and Theudas which came in his day.

History is blotted with names of these would-be Messiahs who have appeared since the first century. We have all heard of "Daddy Grace" and "Father Divine." Mehmet Ali Agca, convicted assailant of the Pope John Paul II, declared on June 24, 1985, that he was Jesus Christ. In an article about modern Jerusalem, *National Geographic* says: "Jerusalem is a citadel of faith and fanaticism. On any given day half a dozen self-styled Messiahs wander her streets." (July 1985, p. 20).

History will yet record the appearance of the final Antichrist who claims to be God (II Thess. 2:4). The rise and reign of the Antichrist is seen in Revelation 6:1-2: "And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer."

MILITARY ACTIVITIES

"And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet" (Matt. 24:6; cf. Mark 13:7-8; Luke 21:9-10). Various wars were fought throughout the Roman Empire in the first century. Other wars were threatened. There have been many such things since that time. Many more are to be declared and threatened in the future. Until the end of this age wars and desolations are determined (Dan. 9:26).

The threat of war is great in our time even among the superpowers, not to mention the third world countries. Nation after nation is acquiring nuclear weapons. The world is a powder keg with a very short fuse. Today there is the possibility of thermonuclear war which could destroy all life on this planet. The nations are arming for Armageddon. It shall not be long until the Red Horse of the Revelation 6:3-4 will ride forth: "And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword."

FAMINES, PESTILENCES, AND EARTHQUAKES

"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places" (Matt. 24:7; cf. Mark 13:8; Luke 21:11).

There were four famines in the reign of Claudius (A.D. 41-54) in

Rome, Palestine, and Greece (Acts 11:28). There have been many since that time in different places throughout the world. Due to overpopulation, bad weather conditions, wars, and other things there are more people in the world dying from famine than ever before. At this moment 500 million people suffer from some form of hunger or starvation.

The coming seven-year tribulation will be a time when the present famines will greatly increase. "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine" (Rev. 6:5-6).

A number of things in the tribulation period will cause famine. The two witnesses will cause it not to rain on the earth for three and a half years (Rev. 11:6). Under the First Trumpet a tremendous electric storm will destroy the third part of the trees and all the green grass (Rev. 8:7). Under the Second Trumpet a third part of the marine life dies (Rev. 8:8-9), and under the Third Vial all sea life perishes (Rev. 16:3). These things will bring famine such as the world has never seen. These things will confirm the accuracy of the words of our Lord and of John, His beloved disciple.

Our Lord said there would not only be famines, but also there would be pestilences. The Apostle John tells us the same: "And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth" (Rev. 6:7-8). This brings before my eyes millions of dead people.

The third thing that our Lord mentioned was "earthquakes in divers places." This does not mean political commotions as some teach. Literal earthquakes are meant. To make the word "earthquakes" a figurative term obscures a confessedly simple and literal narration by the introduction of a figurative term in the midst of literal language without any necessity for it, and without a note of figurative character. This is a violation of all good rules in writing and speaking. Our Lord would have never been guilty of such.

Josephus writes of earthquakes during the year preceding the destruction of Jerusalem (*Wars of the Jews*, Book IV, Chap. 4, Sec. 5). There were some earthquakes during the first century at Crete, Smyrna, Miletus, Samos, and Laodicea. There have been many since that time. It

is significant in our day that earthquakes are increasing in frequency and magnitude. This is the voice of creation crying out for deliverance from the bondage of corruption (Rom. 8:19-23; Isa. 2:17-21; Luke 19:38-40; Hag. 2:6-7). These things announce that the coming of the Lord draws near.

The Book of Revelation outlines numerous tremors to take place during the coming tribulation. There is to be an earthquake under the Sixth Seal (Rev. 6:12-17). Another occurs under the Seventh Seal (Rev. 8:5). Two more occurs under the trumpet judgments (Rev. 11:13,19). Then the great grandfather earthquake of all time is to happen under the Seventh Vial (Rev. 16:17-20).

Luke adds the words that there shall be "fearful sights and great signs shall there be from heaven" (Luke 21:11). Josephus records some of these signs before the fall of Jerusalem (*Wars of the Jews*, Book VI, Chap. 5, Secs. 2-3). Since that time there have been dark days in history and comets near the earth. Such things are to greatly intensify as we near the end of this age. Many passages predict these things to come in great numbers in the Day of the Lord as signs of Christ's return (Isa. 13:9-10; 28:12, 24; Ezek. 32:7; Joel 2:10,30-31; 3:15; Amos 5:20; Matt. 24:29; Luke 21:25-27; Mark 13:24). The Book of Revelation sets forth a large number of these to occur during the coming tribulation (Rev. 6:12-13; 8:5, 12; 11:5-6; 15:1; 16:8,21; 19:11-21).

CONCLUSION

As I draw this message to a close I wish again to emphasize that Matthew 24:4-14 gives the general characteristics of the world during the absence of the King. These events intensify and wax worse and worse all the way into the first three and a half years of the tribulation. The awful times which our Lord spoke of especially will be characteristic of the first part of the tribulation as can be seen in the Book of Revelation. Clearly Matthew 24:15-26 delineates the middle of the tribulation, or the beginning of the Great Tribulation. Matthew 24:4-14 deals with general signs; verse 15-26 with specific signs. Verses 27-31 make it clear that Christ will come to reign over the earth "immediately after the tribulation of those days."

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This requires those addressed as "you" to instrumentally bring disciples into existence. Actual contact is required (particularly in the last two aspects of the commission) in order to make disciples. Disciples do not "evolve" but are to be "made." Such reduplication requires organic successionism by its very nature of operation. Disciples repro-

duce disciples. This fully explains how that Christ could promise to be with the same "you", "day in day out until the end of the age." The Genesis Law of reproduction after its own kind is the inherent working principle of the Great Commission.

In conclusion, the time, the work, and the workers are co-extensive. All three are successive by nature. This demonstrates the Scriptural basis for organic successionism in the strongest possible language. Below evidence will be given to prove the kind producing and reproduced entails a plurality of disciples in church capacity.

II. IT'S PRESUPPOSITIONAL REQUIREMENTS

The command of Christ to His disciples presupposes certain things that are not necessarily spelled out in the immediate context, but are clearly implied. In fact, in order for the Commission to be functional, certain assumptions are demanded. For instance:

A. *It presupposes previous discipleship of those commissioned.* Otherwise the blind are being sent to lead the blind, which means, both would fall into the ditch. Would Christ commission the ungospelized to gospelize others or the unbaptized to baptize others? How could He commission the untaught to teach others? Only those who have been through the process are capable of teaching others! His very words, "... teaching them all things whatsoever I have commanded. ..." strongly implies that they have been in the process themselves. This fact strongly rules out the idea that "all Christians" were commissioned as this would result in the blind leading the blind.

B. *It presupposes the reproduction of doctrinal unity.* An age long succession of doctrinal unity is required to make the commission practical, and the age long promise of Divine presence reasonable. In other words, the "you" of the Great Commission had to be united doctrinally in order to meet the very basics of the commission. They had to go forth with the same gospel, the same baptism and the same body of faith or else the Great Commission becomes the Great CONFUSION. Further, only doctrinal unity could give any real meaning to Christ's words "teaching them to observe all things WHATSOEVER I HAVE COMMANDED. ..."

The reproduction of the same kind of disciples includes the reproduction of the same kind of Gospel obedience, same kind of baptism and same kind of body of doctrine. It seems that this perpetuity of doctrinal unity was the concern of Jude when he charged his readers to defend the faith "once delivered unto the saints" (Jude 3). Furthermore, Paul's description of the church as an age-long institution (Eph. 3:21) and "the pillar and ground of truth" (I Tim. 3:15) coincides with our Lord's initial

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charge in the Great Commission, and with His promise concerning it in Matthew 16:18: "...the gates of hell shall not prevail against it." Finally, only the "you" that is teaching "all the things whatsoever" He has commanded, has the promise of His perpetual presence.

C. *It presupposes identity with a New Testament Church.* Discipleship must convey the idea of an habitual assembling relationship with the local congregation! Why? Because in the days of Christ, the Great Commission could only be performed by assembling with the converts. Particularly is this true of the last process in the Commission, that of teaching them to OBSERVE Christ's commandments. The assumption of the New Testament writers was that if you were saved you were a member of the local congregation.

One may be saved and outside church membership. One may be baptized, after a fashion, without the local congregation. However, one cannot possibly be observing "all things" whatsoever He commanded and be outside New Testament church membership. Two portions of Scripture will suffice to prove His will in this matter:

D. *It presupposes disciplinary authority exercised over the learners:* The very term "discipline" is not only derived from, but is inherently involved in the idea of a "disciple." To become a "disciple" is to willingly submit to the "discipline" of the teacher.

In Christ's day, it was customary for those who became disciples to submit to a prescribed rite administered to them by their teacher. This rite was a token of their willing submission to His authority and discipline. When John the Baptist baptized his converts, the Jewish Sanhedrin understood by this that it was such a token (John 1:25). In the Great Commission, "baptism" is placed prior to "teaching them to observe all things" as it is in part such a token which demonstrates their willingness to submit to the authority and discipline that immediately follows.

The nature of this disciplinary authority is expressed symbolically by the giving of "keys" in Matthew 16:18-19 and 18:17-18. A careful study of the use of the keys will reveal that it is nothing more than the delegated right to administer both "instructive and "corrective" discipline. John 20:23 and Luke 11:52 describe the use of the keys in administering "instructive" discipline. In John 20:23 the authority to remit sins is granted through instructing sinners in the Gospel under the power of the Holy Spirit (v. 22). In Luke 11:52 the "key of knowledge" was to be used to guide the willing hearted in the paths of righteousness. This is the "loosing" power or authority in the right use of the

keys.

In Matthew 18:15-18 Christ prescribes the "binding" power of the keys in administering "corrective" discipline to those unwilling to "hear" instructive discipline.

Both "instructive" and "corrective" discipline are necessarily involved in the idea of making disciples by "teaching them to observe all things." Such discipline is also essential in order to maintain correct adherence to the "all things whatsoever" Christ has commanded. The very term "observe" has the idea of protect or keep or preserve. Such disciplinary measures are necessary to insure that "like kind" are produced and preserved, age long.

That the keys are committed solely to the church is clearly demonstrated in Matthew 18:15-18. The passage carefully demonstrates that such authority does not rest in an individually church discipline (v. 15), nor does it rest in the minority of church disciples (v. 16), but it rests in the church as a whole (vv. 17-18). The Lord's words are "tell it to the church." This demonstrates (as will be shown in detail later) that Peter and the rest of the apostles were given this authority only as the churches ordained representatives. Such authority can only be practically administered in the confined limitations of a congregational membership.

Another symbol of this authority is the use of the term "candlestick" in Revelation one through three. The "candlestick" is symbolic of a disciplined state of existence. In other words, it symbolizes that the church is still bearing light. Two things are essential in light bearing: the continual trimming of the wick (corrective discipline) and a continual flow of oil (the Spirit of truth or instructive discipline). To remove the candlestick signifies that it is no longer properly functioning as a light bearer and is thus removed from the presence of Christ. The light of truth can only be maintained by careful and continual trimming of the wick. Christ instructs one of the seven churches concerning errors that if not trimmed away, would result in the "candlestick" being removed. The Great Commission finds its essence in the symbolism of both the "keys" and the "candlestick."

The Great Commission is merely the practice of "corrective" and "instructive" discipline. In this disciplinary state all true "disciples" remain life long. This implies that the administrator of the Great Commission is also subject to the same discipline. The "church" is the only plurality of "disciples" that, as a majority, exercises or administers such discipline over each individual member. Regardless of the status, or whatever the capacity of any particular member (e.g. pastor, deacon, missionary), the church as a whole instructs and corrects each and every member in the "all things" of Christ. Such a disciplinary state is impos-

sible outside of a local congregation.

E. *It presupposes that these disciples were commissioned in church capacity.* Some might quickly object by saying, "This means that only the local congregation can witness or share the gospel!" Every saved person has the responsibility to share his salvation experience (Rev. 22:17). However, no individual can share what he has never experienced. The majority of genuine Christians have never experienced scriptural baptism or have never been brought into the proper realm of instruction. To be disciplined is to be brought into the fellowship and supervisory care of the congregation of disciples through scriptural baptism. The following reasons are given to demonstrate why only believers in New Testament Church capacity were given the Commission.

1. The "eleven" as individuals are not existing "day in day out until the close of the age."

2. The "eleven" as Apostles ceased to exist with the death of John. The scriptural qualifications for apostleship limit that office to the first century (Acts 1:21-22; I Cor. 15:8).

3. The "eleven" considered as representative of individuals such as Christians or disciples or an ordained class fails for the following reasons:

(A) The Commission requires that the "you" are themselves under a disciplined state of existence. This disciplined state cannot be maintained in any individual capacity (Matt. 18:15) but requires a plurality of "disciples" who as a body exercises disciplinary authority over each individual within that body ("tell it unto the church"—Matthew 18:17). (B) The Great Commission is not functional apart from an actual "assembling together" neither can a "disciple" observe the "all things" apart from this necessary assembling. (C) Age long perpetuity is ascribed elsewhere in the Scriptures only to the church (Matt. 16:18; Eph. 3:21).

Matthew 18:17-18 substantiates that Peter was given the "keys of the kingdom" only as a representative of the church. His name characteristically represented the kind of material Christ builds His churches out of. Note the following things in the context of Matthew 16:15-18: (1) There is a builder—Christ. (2) There is something to build—the "church." (3) There is something to build upon—"this rock." However, there is nothing to build this church out of unless the name "Peter" is meant to characterize such material. The name "Peter" and the "rock" of Matthew 16:18 are not the same. "Peter" is masculine in gender and "rock" is feminine. The term "rock" means a huge rock whereas "Peter" means a smaller piece derived from such a huge rock. A "building stone" is derived from a huge quarry of rock.

"Blessed are thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:17).

Peter was the kind of building material that was "derived" from a greater heavenly source. In olden times, when a stone was cut from the huge rock at the quarry it was prepared and made ready then and there to fit into the structure of the building. Peter, like all of the other church members had been baptized with the baptism of John at their conversion. Luke states John's mission in these words: "...to make ready a people prepared for the Lord" (Luke 1:17). Obviously the material used to build the church was not "literal" stones but spiritual ones. Read Peter's own words: "Ye also, as lively (lit. "living") stones are built up a spiritual house, an holy priesthood (lit. "body of priests") to offer up spiritual sacrifices acceptable to God by Jesus Christ" (I Peter 2:5).

Peter's use of the indefinite construction (anarthrous construction) "a" and "an" supports the view that he is addressing these "scattered" saints in their local church condition. His letter is not being sent "house to house" but church to church throughout these regions as I Peter 5:1-3 proves.

This passage by Peter confirms the view that in Matthew 16:18-19 Peter is being addressed as representative of the "spiritual" material the Lord uses to build His churches.

The second passage where the keys are mentioned is Matthew 18:15-18. This passage demonstrates clearly that Christ did not give the keys to Peter or any individual (Matt. 18:15 e.g. Peter) or to any group or class of individuals (Matt. 18:16, e.g. ordained class) but to the church—"tell it unto the church" (Matt. 18:17-18).

The church that uses the keys as demonstrated in Matthew 18 must be the same kind of church that was given the keys in Matthew 16. Both are (1) in the singular (2) defined (the) (3) unspecified as to location or name (4) entrusted with the keys. Furthermore, every instance following these two passages where Christ uses the word "church" confirms the idea of a local visible body of baptized believers as what He had in mind in Matthew 16 and 18. The only alternative is to come up with two different kinds of "keys of the kingdom" as well as two different kinds of churches. One kind of keys that can be used as demonstrated in the Matthew 18:15-18 passage and another kind of keys that can be used in the Matthew 16 passage!!!

Unfortunately, the Matthew 16 passage does not illustrate usage, unless that usage is illustrated in Matthew 18:15-18! The church that Jesus built is the same kind spoken of in Matthew 18 and in Revelation and the same kind found in various locations as mentioned by various N. T. writers.

Due to the heresy of the "Priesthood of the church" doctrine, I Peter 2:5 has been avoided as a
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church text. The "New light" movement interprets this text in light of the Old Testament priesthood and temple service as to restrict all acceptable righteousness and worship to believers in church membership. However, it should be pointed out that even in the Old Testament, worship, personal righteousness, prayer and other acts of godliness were not restricted to the priesthood or confined to the temple area. Even in the Old Testament the priesthood did not always do what they should have done (Judges 17:7-13). The Priesthood of the church heresy overworks the typology. No woman could be part of the Old Testament priesthood, should this restrict church membership to men only??? What typology is applicable to church members is not necessarily restricted to church members!

It is true that God does not accept substitute churches or recognize their corporate work as acceptable for reward. However, He does accept their individual righteousness (Matt. 10:42) as worthy for reward. Every believer outside of God's specified way of service will be rewarded according to their works outside the New Jerusalem in the new earth where they shall dwell (Rev. 21:24). Every believer that has served Christ inside His appointed way of service shall be rewarded according to their faithfulness inside the New Jerusalem where they shall dwell.

In connection with the restrictive thinking of the "New Light" heresy is the heresy held by some Landmark Baptists. Some believe that all church service is restricted to the actual meeting. However, according to Acts 14:27 the church can be "gathered together" and therefore does not cease to exist or function once the actual meeting has been dispersed. This does not violate the meaning of "ekklesia" as this term embraces the idea of an organization that can and that does regularly assemble. Assembled or un assembled, whatever service is offered "day in day out" by the membership is recognized as constituting "glory unto God through the church by Christ Jesus. . ." (Eph. 3:20-21). Those who would deny this are suggesting that the lights on the candlestick are blown out after every meeting. "Day in day out" each member represents his Lord and church in everything that is done).

(Continued in June Issue)

ANNOUNCEMENTS

The Philadelphia Baptist Church, Post Office Square, Aztec, New Mexico, and Pastor Frank James will conduct special services May 26-30 at 7:00 p.m. The speaker is Elder Robert Fisher from Eugene, Oregon. All are welcome and invited to attend.

THE BIBLE 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.

SOVIET STRATEGY FOR CAPTURING THE WORLD'S YOUTH

The January issue of ED (newsletter of Edgar Bundy Ministries, Inc., P. O. Box 530527, Miami Shores, Fla. 33153-0525) tells how the notorious international Soviet front organization, known as the Christian Peace Conference, addressed a letter from their "VIth All-Christian Peace Assembly" in Prague, Czechoslovakia, July 2-9, 1985, to "THE PARTICIPANTS OF THE XII WORLD FESTIVAL OF YOUTH AND STUDENTS," a Soviet organization meeting in Moscow, July 27-29, 1985 and attended by 20,000 young people from 150 countries.

It was highly significant that the World Council of Churches Central Committee, meeting in Buenos Aires, Argentina, just several weeks after the Prague and Moscow conclaves, brought young people from all over the world to serve as "stewards" at the Buenos Aires meeting. Here they were given an indoctrination dose against the United States, the Western World and the capitalistic free enterprise economic system, while being brain-washed (or "filled") to believe that the USSR is the saviour of humanity by promoting "peace and justice" around the world, i.e., Cuba, Nicaragua, Mozambique, Afghanistan, etc.

Most of these "stewards" joined the WCC officials who took an afternoon off and paraded with the Argentinian communists in the large Plaza de Mayo in front of Casa Rosada, the official government house. We photographed these and even interviewed some of them at length. The Red agents had done an extraordinary job on them, Protestant and Roman Catholic alike.

"...be vigilant..." (I Peter 5:8).

THE TRUTH ABOUT SDI

I am appalled at the ignorance of the citizens of our Republic as to Reagan's Strategic Defense Initiative (SDI) program. It is not an offensive weapons system. It is not designed to kill people or attack targets on the earth. It is strictly designed to destroy nuclear ballistic missiles--coming toward the U. S. from any direction--from any country. SDI is only one percent of the total U. S. defense budget.

Our pro-communist news media and left-wing peace organizations have twisted and distorted the facts about SDI until the average person is ignorant of the facts I just stated.

They are hoping Americans will be confused and frightened about the program so the people will no longer support it. It seems to me they are doing a good job at confusing our people as the liberals are pushing to cut \$950 million from the SDI budget.

Here are a few facts to consider which the liberals do not tell us. If the SDI program is cancelled or cut back our national security will be in grave danger.

*Due to the ABM treaty of 1972, America has NO DEFENSE whatsoever against a Communist or Third World missile attack.

*At this moment, 1,398 Soviet nuclear inter-continental ballistic missiles are pointing and are ready to launch at any time right at us.

*Right now we have the technology sitting on a shelf to put a physical barrier in space--a barrier which would stop well over 95 percent of all incoming nuclear missiles.

*There is a new Defense Department book, *Soviet Military Power*, which shows that the Soviets are now ahead of us in "star wars" development.

*With men like Muammar Quadaffi and other lunatics loose in the world it is almost unbelievable that some of our leaders would vote NO PROTECTION VS 95 PERCENT PROTECTION against a nuclear holocaust!

Please do not forget that several months ago Bella Abzug, Jesse Jackson, and other liberals were in Geneva claiming to speak for the American people. In truth they were selling America's national security and our children's future in the name of peace! Please don't forget that Jesse Jackson was met at the airport by USSR Communist officials with a van to take him and his petitions to the Soviets. A tragic sight! A professed Baptist preacher riding in a van with the enemies of Jesus Christ!

"Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD" (II Chron. 19:2).

(Leningrad, USSR)--Four more ministers of the unregistered Baptist church in Leningrad have been put on trial. On January 29, 1986, sentences were pronounced against Vladimir Filippov, Stanislav Chudakov, Andrei Filippov, and Veniamin Yefremov.

Senior pastor Fedor Makhovitsky has been serving a five-year strict regime sentence since his arrest in

August 1981. Vitaly Varavin, a young layman in the church, was released just last week (2/19/86) after four years strict regime for refusing to collaborate with KGB agents.

For many years the Leningrad congregation met regularly for worship services in the home of one of the members, Mr. Protzenko. In 1981 he was arrested, sentenced to three years imprisonment plus confiscation (of his property). When the Protzenko house was confiscated, the congregation started meeting in the forests outside the city. But neither arrests nor bad weather have been able to curtail church growth, mainly due to the active evangelism carried on by the youth group.

One member of the church commented recently to a Western tourist, "Our church's refusal to submit to atheistic control by registering has infuriated the authorities. They are doing everything they can to break us. But God has given our church faithful leaders and a dynamic group of young people who are committed to the Lord. We know that Christians around the world are praying for us, and that helps us stand."

(News Release of International Representation for the Council of Evangelical Baptist Churches of the Soviet Union, Inc., 2-24-86).

"Now after John was put in prison . . ." (Mark 1:14).

A COMRADE CONGRESSMAN

Representative Charles Hayes (D. Illinois) is a former vice president of the United Food and Commercial Workers Union who was named by two witnesses during the 1950s as a Communist Party member then being groomed for union leadership. Hayes led the U. S. Peace Council's main workshop on domestic policy issues, "Economic and Social Consequences of Militarism," at Yale University recently. . . .

According to F. B. I. officials, the U. S. Peace Council is operated by the Communist Party, U. S. A., as the local affiliate of Soviet-controlled World Peace Council, one of the Kremlin's main vehicles for secretly influencing public opinion and policy in the Free World. Hayes was the only Congressman to lead a workshop, but telegrams of support were read from Representatives Major Owens of New York and Barbara Kennelly of Connecticut, and Bruce Morrison of Connecticut spoke at the U. S. Peace Council's banquet (*Conservative Digest*, Jan. 1986, p. 4).

"Be not deceived" (I Cor. 6:9).

TEXTBOOKS GET A FAILING GRADE

American textbooks are failing to teach U. S. school children the truth about Communism and the oppressive nature of Communist nations, according to Gary L. Bauer, Undersecretary of the Department of Education. As a result of such faulty textbooks, children are ill-equipped to bear "the burden of preserving (Continued on page fifteen)

News

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liberty in a dangerous world," he stated in an address given at the recent annual meeting of the Association of American Publishers (*The New American*, March 10, 1986, p. 14).

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

A NEW MORALITY?

In the 60s and 70s right and wrong were viewed as psychological hang-ups to be healed by better education. Modern relativism seem to have ushered a new age of freedom. People could escape the consequences of the sins of fornication and adultery by use of the pill and abortion. God was either dead, or too loving to punish a sinner. God and His moral laws were irrelevant to morality and that meant that all forms of sexual perversion became right and not wrong in the minds of some.

But to the disappointment of the liberals, it would seem that the age of liberation in the 60s and 70s has now given way to an age of restraint. The evidence: premarital sex has leveled off; syphilis is dropping; the number of abortions are down; liquor sales are slipping. Are we on the verge of a revival of a Bible morality? I would hope so, but I doubt it.

"... abstain from fleshly lusts, which war against the soul" (I Pet. 2:11).

REPORT ON TEEN PREGNANCY

The House Select Committee on Children, Youth, and Families recently issued a report on what is being done in the states to address the problem of soaring teen pregnancy rates.

The report's introduction stated that "regardless of one's political philosophy, the prospect of one million teenage pregnancies, 400,000 abortions, and one-half million births each year, nearly fifty-five percent of which will be births to unmarried teens, is chilling. The human and fiscal costs to all are unacceptable" (*Concerned Women For America*, April 1986, p. 10).

"Lest there be any fornicator. . ." (Heb. 12:16).

EVANGELICAL EXECUTIONS DOCUMENTED IN PERU

LIMA, Peru (EP)—The Peace and Hope Commission of Peru's National Evangelical Council has documented the killings of 90 evangelical Christians from 1983-1985 in Peru. The killings took place in Peru's "emergency zone," which includes the mountainous Ayacucho State, the site of much terrorist activity.

Nearly 70 percent of the victims were members of Pentecostal churches. Some of the victims were killed while gathering for worship. In 1985 seven evangelicals were killed; that figure is down from 64 in 1984.

The commission also documented the disappearances of 20 evangelicals after they were detained by government forces.

The commission attributed the violence to Maoist guerillas (known as Sendero Luminoso, or Shining Path), and to police and government soldiers. Guerillas oppose evangelical Christians because evangelicals refuse to join the armed struggle, and commonly speak against communism. However, evangelicals are often willing to treat the wounds of communist guerillas, and this leads to attacks by police and soldiers.

"... we are accounted as sheep for the slaughter" (Rom. 8:36).

RUMMAGE THROUGH MARCOS'S DESK REVEALS 'REVELATIONS FROM GOD'

MANILA, Philippines (EP)—Documents found in the desk of former Philippine President Ferdinand Marcos revealed a prayer and a prediction by a religious cult that Marcos would be the vehicle for the second coming of Christ.

The Minister of Tourism, Jose D. Aspiras, a close friend of Marcos, sent a two-page prayer with a note dated Feb. 21 that said "In this difficult hour I thought I should share with you a prayer that I have found meaningful through the years."

On the same day, an appellate court justice wrote a letter on behalf of a religious cult whose members received "revelations from God through the medium of a pure, simple peasant girl."

That letter counseled Marcos to "remain mentally and spiritually clean, and to pray hard," and reported that the members of the sect had received word from God that "President Marcos is not aware of this, but I have chosen him as the instrument of My coming. I will make the Philippines the new Jerusalem."

"For there shall arise false Christs, and false prophets. . ." (Matt. 24:24).

NICARAGUAN EXILE WAS IMPRISONED FOR USING 'THE FOUR SPIRITUAL LAWS'

KANSAS CITY, Mo. (EP)—Jimmy Hassan, director of Campus Crusade in Nicaragua, told a press conference at the 44th annual convention of the National Association of Evangelicals that he was imprisoned because his office reprinted and distributed copies of the Spanish translation of "The Four Spiritual Laws."

Hassan, now in exile from his native Nicaragua, was a practicing attorney and then a judge before going to work with Campus Crusade. Hassan was imprisoned Oct. 31, 1985, and charged with being an "instrument of capitalistic imperialism." His imprisonment alternated between a tiny cell ('four hands by four hands') and the "cold room," a refrigerated cell.

Hassan says he was threatened with death, and that an officer held an empty gun to his head and pulled the

trigger. He was offered freedom if he would "confess he was an agent for the CIA." He said he saw other Christian workers being held naked in tiny cells and "cold rooms."

Hassan and his family were able to flee Nicaragua in December due to an administrative clerical error. He appealed to American Christians to help Christians in Nicaragua, but did not suggest military aid to the Contra rebels. "I would like to see North American churches directly aid churches in Nicaragua," he said.

"... they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons. . ." (Luke 21:12).

REAGAN PLEA FOR CONTRA FUNDING MENTIONS RELIGIOUS OPPRESSION

WASHINGTON, D.C. (EP)—In his March 16 plea for \$100 million funding for "contra" rebels in Nicaragua, President Ronald Reagan cited reports of oppression by the Nicaraguan government, including evidence of religious persecution.

"Like Communist governments everywhere, the Sandinistas have launched assaults against ethnic and religious groups," said Reagan. "The capital's only synagogue was desecrated and firebombed—the entire Jewish community forced to flee Nicaragua. Protestant Bible meetings

(Continued on page nineteen)

ANNOUNCEMENTS

The Trinity Baptist Church, Chiefland, Fla., was organized Sunday, March 16, 1986 by the authority of Sovereign Grace Baptist Church, Fulton, Miss., and Pastor Jimmie Davis. The church was organized at the end of a Bible Conference which was held March 14-16.

The Midland Baptist Church, Franklin Furnace, Ohio, and Pastor Harry Balmer will conduct special services May 19-23. The speaker each night is Elder Harold Harvey, pastor of Olmstead Baptist Church, Olmstead, Ky.

The Wilmington Baptist Temple, 2873 S. Rt. 68 South, Wilmington, Ohio, and Pastor Daniel Ferrell will conduct special services May 12-18. The Editor is the speaker during these services.

The Men's Fellowship in the tri-state area will be with the Mt. Pleasant Baptist Church, Chesapeake, Ohio, and Pastor Leroy Pack May 9 at 7:00 p.m. The monthly fellowship meeting will be with the same church and pastor May 30, at 7:00 p.m. Elder Ruel Conner, Louisville, Ohio, will be the speaker.

Missionary News



MISSIONARY
DEMPSEY HENDERSON
March - 1986

Dear Friends in Christ,

"I will lift up mine eyes unto the hills. From whence cometh my help? My help cometh from the Lord" (Ps. 121:1-2). He is a very present help in time of need, and what a help He has been and is to us.

As most of you know already we had visitors from the states, Jerry Gumm and Frank McClanahan. We had a wonderful time together, and we thank them for coming to visit us. While they were still with us, the George Beans arrived to work again

in Sao Luis. What a thrill it is to have them with us again. They are staying in our house, while we are in the states. Bros. Gumm and McClanahan came to spend 18 days with us, but Bro. Gumm stayed on longer to adopt a 7 year old girl, Angeliz, Telma, our Brazilian daughter's niece, who was living with us. We got the papers for him to take her to the states, and she is now living with them in Lexington.

Dorothy and I got word that her brother, Bill, was in the hospital dying of cancer, so we caught the first plane we could out of Sao Luis for the states. We left on March 4 and arrived in Miami the next morning at about 5:30 a.m. While we were in the airport waiting for our plane to Nashville, I started having a problem with my heart. It started beating irregular. It got so bad that they had to put me in the hospital. I went in through the emergency room and from there they took me to intensive care. Since we have no hospitalization insurance in the states, the hospital staff told Dorothy she would have to deposit \$10,000.00. She told them she couldn't believe it and she told them she couldn't do it so they finally agreed to let us pay it at \$100.00 a month. I got the bill the other day and it was \$2,687.78 for 2

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Missionary

(Continued from page fifteen)

days in the hospital. While I was in the hospital we got word that Bill had died. We arrived in Nashville on Friday, March 14, where we were met by Bro. Garner Smith and wife and granddaughter. They took us to Mayfield, Ky., to the home of Dorothy's mother, and then to the funeral home. Her brother's funeral was the following day. We wish to thank all who visited, sent cards, and prayed for the family. We also wish to thank Bro. Jim Washer for furnishing Dorothy a place to stay while we were in the hospital and all the help and kindness he showed us. I am O K now, thank the Lord.

Dorothy is not doing well at all. We took her to Nashville to a specialist, and he examined her and had a special CAT scan done. He said that she is real bad! that her body cavity from the liver down is full of cancer, but he said that with a type of chemotherapy that she hasn't taken before, with platinum, she has a 50% chance for the cancer to go into remission. Please pray for us. God is so good to us, and has cared for us and supplied our every need, praise His holy name. Dorothy took her first treatment today, and except for terrible nausea and vomiting she seems to be doing very well. I don't know how many treatments she will have to take, and there is no absolute certainty that they will help, but our help cometh from the Lord. Dorothy wrote a very beautiful song in Portuguese based on Psalm 121 expressing where she was looking for her help.

Our work in Brazil is going real good under the blessings of God and the faithful work of the good Brazilian brethren. Souls are being saved and the churches are growing, and they are establishing new missions and preaching points. I have had news from there twice, since we left, and there have been more saved and all is going well, thank the Lord. We miss being there but the Lord always knows what is best.

I will close for now. I don't know how long we will be in the states. The doctor said that he would run another CAT scan on Dorothy after three months of treatment (she will have a treatment every three weeks) and he could tell how much more she would need. I can't make any plans at the present about visiting churches. I know you all will understand and pray for us. We wish to thank each one who has sent and given special offerings to help us with the extra expenses, and for all who send regular offerings for the work in Brazil, and especially for your prayers, cards and letters, and words of encouragement.

Your servant for Christ sake,
Dempsey Henderson

NOTE: We will give you the financial report for both months in our next mission report. Thank you.

FINANCIAL REPORT January & February - 1986

Bryantsville Mis. B. C., Lancaster, KY	50.00
James H. Sims, Hattisburg, MS	60.00
Zoar B. C., Cunningham, KY	108.84
Fellowship B. C., Lexington, KY	71.67
Southside B. C., Fulton, MS	131.67
Sunnyview B. C., Clarksville, TN	60.00
Richland B. C., Livermore, KY	131.99
Berea B. C., Clarksville, TN	20.00
Ruth Shores, Cannelton, IN	15.00
Beech Grove B. C., Lancaster, KY	120.00
Grinter Heights B. C., Kansas City, KS	66.00
Hopewell B. C., Mayfield, KY	32.59
Grace B. C., New Port Richey, FL	112.50
Shady Grove B. C., Wickliffe, KY	217.21
Beech Grove B. C., Bardwell, KY	82.02
Northside B. C., Elkton, KY	20.00
Bible B. C., Clarksville, TN	60.00
Bryan Station B. C., Lexington, KY	400.00
Fellowship B. C., Mt. Sterling, KY	40.00
Faith Mis. B. C., Streamwood, IL	66.75
Maranatha Mis. B. C., Louisville, OH	84.00
North Ballard B. C., Wickliffe, KY	597.46
Calvary B. C., Ashland, KY	60.00
Central B. C., Marion, KY	100.00
Faith Mis. B. C., Paducah, KY	300.00
(Ladies night class - from above)	50.25
Calvary B. C., Cannel City, KY	24.00
Central Ave. B. C., Tampa, FL	20.00
Edgelawn B. C., Lexington, KY	10.00
Mt. Gilead B. C., Pool, WV	200.00
Faith B. C., Sacramento, KY	70.00
Mem. East Corbin B. C., Corbin, KY	354.96
Berea B. C., South Point, OH	20.00
Bible B. C., Harrisburg, IL	107.67
Calvary B. C., Logansport, LA	50.00
Citrus Mis. B. C., Inverness, FL	20.00
Liberty Mis. B. C., Burton, MI	490.02
George Jacob, Benton, KY	50.00
Ruby Saunders, Richmond, KY	25.00
Mrs. Inis Ingle, Jonesville, VA	20.00
Miss Laura Duval, Lexington, KY	20.00
V. H. Berry II, Danese, WV	15.00
Faith B. C., Barboursville, KY	50.00
Big Creek B. C., Wayne, WV	200.00
Trinity Mis. B. C., Richmond, KY	100.00
Meadowthorpe B. C., Lexington, KY	249.00
Grace Mis. B. C., Wyandotte, MI	60.00
Richmond Road B. C., Lexington, KY	100.00
Grace B.C., Toledo, OH	20.00
Muddy Ford B. C., Georgetown, KY	20.00
Independence B. C., Foristell, MO	203.00
Morris Street B. C., Hobbs, NM	300.00
Covenant B. C., Troy, MI	117.94
First B. C., Alexandria, KY	50.00
Ashland Ave. B. C., Lexington, KY	116.00
Olmstead B. C., Olmstead, KY	60.00
Julien B. C., Gracey, KY	220.00
Grace Mis. B. C., Kirksville, MO	100.00
Sovereign Grace B. C., Mansfield, OH	50.00
Immanuel B. C., Monticello, KY	50.00
Immanuel B. C., Jackson, MI	686.80
Total Offerings	7,307.34
Bal. Forward	772.59
Expenses	6,992.00
New Balance	1,087.93

EXPENSES

Salary	2,400.00
Utilities	230.00
Transportation	651.00
Construction	324.00
Insurance	624.00
Missions	2,763.00
Total	6,992.00

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

Home Address:
At present contact:
Elder Garner Smith
3115 Gracey-Herndon Road
Gracey, Kentucky 42232
(502) 235-5056

MISSIONARY ROBERT FISHER 2-16-86 to 3-15-86

Dear Brethren in Christ,

Greetings in the name of the Lord Jesus Christ, "...who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth" (Rev. 1:5). We trust this letter finds you thankful for the grace, mercy, and peace that is given

to us by our Lord.

We continue to preach, visit, and witness as we have in months past. As yet the Lord has not been pleased to give us a lot of outward manifestations of our labor. Each month we have several good visits and times to share the truth with those who are ignorant of the teachings of God's Word. We continue to sow and await the time that God will save and add to His Church. Two portions of



ROBERT FISHER

Scripture have been a great blessing to us, "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9), and "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, 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..." (1 Cor. 3:6-9).

We again thank you for your letters of support, prayers and financial support. Please remember to pray for us and our missionary labors in the Pacific Northwest. This month remember especially our desire to find a public meeting place, the need for a greater outreach here in Eugene and the starting of Bible studies in other cities in the Willamette Valley, such as Salem, Albany, and Corvallis. Our desire is still as it was in the beginning, the establishment of true churches in the Pacific Northwest through the preaching of the truth. The more we talk with people, the more we see how little of the whole counsel of God has been preached in this area. Brethren who have been in the Northwest longer than I have also share the same conviction.

Our family is presently enjoying good health and each blessing that the LORD, our God gives us. We desire to be faithful to the Lord and thank Him each day for the grace and mercy He gives us to serve Him in the truth through His church. Thank the Lord for this privilege that He has given to us as sinners saved by His grace--to preach the gospel of the grace of God!

By His Grace,
Elder Robert Fisher

FINANCIAL REPORT

Beginning Balance	3,661.27
RECEIPTS:	
Dean Road B. C., Union Park, FL	20.00
Grace Mis. B. C., Holly, MI	30.00
Philadelphia B. C., Birmingham, AL	50.00
Mrs. Inis Ingle, Jonesville, VA	40.00
Mt. Pleasant B.C., Chesapeake, OH	50.00
Bible B. C., Plant City, FL	50.00
Mem. East Corbin B. C., Corbin, KY	59.58
Sov. Grace B. C., Mansfield, OH	25.00
Midland Mis. B. C., Franklin Furnace, OH	15.00
Julien B. C., Gracey, KY	25.00
Faith Mis. B. C., Madison Heights, MI	100.00
Bryan Station B. C., Lexington, KY	70.00
Faith B. C., Seffner, FL	25.00
Grinter Heights B. C., Kansas City, KS	31.00
Heritage B. C., Salem, OH	90.00
Big Creek B. C., Wayne, WV	100.00
Livingstone B. C., Barboursville, WV	111.43
Berea B. C., South Point, OH	100.00
The Lord's Church, Goose Creek, SC	25.00
Concord B. C., Leesville, SC	25.00
West Milton B. C., West Milton, OH	30.00
First B. C., of Ojus, N. Miami Beach, FL	25.00
Memorial Heights B. C., Perry, GA	100.00
Grace Memorial B. C., Memphis, TN	200.00
Philadelphia B. C., Birmingham, AL	50.00
Temple B. C., Ocala, FL	50.00
Claude Creech, New Port Richey, FL	10.00
Nellie Creech, New Port Richey, FL	10.00
Mrs. O. C. Whitaker, Cushing, TX	10.00
Olmstead B. C., Olmstead, KY	30.00
Covenant B. C., Troy, MI	46.20
Central Avenue B. C., Tampa, FL	10.00
Philadelphia B. C., Decatur, AL	100.00
I-20 B. C., Darlington, SC	25.00
Mt. Pleasant B. C., Chesapeake, OH	50.00
Sov. Grace B. C., Craigsville, WV	25.00
Mem. East Corbin B. C., Corbin, KY	80.00
Subtotal	1,898.21
TOTAL	5,559.48

EXPENDITURES:	
Salary	1,000.00
Housing Allowance:	
House payment	388.63
Utilities	197.04
Repairs, Misc.	20.87
Auto. expenses	114.33
Insurance	130.48
Office Supply/Postage	125.87
Radio Program	128.00
Advertising	37.20
Misc. mission expenses	124.78
TOTAL	2,267.20
Ending Balance 3-15-86	3,292.28

BUILDING FUND:	
Beginning Balance	4,034.65
Receipts:	
Interest	16.16
Mission offering	200.00
Subtotal	216.16
TOTAL	4,250.81

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

Field Address:
Robert Fisher
3225 Wood Avenue
Eugene, Oregon 97402



MISSIONARY
MIKE CHANNELL
March - 1986

Dear Brethren,
Greetings in the name of our Lord
(Continued on page seventeen)

Missionary

(Continued from page sixteen)

and Saviour, Jesus Christ. Our Lord has been so very good to us this month.

In this month, we had the privilege of going to Mt. Morris, Michigan to preach at the Home Missionary Baptist Church, Bro. Don Titus, Pastor. We had a very good time of fellowship with them there.

This month the Lord has brought several visitors into our services with two returning for the evening services as well. We are very encouraged to see the Lord, in His great grace, moving in the hearts of many. It's always a great blessing to see His sovereign will work in ways we can't reach.

We have been busy painting and preparing our building for services. There are still some things that are needful before we can open our doors for services, but we are confident in our Lord to supply. Many people have come by to see how we are doing and asked us just what kind of Baptists we are. This gives us a wonderful opportunity to witness for our Lord of His truths. The Lord willing, we will be able to hold services in April down in our new building. Please pray for this with us.

Our Lord has been so good to us here. Please pray that we can serve Him pleasingly.

By His Grace,
Bro. Mike Channell

March Support

Faith B. C., Lynn, AR	61.83
Harmony B. C., Alton, IL	30.00
Bryan Station B. C., Lexington, KY	50.00
Sovereign Grace B. C., Craigsville, WV	25.00
Faith B. C., Sacramento, KY	35.00
Grace B. C., Cairo, IL (2 cks)	200.00
Faith B. C., Leighton, AL (Love Off.)	165.00
Home Mis. B. C., Mt. Morris, MI (Supply and Exp.)	200.00

Sponsoring Church:
Grace Baptist Church
1902 Poplar Street
Cairo, Illinois 62914

Home Address:
Mike Channell
Rt. 1, Box 259
Mansfield, TN 38236

MISSIONARY ROBERT MYERS March - 1986

Dear Brethren,

Greetings in the name of Jesus Christ our Savior.

The Lord is blessing us here in the Northwest and we are glad to be able to say "God is a refuge for us" (Ps. 62:8).

We have not had much visitor response at the mission this month. Some that we have witnessed to have shown an interest in coming but they have not showed up yet. Nevertheless, we trust that our testimony has brought them in contact with Christ. We have had the privilege to get into some lengthy discussions with a few folks about Bible truths.

The monthly fellowship services were held at the South Park Church this past month, Bro. Glenn L. Tweet, pastor. Attendance was down, but everyone seemed to have a good time. Bro. Jim Turner, missionary to Port Orchard brought a good message.

We want to thank all the churches and brethren for the continued support of the work here. I know the Lord is blessing you for it. Also, we appreciate all the prayers of the brethren and sisters.

May the God of all grace be with each one of you in power and comfort by Christ Jesus.

Yours in Him,
Bob Myers and family

OFFERINGS FOR MARCH 1986

Northside B. C., Elkton, KY	10.00
Zoar B. C., Cunningham, KY	45.72
Faith B. C., Streamwood, IL	38.75
Bryan Station B. C., Lexington, KY	50.00
Faith B. C., Paducah, KY	100.00
Olmstead B. C., Olmstead, KY	30.00
Clearview B. C., Maceo, KY	20.00
Beverly Manor B. C., Washington, IL	35.00
Salem B. C., Willow Shill, IL	36.00
Philadelphia B. C., Decatur, AL	100.00
Sovereign Grace B. C., Craigsville, WV	50.00
Bible B. C., Portland, OR	24.00
Faith B. C., Sacramento, KY	35.00
Independence B. C., Foristell, MO	20.00
Grace B. C., Cairo, IL	100.00
Zoar B. C., Cunningham, KY	45.64
Bro. & Sis. Anderson, New Concord, KY	25.00
Bro. & Sis. Jim Tweet, Eatonville, WA	170.00
TOTAL	\$935.11

Sponsoring Church:

Grace Baptist Church
1902 Poplar Street
Cairo, Illinois 62914

Home Address:

Robert Myers
P. O. Box 86
Eatonville, WA 98328
Phone: (206) 832-3319



MEET EDWIN IMPERIAL

It is my happy pleasure to introduce our readers to a fine Baptist pastor who is now visiting our country. He is pastor of the Calvary Baptist Church of Quezon City (near Manila) in the Philippines. The Providence of God has made it possible for him to visit us and to make

known the needs of the work in his country.

Bro. Imperial is a guest in the home of the Editor. I have questioned him on many topics and in every case I have found him to be a sound Baptist in every sense of the word. His baptism and church organization are on solid ground. He stands for the doctrines of grace (all five points), the local church to the exclusion of the universal invisible church, and the pre-trib premillennial coming of Jesus Christ. He believes in the woman's place in the church that is assigned by the Scriptures and is a Baptist brider. Because of these strong views he has suffered loss of finance and Christian friends in the Philippines because he will not compromise God's truth for men's errors.

Our brother is in this country trying to raise some money to purchase some land and to construct a church upon it. He now has more people than he has room to put them--almost 300 in attendance. They are presently meeting in a three-story building which they rent at a high price. They also have the Landmark Baptist Bible College and mission points which are being blessed of God.

Not knowing the problems that they face over there many of us in America might think, "Well, this is all well and good. Let them purchase their own building if they have that many people." But in the Philippines a church cannot go to the bank and borrow money unless they have collateral in addition to the property which they are buying. Even if they could borrow the money the interest is 32 percent or more. They suffer in the Philippines from run-away inflation. The property they need would cost about \$25,000 and the building something like \$25,000. This would take care of their immediate needs for the church and the school.

We cannot imagine the poverty in the Philippines compared to America. In the Philippines the average man makes about 50 pesos a day, and it takes 20 pesos to make one American dollar. So you can imagine what \$50,000 in American money would look like to one living in the Philippines.

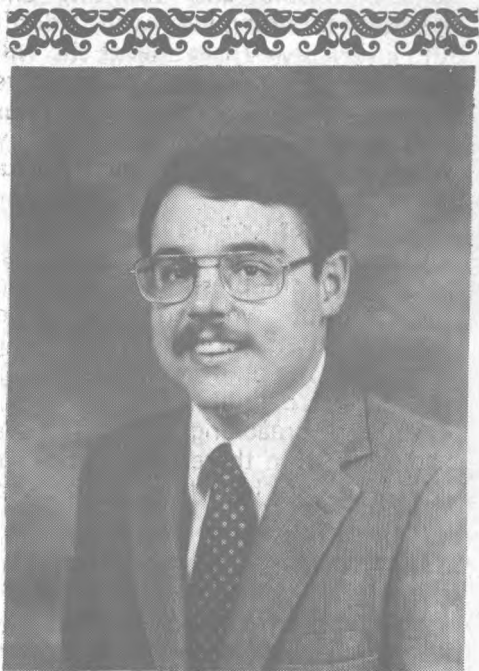
The Philippines are open to the gospel. Tracts can be passed out in freedom. The gospel can even be preached in government buildings. Sad to say, but the Arminians and the charismatics are reaching many people. The truth that we believe is scarce. Bro. Imperial and the Calvary Baptist Church need money and printed material to sow the country down with the truth. They labor much for the Lord and have seen even Communists converted.

I believe that our Baptists here in America need to help this brother and his church who have demonstrated that the faith means more to them than finance. We have a unique privilege. Surely we are come to the kingdom for such a time as this. By

means of the church-operated school young ministers can be trained to carry the message to all the Philippines.

Bro. Imperial will be here and ready to present the work to any interested church until about August 15th. He has no way to travel except by Greyhound. He can be reached at my phone number which is (614) 377-9429. Maybe the Lord would lay it upon the hearts of some to make a contribution to the work without a visit due to the distance. You may call him and question him at my number if you are interested. Our church will receive any offering to him and see that he gets it. We are setting up a special account to take care of this. He will be reporting on the work from time to time in the BBB. The work there could use some monthly support, but they stand in need of \$50,000 for their property as soon as possible.

Because of the soundness of Bro. Imperial and his church as well as the spiritual blessings upon his assembly there, the Berea Baptist Church, South Point, Ohio, has already voted to give \$1,000 to this work. This was not an easy contribution for us as we owe over \$35,000 still on our own property and buildings. However, we feel that this may be some of the best mission money we have ever spent. I can only pray that other churches may go and do likewise.



MISSIONARY
TOM ROSS
March - 1986

Dear Brothers and Sisters in Christ,

We greet you in the name of our precious Saviour and Lord. We are thankful that we have been called out of darkness into his marvellous light, to serve and worship our great King.

We have been very busy here in Xenia. The month of March was spent in getting our building ready and presentable for our first service. During the month of April we have been going door to door preaching the gospel to sinners in need of a Saviour. People here do not even know that the gospel is the power of

(Continued on page nineteen)



Dear Sis. Pack

By Beverly Pack, Chesapeake, Ohio

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

QUESTION: I know that the Bible is the Christian's handbook. Would you give me, as a young Christian, some ideas for using it more effectively. Also, would you give some Scriptures that have been a special help to you in living the Christian life?

ANSWER: This is a question to which one would feel justified in devoting more than one month's column, and to do it justice I find it necessary to do so. I trust my readers will bear with me in this.

Let me say at the onset that any and every portion of God's Word is important. "Every Word of God is pure" (Prov. 30:5). "All Scripture is given by inspiration of God and is profitable. . ." (II Tim. 3:16). The genealogies are as important as John 3:16 or the Twenty-Third Psalm (sometimes in reading them, I find it necessary to remind myself of this). But invariably, there seems to be some verses that especially 'suit' us or seem to mean more, much the same as we have a favorite color or favorite friends.

Inside the front cover of my Bible I have a list of seven special portions of Scripture. At the top of this list I have written: "Verses to be read or quoted each morning with understanding." How easy it is to read from God's Word without the "sense" of it being impressed upon our minds (Neh. 8:8). I cannot afford to allow this. I have sensed the need for a change in my life in the areas dealt with in these particular verses. The Bible can effect a change in us, but not by simply being received into our intellect; it must also be received into our understanding.

If I were to share these verses with you (and I hope to, beginning with this month's column and continuing as space and opportunity allow), some would identify with me in these areas of weakness. With other readers, these are your strong points and your weaknesses lie in different areas. In either case, the principle is the same. When you are made aware of a weakness in your life, be on the lookout as you read God's Word and hear it preached and taught, for a Scripture that pertains to it (and there is no corner of your life concerning which you will not find help and instruction in the Bible). The length of time which you suffer under the weight of this weakness will probably be in direct proportion

to the time you spend with God and His Word. By God's grace, do not allow yourself to be caught up in the mood of today's generation of professing Christian young people; TV and other things of the world are consuming their time, thereby robbing them of vital familiarity with God's Word. Dear conscientious young Christian, you can't afford this! You are being cheated; it is not worth the price.

We are as helpless to crowd more than 24 hours into a day as we are to add a foot to our height or change the color of our eyes. Many precious hours of our day are taken up with necessary things. . . school, sleep, meals, hygiene. But when you do have an hour of leisure, do you pick up your Bible or turn on the TV? The crafty enemy of our souls has gradually (think about it; wasn't it *gradually* that our Nation came to accept legalized abortion, abolition of the death penalty and other unscriptural practices?) influenced our activities as a Nation until we find ourselves a "soft" generation, geared to choosing a pastime that requires no effort. How can I say it strongly enough? . . . Time is precious, fleeting; we must redeem it (Eph. 5:16).

I have time to read a book. Will it be a mediocre book or a good book? There is nothing wrong with the mediocre book; but if I don't have time for both, for my own good and that of those influenced by my life, it behooves me to choose the best available. Did you ever think with regard to the mission programs in our churches. . . if we could support all the good missionaries, that would be great; but finances only allow us to support a limited number. Shouldn't they be the best of which we know? The same must apply to the music by which our lives are influenced (Psalms, hymns, spiritual songs. . . Eph. 5:19), and so many other things.

Christian young lady, aim high. I challenge you to strive by God's grace for your best spiritual potential.

The first Scripture portion on my list is from Ecclesiastes 7:21. ". . . take no heed unto all words that are spoken. . ." This verse says to me, "Don't take too seriously the things people say," and how I needed to "hear" this from the Lord! The original language makes this verse even clearer. It says, ". . . give not

thine heart unto all words that are spoken." Don't take them to heart overmuch.

I tend to be a very sensitive and serious-minded person and find it necessary to make a conscious effort to guard against taking folk too seriously. For our own benefit, we need to make allowance in people's conversation for misinformation, misunderstanding and even a certain amount of teasing. Don't "read into" a statement something that was not intended; *always* give the speaker or writer the benefit of the doubt. When God, through His Word, gave this commandment and showed me that He meant it for me, I began to make a conscious effort to this end. I would be less than honest to tell you I don't sometimes digress and fall short of success (that is why I keep the paper containing this verse and others in the front of my Bible and refer to it often), but God never commands anything of us that He doesn't give us both the instructions and the strength to do. I feel His strength in this area as I ask Him for it. We may pray with unwavering faith (James 1:6) for strength to do anything He commands in His Word, for He has also said if we ask anything according to His will, it will be done (I John 5:14,15). Could we doubt that something He specifically commands in the Bible is His will?

As I experience special strength from the Lord, I am encouraged to find myself making progress. Isn't the Lord good to grant us the benefit of His omniscience (limitless knowledge) and tell us what we should do for our own good, to tell us how to do it and even to give us the necessary strength to accomplish it! When it is accomplished, where then does the praise belong? (Psalms 115:1).

The second portion of Scripture on my list is Philippians 4:8: ". . . whatsoever things are true. . . honest. . . just. . . pure. . . lovely. . . of good report; if there be any virtue, and if there be any praise, think on these things." For easy application to my needs, I interpret this verse to mean, in a word, "think positively." This is not to advocate, as some do, that positive thinking will prevent anything negative in our lives, but this verse certainly wisely admonishes us to make a conscious effort to major on the positive.

We find about us so many things to create negative emotions and thoughts—so much deceit, pretense, injustice, corruption, ugliness, bad news reports, etc. Compare these things in order to the things upon which we are admonished in this verse to think, and see the contrast.

Satan works as hard to get us to think negative thoughts as he did to find a gap in the hedge God put around His servant, Job (Job 1:10). As surely as the Bible was our Saviour's defense against Satan (Matt. 4:4,7,10), it is also ours (Eph. 6:17). Don't we have the right to take this verse and wield it against

him when he comes to us with thoughts that would drag us down and take away our joy?

In some people and things, it is difficult for us to find anything good or praiseworthy, but if we can find a bit of either of these positive characteristics, it is *that* upon which we are to center our thoughts and not the negative.

In a Bible Conference in Arkansas last year, I heard a preacher say, "How much time do we waste in grumbling that should be given to praising the Lord!" That thought went straight home to my heart. Too numerous to cite are the admonitions in God's Word to praise Him. Leaf through your Bible from Psalms 103-108. The first verse of each of these Psalms, for example, is an admonition to praise the Lord. But can we find any Scriptural justification for fretting or grumbling? Quite to the contrary. ". . . when the people complained, it displeased the Lord. . ." (Num. 11:1). See also I Timothy 6:8 and Hebrews 13:5. To most of us, contentment does not come naturally. The great apostle Paul had to learn it; he said, "I have learned in whatsoever state I am, therewith to be content" (Phil. 4:11).

Praise; don't grumble. What a simple truth. How striking that I should travel 1800 miles to have it effectually applied to my understanding. But so God works, and so He instructs us from His Word through His ministers until we ". . . come. . . unto the measure of the stature of the fullness of Christ" (Eph. 4:13).

Young ladies, do questions come to your mind from time to time as you endeavor to live for Christ? Let me encourage you to write them down and submit them to this column. We do not claim to have all of the answers but we do promise, as space allows, to try to shed some light on your question, from the Word of God. We have a shortage of questions at this time; consequently, any inquiries submitted in the near future would probably be dealt with within the next few months. There is no reason for concern that yours is not a good question; any sincere question is a good one. You have no cause to fear embarrassment since our inquiries remain anonymous. Let us hear from you. This is your column.

ANNOUNCEMENTS

The Grinter Heights Baptist Church, Kansas City, KS, and Pastor Walter Cade will conduct special services June 1-6. The speaker is Elder Harold Harvey from Olmstead, KY.

The Meadow Creek Baptist Church, Meadow Creek, WV, and Pastor Herbert Cade will conduct special services May 19-23 at 7:00 p.m. each evening. The speaker is Elder Bobby Lakes of Versailles, KY.

Missionary

(Continued from page seventeen)

God unto salvation to everyone that believeth. There are many so-called churches here, but none that I believe are really concerned about the souls of perishing men and women. The Arminians here have special promotions and gimmicks, but our Lord has not commissioned His churches to carry on a carnival business. Rather, He has commissioned us to preach the gospel, baptize, and teach the whole truth of His Word. Gimmicks have never saved anyone, but the preaching of the gospel has saved scores of people from their sins and Hell.

Our hearts are burdened for the lost here in Xenia. We must be busy about getting the gospel out, even as the church did in Acts 5:42, "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

Please continue to pray for the Lord's work in Xenia. We desire to honor our Lord and to be faithful in this ministry of reconciliation which He has called us into. We are looking forward to our first service on April 13. We love you in the Lord.

A sinner saved by grace,
Tom Ross

FINANCIAL REPORT

Beginning Balance	\$ 229.18
RECEIPTS:	
Berea B. C., South Point, OH	15.00
Bryan Station B. C., Lexington, KY	500.00
East Corbin B. C., Corbin, KY	50.00
First B. C., Harrison, OH	40.00
Grace B. C., Georgetown, KY (Love Of.)	325.00
Heritage B. C., Salem, OH (2 Mo.)	60.00
Landmark B. C., Collinsville, IL	50.00
Larue Robinson S. S. Class	
Lexington, KY	70.00
Twinbrook Hills B. C., Hamilton, OH	50.00
Wilmington Adult Bible Class	
Wilmington, OH	40.00
Total receipts	1,200.00
TOTAL	1,429.18

Expenses:	
Rent (Includes housing).	800.00
Shower Stall	100.00
Supplies	20.00
Painting Supplies	60.87
Boards for Sign	50.00
Total	1,030.87
ENDING BALANCE	398.31
NOTE: Wilmington Baptist paid our deposit fee of \$800.00 in February.	

Sponsoring Church:
Wilmington Baptist Temple
P. O. Box 245
Wilmington, OH 45177

Home Address:
Tom Ross
476 W. Market Street
Xenia, OH 45385
(513) 376-5552

MISSIONARY
KENNETH LONG
April - 1986

To the Churches of our Lord:

It is a pleasure to greet you in the name of our Lord Jesus Christ. God has given us great peace in knowing that even when He tells us to stop and wait, we are still doing His will. Pray for us that God will give us much grace and patience to wait

upon Him.

We appreciate the opportunity that God gave us to preach His Word and present the slide presentation of the work in Nigeria to the following churches: Salem Baptist Church of Washington, IL; Mt. Sinai Baptist Church of Bath, IL; Pinehaven Baptist Church of Columbus, MS; Greenland Baptist Church of Little Rock, MS; and Faith Missionary Baptist Church of St. Joseph, IL. Also, I had



KENNETH LONG

the privilege to preach at the Pinehaven Baptist Church Conference and to attend the Bible Conference hosted by the New Testament Baptist Church of Goshen, IN.

As of yet, we have not heard from Calvary Baptist Church of Calabar, Nigeria, to know if they have been able to start the process of being registered with the government. Pray that God will supply their need.

Now, please bear with me as I ask you to consider the following. The Calvary Baptist Church of Calabar is in great need of your monetary support. The church has been saving for ten years to build a new building since the old one is too small. But, as I have previously explained, they used much of their savings to provide for us a safe place to live while we were there. This they did of their own free will. So now they have very little money to complete the building that they have started or to secure the legal help needed to obtain government registration.

The cost of living is very high in Nigeria and building materials are very expensive. Your prayers and help would be a great encouragement to God's churches in Nigeria. I am not trying to provide a situation where the Nigerian Baptist churches will become dependent upon the Baptist churches of America. But I feel that as God gives us the opportunity, we should share our blessings with the Nigerian churches with the purpose that they will grow and continue on as we have here. Therefore, your support could help the Nigerian churches greatly, and they would use it for the Lord's work. Checks should be made payable to Calvary Baptist Church and sent to: Pastor John Imah, Calvary Baptist Church, P. O. Box 445, Calabar, Nigeria, AFRICA. You may find

it better to send bank checks. Also, ask the church there to send you a report each time they receive a check. This way you will know that they received the check. If you want the money to go only for the building fund, state it plainly each time you send a check.

Also, the Philadelphia Baptist Church of Mbioto village is in need of help to finish their building. Write the checks to Philadelphia Baptist Church and send them to: Pastor John James Imah, Philadelphia Baptist Church, P. O. Box 180, UYO, Cross River State, Nigeria, AFRICA.

If you have any questions or comments, please feel free to write me. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you" (II Thess. 3:1).

Next month, God willing, I will tell you of the great need of Bibles and of Baptist material in Nigeria and how you can help.

Yours in Christ,
Kenneth M. Long

FINANCIAL REPORT 3-1-86 to 3-31-86

Monthly Support	
Beverly Manor B. C., Washington, IL (2 months)	\$ 1,200.00
Salem B. C., Washington, IL (2 months)	100.00
Grace B. C., Bradenton, FL	50.00
Memorial Heights B. C., Perry, GA	100.00
Philadelphia B. C., Birmingham, AL (2 months)	100.00
Mem. East Corbin B. C., Corbin, KY (2 months)	56.68
Graphic Mis. B. C., Mountainburg, AR (2 months)	50.00
Cedar Creek B. C., Cedarville, WV (2 months)	212.00
Mt. Pleasant B. C., Chesapeake, OH (2 months)	100.00
Berea B. C., Batesville, IN	30.00
Bethel B. C., Lawton, OK	40.00
Vashti B. C., Taylorsville, NC	150.00
Naborton B. C., Mansfield, LA	75.00
Windsor B. C., Windsor, IL (2 months)	50.00
The Lord's Church, Goose Creek, SC	25.00
Sovereign Grace B. C., Duncan, OK	20.00
TOTAL	2,383.68

LOVE OFFERINGS

Beverly Manor B. C., Washington, IL	700.00
Mt. Sinai B. C., Bath, IL	50.00
Pinehaven B. C., Columbus, MS	75.00
Greenland B. C., Union, MS	200.00
TOTAL	1,025.00
Total received for March	3,408.68
Balance Carried Forward	1,874.85
	5,283.53
Less Expenses	1,675.00
BALANCE	3,608.53

PASSAGE FUND

Balance Carried Forward	869.92
Dessie B. C., Clem, WV	100.00
Unity B. C., Glendon, WV	50.00
Faith B. C., St. Joseph, IL	35.00
Balance 3-31-86	1,054.92

EXPENSES

Living Expenses	670.65
Utilities	14.00
Telephone	72.97
Supplies (slide projector & screen)	457.26
Gas & Auto	62.67
Auto Insurance	67.11
Travel Expenses	105.34
Other	225.00
TOTAL	1,675.00

NOTE: February's expenses were high because we purchased materials to repair and improve the house we are renting and the bank has not yet reimbursed us for all the expense.

News

(Continued from page fifteen)

have been broken up by raids, by mob violence, by machine guns. The Catholic Church has been singled out --priests have been expelled from the country, Catholics beaten in the streets after attending mass. The Catholic Primate of Nicaragua, Cardinal Obando Bravo, has put the matter forthrightly: "We want to state clearly that this Government is totalitarian. We are dealing with an enemy of the church."

Reagan recounted in detail the persecution of an evangelical pastor in Nicaragua. "Evangelical pastor Prudenico Baltodano found out he was on his Sandinista hit list, when an army patrol asked his name: 'You don't know what we do to the evangelical pastors. We don't believe in God,' they told him. Pastor Baltodano was tied to a tree, struck in the forehead with a rifle butt, stabbed in the neck with a bayonet--finally his ears were cut off and he was left for dead. 'See if your God will save you,' they mocked. Well, God did have other plans for Pastor Baltodano. He lived to tell the world his story--to tell it, among other places, right here in the White House."

"He that is upright in the way is abomination to the wicked" (Prov. 29:27).

KEMP FIRST, HART LAST ON 'FAMILY ISSUES'

WASHINGTON, D. C., (EP)--Christian Voice, a conservative Christian lobbying group, gave Rep. Jack Kemp (R-N.Y.) a 100 percent rating on its congressional report card. The group predicted the report would boost Kemp's candidacy among evangelicals.

The Christian Voice "report card" has been criticized for connecting religious concerns to chiefly political issues. The 12 "moral-family" issues included in the report card included a balanced budget, and aid to rebel forces in Angola and Nicaragua, as well as issues such as abortion, school prayer, and pornography.

Sen. Gary Hart (D-Colo.) received a zero rating.

"Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD" (Gen. 13:4).

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By Milburn Cockrell

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BOOK REVIEWS

A General History of the Baptist Denomination in America and Other Parts of the World by David Benedict; Church History Research & Archives, Gallatin, Tenn.; two volumes of the 1813 edition (hardcover); \$64.00.

These two volumes of Benedict have been scarce in the past. These books give a comprehensive history of the Baptist from apostolic times, containing references to over 2600 churches, 2100 pastors completely indexed with over 10,000 entries. Order from our Bookstore.

A History of the Donatists by David Benedict; Church History Research & Archives, Gallatin, Tenn., 212 pages; 1875 edition (hardcover); \$15.00.

Bro. Benedict shows that the Donatists were Baptists in their principles and practices. An informative study of this early sect of Christians which has been many years out-of-print. Order from our Bookstore.

History of the Waldenses by J. A. Wylie; Church History Research & Archives, Gallatin, Tenn.; 212 pages; 1870 edition (hardcover); \$15.00.

This is not the largest work on this subject, but it is perhaps one of the most interesting. It gives a vivid account of the persecutions and martyrdoms of the Waldenses. Order from our Bookstore.

THINGS TO COME By J. Dwight Pentecost \$18.95

A massive work in which the author has synthesized the whole field of prophecy into a unified Biblical doctrine, a systematic and complete Biblical eschatology. It is written from the pretribulation, premillennial position. Over 100,000 copies in print. If you live in Ohio please include 5 cents on the dollar for state sales tax.

— Order from —

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P. O. Box 552
SOUTH POINT, OHIO 45680

ANNOUNCEMENTS

The Sovereign Grace Baptist Church, Mansfield, Ohio, and Pastor James Walters will have a Bible Conference June 13-15. The conference will begin at 7:00 p.m. on Friday, June 13th and continue through Sunday, June 15th. Various speakers are on the program. For more information contact Pastor Walters at 419-747-1719.

Things look good on the hymn books. I will predict that we will get the 2,000 orders. To date we have

1,500. We are also working to get some loose leaf books for those who have requested them. I am not certain as to the availability of these at this time. More later.

The only sad note is that we are having difficulty in getting our publisher to print the words and music for the songs by our people. Also we have had some late songs to arrive that we will be using, delaying the book as to its going to the printer.

We will do all within our power to get the book published as soon as possible. I would point out that I have little control of the publishing company. I do hope to have the book sometime this summer. If we are not as speedy as you like and you

want your money returned we will be happy to do so. It seems now that it will be some time in May before we could possibly be ready to go to press due to slow printing of words and music and late hymns.

The Salem Baptist Church near Grayson, Ky., and Pastor Charles Lybrook will conduct special services April 28-May 3. Elder Daniel Farrell, Wilmington, Ohio, is the speaker.

To those who might desire to know the whereabouts of Elder Gerald B. Price, his address is 2494 Mint Hill Rd., Johnson City, Tenn. 37601. His phone is (615) 282-1895.

TO THE PASTOR

Well a very strange thing happened one night
When the Amalikites and Israel got into a fight
It seems that when Moses dropped his hands
Israel started to lose their land
But when the Brothers lifted them high
The Lord gave them victory by and by
And to His Church He'll show the same care
If we lift our Pastor up in prayer.

It says in Deuteronomy Twenty-Five and Four
Don't muzzle the ox when he treads the corn
It sure must have taken a lot of greed
To keep that animal away from his feed.
You know Paul must have had that in view
When he wrote about what the pastors go thru
I think you'll see just what I mean
If you turn to First Timothy Five-Eighteen!

Well if you're wondering "Where is that man?"
I'd like to explain something if I can,
You see the Lord has given him the task
Of knowing our needs before we ask
Between the preaching and teaching, and the sighing and crying
You know his poor feet have got to be flying
So let's all try to give a hand or two
To the Pastor in all he has to do.

Have you prayed for your preacher?
Have you paid for your teacher?
A workman is worthy of his hire.
Do you make his day more cheery,
And his way a bit less weary,
By holding up his hands when he tires?

Michael S. McCartney
Loomis, CA

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BEREA BAPTIST BANNER FINANCIAL REPORT March - 1986

Beginning Balance	\$ 680.14
RECEIPTS:	2,681.08
Mt. Pleasant B. C., Chesapeake, OH	100.00
Philadelphia B. C., Birmingham, AL	100.00
Milner Victory B. C., McNeil, AR	160.00
Berea B. C., Bloomfield, NM	125.00
Calvary B. C., McLeansboro, IL	20.00
Leroy Bullard, Albuquerque, NM	100.00
Trust Fund, Corbin, KY	59.58
Southside B. C., Fulton, MS	20.00
Sov. Grace B. C., Mansfield, OH	25.00
Elmo Woodson, Sheridan, AR	20.00
Johnston B. C., Rock Camp, OH	10.00
Julien B. C., Gracey, KY	25.00
Landmark B. C., Elida, OH	100.00
Berea B. C., South Point, OH	165.50
Sov. Grace B. C., Orange, TX	50.00
Big Creek B. C., Wayne, WV	100.00
John B. Wild, Breaks, VA	20.00
The Lord's C., Goose Creek, SC	100.00
Rollynsburg B. C., Talcott, WV	50.00
Clearview Mis. B. C., Maceo, KY	20.00
Sov. Grace B. C., Fulton, MS	50.00
Philadelphia B. C., Birmingham, AL	100.00
Mildred Logan, Avon Park, FL	37.00
Nellie Creech, New Port Richey, FL	10.00
Hillcrest B. C., Winston-Salem, NC	30.00
Mrs. O. C. Whitaker, Cushing, TX	15.00
Noel Davis, Harmony, NC	10.00
Faith B. C., Lawtey, FL	25.00
Matthew Stanley, Beckley, WV	385.00
George Crawford, Summerlee, WV	10.00
Ted Mitchell, Corbin, KY	100.00
Geneva Smith, Tucson, AZ	5.00
Central Avenue B. C., Tampa, FL	25.00
Anonymous	240.00
Subscriptions	153.00
Dividing Checks	116.00
TOTAL	3,361.22

EXPENDITURES:	
Postage	375.00
Supplies	41.00
Dividing Checks	375.82
Wages	1,410.35
Sanitation	14.00
IBM (service agreement on composer for 3 months)	292.50
Total	2,508.67
ENDING BALANCE 3-31-86	852.55

CORRECTION

The following contributors were omitted from our January financial report. The totals were correct as printed. We are very sorry for this error.

W. E. Bruton, Austin, TX	40.00
Mem. East Corbin B. C., Corbin, KY	159.58
Mrs. Mary V. Brown, Little Rock, AR	7.00
Jack Crawford, Summerlee, WV	30.00
Mt. Pleasant B. C., Chesapeake, OH	100.00
Philadelphia B. C., Birmingham, AL	100.00
Elmo Woodson, Sheridan, AR	20.00
Lyle Thomas, Stonington, IL	87.00

BEREA BAPTIST BROADCAST FINANCIAL REPORT March - 1986

Beginning Balance	\$ 369.66
RECEIPTS:	1,703.09
Trust Fund, Corbin, KY	226.74
Berea B. C., South Point, OH	146.75
Living Stone B. C., Barboursville, WV	222.86
Sov. Grace B. C., Orange, TX	50.00
Rollynsburg B. C., Talcott, WV	50.00
Mitchell Brothers, Corbin, KY	500.00
Philadelphia B. C., Decatur, AL	50.00
Anonymous	25.00
Deposited to divide checks	431.74
TOTAL	2,072.75

EXPENDITURES:	
WFTO-WFTA	125.00
WYWY	125.00
WANO	95.00
WRNO (Foreign)	528.00
Dividing Checks	431.74
Total Expenditures	1,304.74
Bank service charge	6.00
ENDING BALANCE 3-31-86	762.01

CORBIN, KENTUCKY REPORT

Beginning Balance	823.41
Receipts	513.37
Trust Fund, Corbin, KY	113.37
Mitchell Brothers, Corbin, KY	400.00
TOTAL	1,336.78

EXPENDITURES:	
WYWY - March	125.00
WANO - March	95.00
Total	220.00
BALANCE 3-31-86	1,116.78