

The Berea Baptist Banner

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

Outside and Inside

By Roy Mason

(1894 - 1978)

"The LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart" (I Sam. 16:7).



Roy Mason

Clothes! Old clothes! New clothes! We all need clothes. We must have clothes. Ever since Adam and Eve fitted themselves out in an outfit of fig leaves, the human race has been spending about half of its time in getting enough finery to adorn the body. This would be an easy old world to live in if we were so constituted that we didn't have to eat and wear. A part of the curse placed on the human race because of sin was that man should labor for his board and clothes. And, to tell the truth, that is about all that many people ever amount to—just what they eat and wear. I often conduct the funeral of some person of whom this is true. As I stand by their still form, I am often led to ask the question, "Just what has your life amounted to? Have you lived your life so as to count for anything in eternity?" Often it is quite apparent that all of their labors were expended in just

getting enough food to eat and enough clothing to wear. I tell you it is a tragedy for one to amount to nothing more than this throughout a lifetime.

And this clothes problem is more acute today than ever before in human history. Back in the days of our forefathers people manufactured their own clothing. They

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The Grace Beheld in Christ

By Jeff Short

Mantachie, Mississippi

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9).

In the context of this eighth chapter, Paul wrote to the Corinthian church and expressed a desire for them to abound in the grace of giving. "Therefore, as ye



Jeff Short

abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also" (II Cor. 8:7). "This grace" refers to the grace of giving that was exemplified in the Macedonian churches. For this reason, Paul sent Titus to the church at Corinth to teach them the grace of giving. "Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also" (II Cor. 8:6).

Paul mentioned "the churches of Macedonia" and commended them to the Corinthian church as an example of how that a church ought to give to support the work of the Lord. Of those churches he told, "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; Praying us with much entreaty that we would receive the gift,

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Men and Missions

By Milburn Cockrell

(1941 - 2002)

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13:1-3).

The kind of men that churches send out as missionaries will determine to some degree the good to be done. No



Milburn Cockrell

missionary should be sent out on the spur of the moment. There must be serious consideration of each missionary before he is set apart by the church. Before sending Paul and Barnabas, the Antiochian Church fasted and prayed.

The church must be convinced that a person has received a Divine call from Heaven. I Thessalonians 5:12 says: "And

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Salvation by Works, A Criminal Doctrine

By Charles Haddon Spurgeon

(1834 - 1892)

"I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain" (Gal. 2:21).

The idea of salvation by the merit of our own works is exceedingly insinuating. It matters not how often it is refuted, it asserts itself again and again; and when it gains the least foothold it soon makes great advances. Hence Paul, who was determined to show it no quarter, opposed everything which bore its likeness. He was determined not to permit the thin end of the wedge to be introduced into the church, for well he knew



C. H. Spurgeon

that willing hands would soon be driving it home, hence when Peter sided with the Judaizing party, and seemed to favor those who demanded that the Gentiles should be circumcised, our brave apostle withstood him to the face. He fought always for salvation by grace through faith, and contended

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The Head Covering

By Paul Stepp

Indore, West Virginia

Please read 1 Cor. 11:1-16. It seems that we always have to start out in an apologetic fashion whenever we preach on some doctrine that is not widely accepted today. I wish that it were not so. I, too, desire not to offend anyone who differs with me on this doctrine, but if some will hear and believe - all the better. And if some who believe already are encouraged in their beliefs, I feel again that this message has been profitable. I also want to declare at the beginning that I am not afraid to preach this doctrine, for I believe it to be Biblical and therefore of extreme



Paul Stepp

importance. If the message does offend anyone, it is not I that am doing the offending, rather it is the Holy Word of God - for that is what I am preaching from today.

Introduction of Chapter 11

The first two verses of this chapter introduce the subject that we have at hand today. It seems to

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Salvation by Works,

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strenuously against all thought of righteousness by obedience to the precepts of the ceremonial or the moral law. No one could be more explicit than he upon the doctrine that we are not justified or saved by works in any degree, but solely by the grace of God. His trumpet gave forth no uncertain sound, but gave forth the clear note. **"By grace are ye saved through faith; and that not of yourselves: it is the gift of God."** Grace meant grace with him, and he could not endure any tampering with the matter, or any frittering away of its meaning.

So fascinating is the doctrine of legal righteousness that the only way to deal with it is Paul's way. Stamp it out. Cry war to the knife against it. Never yield to it; but remember the apostle's firmness, and how stoutly he held his ground: **"To whom,"** saith he, **"we gave place by subjection, no, not for an hour."**

The error of salvation by works is

exceedingly plausible. You will constantly hear it stated as a self-evident truth, and vindicated on account of its supposed practical usefulness, while the gospel doctrine of salvation by faith is railed at and accused of evil consequences. It is affirmed that if we preach salvation by good works we shall encourage virtue; and so it might seem in theory, but history proves by many instances that as a matter of fact where such doctrine has been preached virtue has become singularly uncommon, and that in proportion as the merit of works has been cried up, morality has gone down. On the other hand, where justification by faith has been preached, conversions have followed, and purity of life has been produced even in the worst of men. Those who lead godly and gracious lives are ready to confess that the cause of their zeal for holiness lies in their faith in Christ Jesus; but where will you meet with a devout and upright man who glories in his own works?

Self-righteousness is natural to our fallen humanity. Hence it is the essence of all false religions. Be they what they may, they all agree in seeking salvation by our own deeds. He who worships his idols will torture his body, will fast, will perform long pilgrimages, and do or endure anything in order to merit salvation. The Romish Church holds up continually before the eyes of its votaries the prize to be earned by self-denial, by penance, by prayers, or by sacraments, or by some other performances of man. Go where you may, the natural religion of fallen man is salvation by his own merits. An old divine has well said, every man is born a heretic upon this point, and he naturally gravitates towards this heresy in one form or another. Self-salvation, either by his personal worthiness, or by his repentance, or by his resolves, is a hope ingrained in human nature, and very hard to remove. This foolishness is bound up in the heart of every child, and who shall get it out of him?

This erroneous idea arises partly from ignorance, for men are ignorant of the law of God, and of what holiness really is. If they knew that even an evil thought is a breach of the law, and that the law once broken in any point is altogether violated, they would be at once convinced that there can be no righteousness by the law to those who have already offended against it. They are also in great ignorance concerning themselves, for those very persons who talk about self-righteousness are as a rule openly chargeable with fault; and if not, were they to sit down and really look at their own lives, they would soon perceive even in their best works such impurity of motive beforehand, or such pride and self-congratulation afterwards, that they would see the gloss taken off from all their performances, and they would be utterly ashamed of them. Nor is it ignorance alone which leads men to self-righteousness, they are also

deceived by pride. Man cannot endure to be saved on the footing of mercy; he loves not to plead guilty and throw himself on the favor of the great King; he cannot brook to be treated as a pauper, and blessed as a matter of charity; he desires to have a finger in his own salvation, and claim at least a little credit for it. Proud man will not have heaven itself upon terms of grace; but so long as he can he sets up one plea or another, and holds to his own righteousness as though it were his life.

This self-confidence also arises from wicked unbelief, for through his self-conceit man will not believe God. Nothing is more plainly revealed in Scripture than this – that by the works of the law shall no man be justified, yet men in some shape or other stick to the hope of legal righteousness; they will have it that they must prepare for grace, or assist mercy, or in some degree deserve eternal life. They prefer their own flattering prejudices to the declaration of the heart-searching God. The testimony of the Holy Spirit concerning the deceitfulness of the heart is cast aside, and the declaration of God that there is none that doeth good, no, not one, is altogether denied. Is not this a great evil? Self-righteousness is also much promoted by the almost universal spirit of trifling which is now abroad. Only while men trifle with themselves can they entertain the idea of personal merit before God. He who comes to serious thought, and begins to understand the character of God, before whom the heavens are not pure, and the angels are charged with folly, he, I say, that comes to serious thought and beholds a true vision of God, abhors himself in dust and ashes, and is for ever silenced as to any thought of self-justification. It is because we do not seriously examine our condition that we think ourselves rich and increased in goods. A man may fancy that he is prospering in business, and yet he may be going back in the world. If he does not face his books or take stock, he may be living in a fool's paradise, spending largely when on the verge of bankruptcy. Many think well of themselves because they never think seriously. They do not look below the surface, and hence they are deceived by appearances. The most troublesome business to many men is thought; and the last thing they will do is to weigh their actions, or test their motives, or ponder their ways, to see whether things be right with them. Self-righteousness being supported by ignorance, by pride, by unbelief, and by the natural superficiality of the human mind, is strongly entrenched and cannot readily be driven out of men.

Yet self-righteousness is evidently evil, for it makes light of sin. It talks of merit in the case of one who has already transgressed, and boasts of excellence in reference to a fallen and depraved

creature. It prattles of little faults, small failures, and slight omissions, and so makes sin to be a venial error which may be readily overlooked. Not so faith in God, for though it recognizes pardon, yet that pardon is seen to come in a way which proves sin to be exceeding sinful. On the other hand, the doctrine of salvation by works has not a word of comfort in it for the fallen. It gives to the elder son all that his proud heart can claim, but for the prodigal it has no welcome. The law has no invitation for the sinner, for it knows nothing of mercy. If salvation be by the works of the law, what must become of the guilty, and the fallen, and the abandoned? By what hopes can these be recalled? This unmerciful doctrine bars the door of hope, and hands over the lost ones to the executioner, in order that the proud Pharisee may air his boastful righteousness, and thank God that he is not as other men are.

It is the intense selfishness of this doctrine which condemns it as an evil thing. It naturally exalts self. If a man conceives that he will be saved by his own works he thinks himself somewhat, and glories in the dignity of human nature: when he has been attentive to religious exercises he rubs his hands and feels that he deserves well of his Maker; he goes home to repeat his prayers, and ere he falls asleep he wonders how he can have grown to be so good and so much superior to those around him. When he walks abroad he feels as if he dwelt apart in native excellence, a person much distinguished from "the vulgar herd," a being whom to know is to admire. All the while he considers himself to be very humble, and is often amazed at his own condescension. What is this but a most hateful spirit? God, who sees the heart, loathes it. He will accept the humble and the contrite, but he puts far from him those who glory in themselves. Indeed, my brethren, what have we to glory in? Is not every boast a lie? What is this self-hood but a peacock feather, fit only for the cap of a fool? May God deliver us from exalting self; and yet we cannot be delivered from so doing if we hold in any degree the doctrine of salvation by our own good works.

At this time I desire to shoot at the very heart of that soul-destroying doctrine, while I show you, in the first place, that two great crimes are contained in the idea of self-justification. When I have brought forth that indictment, I shall further endeavor to show that these two great crimes are committed by many, and then, thirdly, it will be a delight to assert that the true believer does not fall into these crimes. May God, the Holy Spirit, help us while meditating upon this important theme.

I. First, then, two great crimes are contained in self-righteousness. These high crimes and misdemeanors are frustrating the grace of God, and making

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Christ to have died in vain.

The first is *the frustration of the grace of God*. The word here translated “frustrate” means to make void, to reject, to refuse, to regard as needless. Now, he that hopes to be saved by his own righteousness rejects the grace or free favor of God, regards it as useless, and in that sense frustrates it. It is clear, first, that if righteousness come by the law, the grace of God is no longer required. If we can be saved by our own merits we need justice, but we certainly do not want mercy. If we can keep the law, and claim to be accepted as a matter of debt, it is plain that we need not turn suppliants, and crave for mercy. Grace is a superfluity where merit can be proved. A man who can go into court with a clear case and a bold countenance asks not for mercy of the judge, and the offer of it would insult him. “Give me justice,” he says; “give me my rights”; and he stands up for them as a brave Englishman should do. It is only when a man feels that the law condemns him that he puts in a plea for mercy. Nobody ever dreamed of recommending an innocent man to mercy. I say, then, that the man who believes that by keeping the law, or by practicing ceremonies, or by undergoing religions performances, he can make himself acceptable before God, most decidedly puts the grace of God on one side as a superfluous thing as far as he is concerned. Is it not clearly so? And is not this a crimson crime: this frustration of the grace of God?

Next, he *makes the grace of God to be at least a secondary thing*, which is only a lower degree of the same error. Many think that they are to merit as much as they can by their own exertions, and then the grace of God will make up for the rest. The theory seems to be that we are to keep the law as far as we can, and this imperfect obedience is to stand good, as a sort of composition, say a shilling in the pound, or fifteen shillings in the pound, according as man judges of his own excellence; and then what is required over and above our own hard-earned money the grace of God will supply: in short, the plan is every man his own Savior, and Jesus Christ and his grace make weights for our deficiencies. Whether men see it or not, this admixture of law and grace is most dishonoring to the salvation of Jesus Christ. It makes the Savior’s work to be incomplete, though on the cross he cried, “**It is finished.**” Yea, it even treats it as being utterly ineffectual, since it appears to be of no avail till man’s works are added to it. According to this notion, we are redeemed as much by our own doings as by the ransom price of Jesus’ blood, and man and Christ go shares, both in the work and in the glory. This is an intense form of arrogant treason against the

SONGS IN THE NIGHT

When a new heart I was given,
And my sins cleansed white,
The Lord reached down from Heaven,
And gave me Songs in the Night.

When I think of the Savior,
And how His death brought light,
My heart greatly rejoices,
In the Songs in the Night.

When the path is uncertain,
And doubts show their might,
I ask for God’s guidance,
And He sends Songs in the Night.

When my soul is troubled,
And my strength takes flight,
I stop and listen closely,
To the Songs in the Night.

When I trust in God’s plan,
And His will hold in sight,
He gives me glimpses,
Of the Songs in the Night.

When ere the darkness falls,
And the stars are bright,
I close my eyes,
And hear Songs in the Night.

--- Cyd E. James

“Yet the LORD will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life” (Psalm 42:8).

majesty of divine mercy: a capital crime, which will condemn all who continue in it. May God deliver us from thus insulting the throne of grace by bringing a purchase-price in our hand, as if we could deserve such peerless gifts of love.

More than that, he who trusts in himself, his feelings, his works, his prayers, or in anything except the grace of God, *virtually gives up trusting in the grace of God altogether*: for be it known unto you, that God’s grace will never share the work with man’s merit. As oil will not combine with water, so neither will human merit and heavenly mercy mix together. The

apostle saith in Romans 11:6, “**If by grace, then it is 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.**” You must either have salvation wholly because you deserve it, or wholly because God graciously bestows it though you do not deserve it. You must receive salvation at the Lord’s hand either as a debt or as a charity, there can be no mingling of the ideas. That which is a pure donation of favor cannot also be a reward of personal deserving. A combination of the two principles of law and grace is utterly

impossible. Trust in our own works in any degree effectually shuts us out from all hope of salvation by grace; and so it frustrates the grace of God.

This is another form of this crime, that when men preach up human doings, sufferings, feelings, or emotions as the ground of salvation, *they take off the sinner from confidence in Christ*, for as long as a man can maintain any hope in himself he will never look to the Redeemer. We may preach for ever and ever, but as long as there remains latent in any one bosom a hope that he can effectually clear himself

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from sin and win the favor of God by his own works, that man will never accept the proclamation of free pardon through the blood of Christ. We know that we cannot frustrate the grace of God: it will have its way, and the eternal purpose shall be fulfilled; but as the tendency of all teaching which mixes up works with grace is to take men off from believing in the Lord Jesus Christ, its tendency is to frustrate the grace of God, and every act is to be judged by its tendency even if the Lord's divine power prevents its working out its natural result. No man can lay another foundation than that which is laid, but inasmuch as they try to do so they are guilty of despising the foundation of God as much as those builders of the olden time who rejected the stone which God had chosen to be the head of the corner. May the grace of God keep us from such a crime as this, lest the blood of other men's souls should crimson our garments.

This hoping to be saved by our own righteousness *robs God of his glory*. It as good as says, "We want no grace; we need no free favor." It reads of the new covenant which infinite love has made, but by clinging to the old covenant it puts dishonor upon it. In its heart it murmurs, "What need of this covenant of grace? The covenant of works answers every purpose for us." It reads of the great gift of grace in the person of Jesus Christ, and it does despite thereto by the secret thought that human doings are as good as the life and death of the Son of God. It cries, "We will not have this man to save us." A self-righteous hope casts a slur upon the glory of God, since it is clear that if a man could be saved by his own works, he would naturally have the honor of it; but if a man be saved by the free grace of God, then God is glorified. Woe unto those who teach a doctrine which would pluck the crown royal from the head of our sovereign Lord and disgrace the throne of his glory. God help us to be clear of this rank offense against high heaven.

I grow warm upon such a subject as this, for my indignation rises against that which does dishonor to my Lord, and frustrates his grace. This is a sin so gross that even the heathen cannot commit it. They have never heard of the grace of God, and therefore they cannot put a slight upon it: when they perish it will be with a far lighter doom than those who have been told that God is gracious and ready to pardon, and yet turn on their heel and wickedly boast of innocence, and pretend to be clean in the sight of God. This is a sin which devils cannot commit. With all the obstinacy of their rebellion, they can never reach to this. They have never had the sweet notes of free grace and dying love ringing in their ears, and

therefore they have never refused the heavenly invitation. What has never been presented to their acceptance cannot be the object of their rejection. Thus, then, my hearer, if you should fall into this deep ditch you will sink lower than the heathen, lower than Sodom and Gomorrah, and lower than the devil himself. Wake up, I pray, and do not dare to frustrate the grace of God.

The second great crime which self-justification commits is *making Christ to be dead in vain*. This is plain enough. If salvation can be by the works of the law, why did our Lord Jesus die to save us? O, thou bleeding Lamb of God, thine incarnation is a marvel, but thy death upon the accursed tree is such a miracle of mercy as fills all heaven with astonishment. Will any dare to say that thy death, O incarnate God, was a superfluity, a wanton waste of suffering? Do they dare think thee a generous but unwise enthusiast whose death was needless? Can there be any who think thy cross a vain thing? Yes, thousands virtually do this, and, in fact, all do so who make it out that men might have been saved in some other way, or may now be saved by their own willings and doings.

They who say that the death of Christ goes only part of the way, but that man must do something in order to merit eternal life, these, I say, make this death of Christ to be only partially effective, and, in yet clearer terms, ineffectual in and of itself. If it be even hinted that the blood of Jesus is not price enough till man adds his silver or his gold, then his blood is not our redemption at all, and Christ is no Redeemer! If it be taught that our Lord's bearing of sin for us did not make a perfect atonement, and that it is ineffectual till we either do or suffer something to complete it, then in the supplemental work lies the real virtue, and Christ's work is in itself insufficient. His death cry of "**It is finished,**" must have been all a mistake, if still it is not finished; and if a believer in Christ is not completely saved by what Christ has done, but must do something himself to complete it, then salvation was not finished, and the Savior's work remains imperfect till we, poor sinners, lend a hand to make up for his deficiencies. What blasphemy lies in such a supposition: Christ on Calvary made a needless, and a useless offering of himself if any man among you can be saved by the

works of the law.

This spirit also rejects the covenant, which was sealed with Christ's death. For if we can be saved by the old covenant of works, then the new covenant was not required. In God's wisdom the new covenant was brought in because the first had grown old, and was void by transgression, but if it be not void, then the new covenant is an idle innovation, and the sacrifice of Jesus ratified a foolish transaction. I loathe the words while I pronounce them. No one ever was saved under the covenant of works, nor ever will be, and the new covenant is introduced for that reason; but if there be salvation by the first, then what need was there of the second? Self-righteousness, as far as it can, disannuls the covenant, breaks its seal, and does despite to the blood of Jesus Christ which is the substance, the certificate, and the seal of that covenant. If you hold that a man can be saved by his own good works, you pour contempt upon the testament of love, which the death of Jesus has put in force, for there is no need to receive as a legacy of love that which can be earned as the wage of work.

O sirs, this is a sin against each person of the sacred Trinity. It is a sin against the Father. How could he be wise and good, and yet give his only Son to die on yonder tree in anguish, if man's salvation could be wrought by some other means? It is a sin against the Son of God: you dare to say that our redemption price could have been paid somehow else, and that therefore his death was not absolutely needful for the redemption of the world; or if needful, yet not effectual, for it requires something to be added to it before it can effect its purpose. It is a sin against the Holy Ghost, and beware how you sin against him, for such sins are fatal. The Holy Ghost bears witness to the glorious perfection and unconquerable power of the Redeemer's work, and woe to those who reject that witness. He has come into the world on purpose that he may convince men of the sin of not believing in Jesus Christ: and therefore, if we think that we can be saved apart from Christ, we do despite to the Spirit of his grace.

The doctrine of salvation by works is a sin against all the fallen sons of Adam, for if men cannot be saved except by their own works what hope is left for any transgressor? You shut the gates of mercy

on mankind; you condemn the guilty to die without the possibility of remission. You deny all hope of welcome to the returning prodigal, all prospect of Paradise to the dying thief. If heaven be by works, thousands of us will never see its gates. I know that I never shall. You fine fellows may rejoice in your prospects, but what is to become of us? You ruin us all by your boastful scheme.

Nor is this all. It is a sin against the saints, for none of them have any other hope except in the blood and righteousness of Jesus Christ. Remove the doctrine of the atoning blood, and you have taken all away; our foundation is gone. If you speak thus you offend the whole generation of godly men. I go further: work-mongering is a sin against the perfect ones above. The doctrine of salvation by works would silence the hallelujahs of heaven. Hush, ye choristers, what meaning is there in your song? You are chanting, "**Unto him that loved us, and washed us from our sins in his own blood.**" But why sing ye so? If salvation be by works, your ascriptions of praise are empty flatteries. You ought to sing, "Unto ourselves who kept our garments clean, to us be glory for ever and ever"; or at least "unto ourselves whose acts made the Redeemer's work effectual be a full share of praise." But a self-lauding note was never heard in heaven, and therefore we feel sure that the doctrine of self-justification is not of God. I charge you, renounce it as the foe of God and man. This proud system is a sin of deepest dye against the Well-beloved. I cannot endure to think of the insult which it puts upon our dying Lord. If you have made Christ to live in vain, that is bad enough; but to represent him as having died in vain! What shall be said of this? That Christ came to earth for nothing is a statement most horrible; but that he became obedient to the death of the cross without result is profanity at its worst.

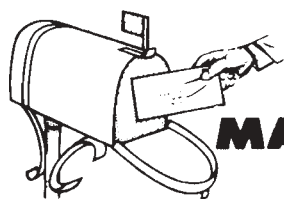
II. I will say no more concerning the nature of these sins, but in the second place proceed to the solemn fact that **these two great crimes are committed by many people**. I am afraid they are committed by some who hear me this day. Let everyone search himself and see if these accursed things be not hidden in his heart, and if they be, let him cry unto God for deliverance from them.

Assuredly these crimes are chargeable on *those who trifle with the gospel*. Here is the greatest discovery that was ever made, the most wonderful piece of knowledge that ever was revealed, and yet you do not think it worth a thought. You come now and then to hear a sermon, but you hear without heart; you read the Scriptures occasionally, but you do not search them as for hid treasure. It is not your first object in life thoroughly to understand and heartily to receive the gospel which God has proclaimed: yet such ought to

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Berea Baptist Broadcast

STATION	TIME	DIAL	WATTS
WFTA, Tupelo, MS	Sunday 9:00 - 9:30 a.m.	101.9	3,000 FM
WLZA, Starkville, MS	Sunday 1:00 - 1:30 p.m.	710	2,500 AM
WCNA, Myrtle, MS	Sunday 9:00 - 9:30 a.m.	95.9	3,000 FM
WCTT, Corbin, KY	Sunday 9:00 - 9:30 a.m.	680	5,000 AM
KARI, Blaine, WA	Saturday 10:30 - 11:00 a.m.	550	5,000 AM
KORE, Springfield, OR	Sunday 8:00 - 8:30 a.m.	1050	5,000 AM
DXRA, Davao City, Philippines	Sunday 8:15 - 8:45 a.m.	783 Khz ...	10,000 AM
DWSS, Manila, Philippines	Sunday 5:30 - 6:00 p.m.	1494	16,000 AM



FROM THE MAILBOX

Dear Brethren,

I am writing in regards of the paper. We have enjoyed the paper many years starting with The Baptist Examiner in early 60's. We have always tried to keep every paper.

In Christian Love,
Orgeon

Dear fellow believers,

I enclose \$10 for subscription to Berea Baptist Banner as my present subscription runs out this year.

Yours in the love of Christ,
United Kingdom

Brother Short,

Please renew my subscription. Sorry for being late with the payment. Keep up the good work.

Pekin, IL

Dear Brother Chris and Brother Jeff,

Ouch! The beast got me!

Please renew my subscription to the Berea Baptist Banner for two years.

Canton, Ohio

Thanks for a great paper. I am blessed everytime I pick it up and read.

People today do not want to hear the truth. They want to help God and God doesn't need our help. They don't want to believe that God is in control of all times and all things.

Again Thanks,
Kentucky

Dear Elder,

Thank you for your Godly teaching that I enjoy every Saturday morning here in Victoria, B.C., on KARI radio through your sister church in Washington. You have allowed "the word of God to dwell in you richly with all wisdom," and when I listen to you impart those wonderful teachings from His word, it's one of the high lights of my week. May the Lord richly bless you and yours.

Victoria, British Columbia

I'm looking forward to receiving the Banner. I've been reading a brother's copy and have really enjoyed the paper.
Kansas

I would like to renew my subscription to the Berea Baptist Banner, I enjoy reading this magazine and it helps me so much as I read and study the Bible. Keep up the good work and may God bless you all!

Thank you,
Monticello, Kentucky

To Brother Cockrell, Jeff Short & staff,

I hear your program on radio KARI broadcast out of Blaine, WA. I apologize for this minute gift in Canadian funds. I hope to give you more support in the future.

Canada

Dear Pastor,

I enclosing \$10 for another 2 years subscription of the Banner.

I have enjoyed the Banner for several years and trust it will continue to be published until Christ comes.

In His Sovereign Grace,
New York

Dear Preacher,

I heard you on the radio this morning but I didn't catch your name. I would like to have a copy of the paper you talked about this morning. I am in the county jail. I've been here about eight months and have about that to go so if ya'll could pray for me and my family. I'll catch your name this Sunday and keep in touch.

Mississippi



Salvation by Works,

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be the case. What, my friend, does your indifference say that the grace of God is of no great value in your esteem? You do not think it worth the trouble of prayer, of Bible reading, and attention. The death of Christ is nothing to you – a very beautiful fact, no doubt; you know the story well, but you do not care enough about it to wish to be a partaker in its benefits. His blood may have power to cleanse from sin, but you do not want remission; his death may be the life of men, but you do not long to live by him. To be saved by the atoning blood does not strike you as being half so important as to carry on your business at a profit and acquire a fortune for your family. By thus trifling with these precious things, you do, as far as you can, frustrate the grace of God and make Christ to die in vain.

Another set of people who do this are those *who have no sense of guilt*. Perhaps they are naturally amiable, civil, honest, and generous people, and they think that these natural virtues are all that is needed. We have many such, in whom there is much that is lovely, but the one thing needful is lacking. They are not conscious that they ever did anything very wrong, they think themselves certainly as good as others, and in some respects rather better. It is highly probable that you are

as good as others, and even better than others, but still do you not see, my dear friend, if I am addressing one such person, that, if you are so good that you are to be saved by your goodness, you put the grace of God out of court, and make it vain? The whole have no need of the physician, only they that are sick require his skill, and therefore it was needless that Christ should die for such as you, because you, in your own opinion, had done nothing worthy of death. You claim that you have done nothing very bad; and yet there is one thing in which you have grievously transgressed, and I beg you not to be angry when I charge you with it. You are very bad, because you are so proud as to think yourself righteous, though God hath said that there is none righteous, no, not one. You tell your God that he is a liar. His Word accuses you, and his law condemns you; but you will not believe him, and actually boast of having a righteousness of your own. This is high presumption and arrogant pride, and may the Lord purge you from it. Will you lay this to heart, and remember that if you have never been guilty of anything else this is sin enough to make you mourn before the Lord day and night? You have as far as you could by your proud opinion of yourself made void the grace of God, and declared that Christ died in vain. Hide your face for shame, and entreat for mercy for this glaring offense.

Another sort of people may fancy that they shall escape, but we must now come home to them. *Those who despair* will often cry, "I know I cannot be saved except by grace, for I am such a great sinner; but, alas, I am too great a sinner to be saved at all. I am too black for Christ to wash out my sins." Ah, my dear friend, though you know it not, you are making void the grace of God, by denying its power and limiting its might. You doubt the efficacy of the Redeemer's blood, and the power of the Father's grace. What! The grace of God, is not that able to save? Is not the Father of our Lord Jesus able to forgive sin? We joyfully sing,-

"Who is a pardoning God like thee?

Or who hath grace so rich and free?"

And you say he cannot forgive you, and this in the teeth of his many promises of mercy. He says, "**All manner of sin and of blasphemy shall be forgiven unto men.**" "**Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.**" You say that this is not true. Thus, you frustrate the grace of God, and you make out that Christ died in vain, at least for you, for you say that he cannot cleanse you. Oh say not so: let not thine unbelief give the lie to God. Oh, believe that he is able to save even thee, and freely, at this very moment, to put all thy sin away, and to accept thee in Christ Jesus. Take heed of despondency, for if thou dost not trust

him thou wilt make void his grace.

And those, I think, commit this sin in a large measure, *who make a mangle-mangle of the gospel*. I mean this: when we preach the gospel we have only to say, "Sinners, you are guilty; you never can be anything else but guilty in and of yourselves: if that sin of yours be pardoned it must be through an act of sovereign grace, and not because of anything in you, or that can be done by you. Grace must be given to you because Jesus died, and for no other reason; and the way by which you can have that grace is simply by trusting Christ. By faith in Jesus Christ you shall obtain full forgiveness." This is pure gospel. If the man turns round and enquires, "How am I warranted to believe in Christ?" If I tell him that he is warranted to believe in Christ because he feels a law-work within, or because he has holy desires, I have made a mess of it: I have put something of the man into the question and marred the glory of grace. My answer is, "Man, your right to believe in Christ lies not in what you are or feel, but in God's command to you to believe, and in God's promise which is made to every creature under heaven, that whosoever believeth in Jesus Christ shall be saved." This is our commission, "**Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved.**" If you are a creature, we preach that gospel to you. Trust Christ and you are saved. Not because you are a sensible sinner, or a penitent sinner, or anything else, but simply because God, of his free grace, with no consideration rendered to him on your part, but gratis and for nothing, freely forgives all your debts for the sake of Jesus Christ. Now I have not mangled the gospel; there it is, with nothing of the creature about it but the man's faith, and even that is the Holy Spirit's gift. Those who mangle their "ifs," and "buts," and insist upon it "you must do this, and feel that, before you may accept Christ," frustrate the grace of God in a measure, and do damage to the glorious gospel of the blessed God.

And so, once more, do *those also who apostatize*. Do I speak to any here who were once professors of religion, who once used to offer prayer in the assembly, who once walked as saints, but now have gone back, breaking the Sabbath, forsaking the house of God, and living in sin? You, my friend, say by your course of life, "I had the grace of God, but I do not care about it: it is worth nothing. I have rejected it, I have given it up: I have made it void: I have gone back to the world." You do as good as say, "I did once trust in Jesus Christ, but he is not worth trusting." You have denied him, you have sold your Lord and Master. I will not now go into the question as to whether you ever were sincere, though I believe you never were, but on your own showing such is your

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Salvation by Works,

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case. Take heed lest these two terrible crimes should rest upon you, that you do frustrate the grace of God, and make Christ to be dead in vain.

III. On my third point I shall carry with me the deep convictions, and the joyful confidences, of all true believers. It is this, that **no true believer will be guilty of these crimes.** In his very soul, he loathes these infamous sins.

First of all, *no believer in Christ can bear to think of the frustrating of the grace of God or the making of it void.* Come, now, honest hearts, I speak to you. Do you trust in grace alone, or do you in some measure rest in yourselves? Do you even in a small degree depend upon your own feelings, your own faithfulness, your own repentance? I know you abhor the very thought. You have not even the shadow of a hope nor the semblance of a confidence in anything you ever were, or ever can be, or ever hope to be. You fling this away as a foul rag full of contagion, which you would hurl out of the universe if you could. I do avow that though I have preached the gospel with all my heart, and glory in it, yet I cast my preachings away as dross and dung if I think of them as a ground of reliance: and though I have brought many souls to Christ, blessed be his name, I never dare for one moment put the slightest confidence in that fact as to my own salvation, for I know that I, after having preached to others, may yet be a castaway. I cannot rest in a successful ministry, or an edified church, but I repose alone in my Redeemer. What I say of myself I know that each one of you will say for himself. Your almsgivings, your prayers, your tears, your suffering persecution, your gifts to the church, your earnest work in the Sunday-school or elsewhere – did you ever think of putting these side by side with the blood of Christ as your hope? No, you never dreamed of it; I am sure you never did, and the mention of it is utterly loathsome to you: is it not? Grace, grace, grace is your sole hope.

Moreover, you have not only renounced all confidence in works, but you renounce it this day more heartily than ever you did. The older you are, and the more holy you become, the less do you think of trusting in yourself. The more we grow in grace the more we grow in love with grace; the more we search into our hearts, and the more we know of the holy law of God, the deeper is our sense of unworthiness, and consequently the higher is our delight in rich, free, unmerited mercy, the free gift of the royal heart of God. Tell me, does not your heart leap within you when you hear the doctrines of grace? I know there are some who never felt themselves to be sinners, who shift about as if they were sitting on

thorns when I am preaching grace and nothing else but grace; but it is not so with you who are resting in Christ. “Oh, no,” you say, “ring that bell again, sir! Ring that bell again; there is no music like it. Touch that string again, it is our favorite note.” When you get down in spirits and depressed what sort of book do you like to read? Is it not a book about the grace of God? What do you turn to in the Scriptures? Do you not turn to the promises made to the guilty, the ungodly, the sinner, and do you not find that only in the grace of God, and only at the cross foot is there any rest for you? I know it is so. Then you can rise up and say with Paul, “I do not frustrate the grace of God. Some may, if they like, but God forbid that I should ever make it void, for it is all my salvation and all my desire.”

The true believer is also free from the second crime: *he does not make Christ to be dead in vain.* No, no, no, he trusts in the death of Christ; he puts his sole and entire reliance upon the great Substitute who loved and lived and died for him. He does not dare to associate with the bleeding sacrifice, his poor bleeding heart, or his prayers, or his sanctification, or anything else. “None but Christ, none but Christ,” is his soul’s cry. He detests every proposal to mix anything of ceremony or of legal action with the finished work of Jesus Christ. The longer we live, I trust, dear brethren, the more we see the glory of God in the face of Jesus Christ. We are struck with admiration at the wisdom of the way by which a substitute was introduced that God might smite sin and yet spare the sinner; we are lost in admiration at the matchless love of God, that he spared not his own Son; we are filled with reverent adoration at the love of Christ, that when he knew the price of pardon was his blood his pity ne’er withdrew. What is more, we not only joy in Christ, but we feel an increasing oneness with him. We did not know it at first, but we know it now, that we were crucified with him, that we were buried with him, that we rose again with him. We are not going to have Moses for a ruler, or Aaron for a priest, for Jesus is both king and priest to us. Christ is in us, and we are in Christ, and we are complete in him, and nothing can be tolerated as an aid to the blood and righteousness of Jesus Christ our Lord. We are one with him, and being one with him we realize more every day that he did not die in vain. His death has bought us real life: his death has already set us free from the bondage of sin, and has even now brought us deliverance from the fear of eternal wrath. His death has bought us life eternal, has bought us sonship and all the blessings that go with it, which the Fatherhood of God takes care to bestow; the death of Christ has shut the gates of hell for us, and opened the gates of heaven; the death of Christ has wrought for us mercies, not visionary or

imaginary, but real and true, which this very day we do enjoy, and so we are in no danger of thinking that Christ died in vain.

It is our joy to hold two great principles which I will leave with you, hoping that you will suck marrow and fatness out of them. These are the two principles. The grace of God cannot be frustrated, and Jesus Christ died not in vain. These two principles I think lie at the bottom of all sound doctrine. *The grace of God cannot be frustrated after all.* Its eternal purpose will be fulfilled, its sacrifice and seal shall be effectual: the chosen ones of grace shall be brought to glory. There shall be no failures as to God’s plan in any point whatever: at the last when all shall be summed up it shall be seen that grace reigned through righteousness unto eternal life, and the topstone shall be brought out with shoutings of “Grace, grace unto it.” And as grace cannot be frustrated, so *Christ did not die in vain.* Some seem to think that there were purposes in Christ’s heart which will never be accomplished. We have not so learned Christ. What he died to do shall be done; those he bought he will have; those he redeemed shall be free; there shall be no failure of reward for Christ’s wondrous work: he shall see of the travail of his soul and shall be satisfied. On these two principles I throw back my soul to rest. Believing in his grace that grace shall never fail me. “**My grace is sufficient for thee,**” saith the Lord, and so shall it be. Believing in Jesus Christ, his death must save me. It cannot be, O Calvary, that thou shouldst fail; O Gethsemane, that thy bloody sweat should be in vain. Through divine grace, resting in our Savior’s precious blood, we must be saved. Joy and rejoice with me, and go your way to tell it out to others. God bless you in so doing, for Jesus’ sake. Amen.

Outside and Inside

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had a spinning wheel and a loom. They carded their own wool, spun their own thread, wove their own cloth and did their own tailoring. Clothing didn’t have very knobby lines in those days. Sometimes they didn’t fit very well. They were made more for service than for looks. A “lindsey” dress—did any of you ever see a Lindsey dress? I have. Well, a Lindsey dress was worn until it wore out. It was washed, patched, mended and was made to do as long as it would. And a pair of “jeans” pants was worn until they could be worn no longer. If a hole came in the seat, a patch was sewed over it. When the patch wore out another patch was put on. Common poor folks today dress as well as the aristocrats of a century ago. And I, for one, am glad that we can have better clothing than our forefathers had. But as the standards of dress have changed so

that everybody dresses better, it has become very burdensome for people to keep dressed as well as their neighbors. If everybody else dresses poorly and lives simply, one doesn’t mind living in the same way. For instance, I lived in New Mexico for a time, in a town where pioneer conditions prevailed. I didn’t mind living in a two-room shack, when everybody else lived under similar conditions, but it would be quite different elsewhere where the standard of living was different.

Of course, people want to be up to the standard of others around them. But that has aroused a competition so that many today want to dress just a little better and make a little better appearance than the other fellow, with the result that it has become quite burdensome to supply the necessary amount of clothing required to enable one to successfully compete with others in the matter of attire. We have come to the time when clothes hold the biggest place in the thinking of many—especially the rising generation. Many young women of today would sell their very soul for finery. Indeed, many of them do sell their virtue in order to obtain the clothing that they want. Investigation into the moral conditions of our cities has revealed the fact that much of the prostitution that is common to our day is brought about on account of the love for tawdry finery. Many times girls go to work in some store or office in the city, and the pay is not sufficient to enable them to dress like many that they see out in public, so that finally they are led into a life of shame in order to gratify their love for fine clothing. That is not just a fancy of mine, either—it is the actual truth. One of the greatest causes of immorality today is the widespread custom of women and girls working in public places at inadequate salaries.

And the love for clothing induces dishonesty. Within the last few months I have read accounts in the newspapers of both young men and women stealing from their employers in order to gratify their love for finery. The outer appearance was to each of these far more important than their honesty. The outer appearance had to be kept just right, no matter how black and dishonest the heart became.

And those who have in charge the making of clothing and the setting of the styles, bring about just as rapid changes as they possibly can. Of course, they do this for their own gain. The more often the style changes, the more clothing they sell. Sometimes a woman has scarcely time to get a hat home before the style has changed and she is out of date! And many become veritable slaves of the fashions. Whatever fashion decrees, that they will wear, no matter whether it is modest or even decent or not. Many mothers, themselves clean decent

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Outlines for Country Preachers by a Country Preacher

Sermon Outlines by Milburn Cockrell

THE LIMITS OF INTERCESSORY PRAYER

Jeremiah 15:1

This verse seems to contradict many plain Scriptures, which tell us God answers our prayers. There are numerous promises that when we call God will hear us. Just what are the lessons in this text? I shall point them out.

I. PRAYER IS MUSIC IN THE EARS OF GOD.

1. The sounds of earnest prayers enter the ear of the Lord of the Sabaoth (Ps. 145:18).
2. He promises to hear our cries (Matt. 7:7-8; Luke 18:7).
3. Prayers are sweet perfume to God (Ps. 141:2; Rev. 5:8).
 - (1) They ascend toward the eternal throne.
 - (2) Angels present our prayers to God it seems (Rev. 8:3).

II. THERE IS SUCH A THING AS INTERCESSORY PRAYER.

1. Moses interceded for Israel (Ex. 32:11, 31-32; Num. 14:17-20; Ps. 106:23).
2. Samuel also interceded for Israel (I Sam. 7:8-9; Ps. 99:6).
3. Noah, Daniel, and Job are mentioned in similar fashion (Ezek. 14:14).
4. Jeremiah had tried to do this for the Judahites already (Jer. 7:16).
5. Mary Queen of Scots said she feared John Knox's prayers more than all her enemies.
6. I have known men and women who offered such prayers.
7. This is N.T. truth as well (Jas. 5:13-16).
8. It is an exercise of great value.
 - (1) As developing our love to man (Luke 6:38).
 - (2) As carrying out the Divine precept: "Our Father," "Our," "us," not "I" and "me."
 - (3) As following after a noble example. Moses, Samuel, Jeremiah, Jesus, and Paul were men of such prayers.
 - (4) As obtaining a great blessing. Lot was saved by Abraham's prayer.

III. INTERCESSORY PRAYER CAN ONLY BE OFFERED BY GOOD MEN (Ps. 34:15; Prov. 15:8).

1. The priest in old time went in first for himself and then for the people. We must not be guilty of the sin against which we pray (Ps. 66:18).
2. He should know by experience the value of the blessing he craves for another (I Cor. 14:15). Pray with understanding.
3. It is a blessing to pray for others (Job 42:10).

IV. THERE IS NO MERIT IN PRAYER NOR IN HIM WHO OFFERS IT.

1. Prayer supposes the absence of all claims, for what a man can claim he needs not to pray for.
2. Prayers can only make an appeal to mercy (Heb. 4:16).
3. God is sovereign in mercy, and He can heed or refuse our request according to His pleasure (Ex. 33:19).
 - (1) Had mercy refused every prayer, justice would have received no violation.
 - (2) That God has the right to refuse to answer prayers is beyond all challenge.
4. If God were under obligation to hear prayer and bestow mercy, mercy would no longer be mercy. Obligation is justice, not mercy.
5. All our prayers for mercy must be based on atoning blood (John 14:13; 16:24, 26).
6. If we recognized the sovereignty of Divine mercy, our prayers would be more humbly submitted and answers would kindle a loftier praise.

V. THAT INTERCESSORY PRAYER HAS LIMITATIONS WHEN OFFERED BY THE BEST OF MEN.

1. This is evident from Scripture (Jer. 14:11; I John 5:16). Abraham could not prevail to save Sodom.
2. This is evident from observation. Have any of your prayers for others gone unanswered?
3. Reason suggests the same. The best of men are but men. Prayer is powerful, but not all-powerful.
4. There is a limit to duty and to the power of intercessory prayer.
5. There are sins for which saintly intercession cannot avail.

VI. WE MUST NOT BE TOO QUICK TO ASSUME INTERCESSORY PRAYER IS OF NO AVAIL.

1. Before we assume such let us be sure such intercession has been tried. There can be heartless, formal prayers.
2. Could it be we have not because we ask amiss? Have we interceded in a real, believing,

earnest manner?

3. The answer may be delayed, but delay is not denial.

VII. CHRIST IS THE GREAT INTERCESSOR (Isa. 53:12).

1. Saints do not intercede for us in Heaven.
 - (1) Note, "**Though they should stand before me**" indicating the saints in Heaven are not intercessors for the saints on earth.
 - (2) It is the prerogative of the Eternal Word to be the only Intercessor in the other world (I Tim. 2:5).
2. Christ is our only Intercessor in Heaven.
 - (1) He is the best One (I John 2:1).
 - (2) He prays for salvation, preservation, and glory (John 17).
 - (3) He takes up the case of all who come to Him (Heb. 7:25).
 - (4) He is always successful in His intercession (John 11:42). His plea is irresistible—it satisfies law, magnifies grace, humbles the sinner, glorifies the Father, consecrates life to good deeds

CONCLUSION.

1. Intercessory prayer is well pleasing to God if according to His will.
2. There is a limit to intercessory prayer. Prayer cannot change God or His purpose.
3. No place in the Divine mind means no place in the Divine presence.

Outside and Inside

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women, will, just in order that they may be strictly in style, dress their daughters in an outfit that is suggestive and really vulgar. The extent to which people follow style and fashion has been clearly indicated to me as on a hot July day when I was almost roasting, I have seen women on a sultry city street swathed in summer furs! Furs for July, and *chiffon* and *crepe de chine* for January—all because of the decrees of Fashion.

Well, you say, what has all this to do with your subject? It has a very great deal. I am trying to show you how that part of the text that says that "**Man looketh on the outward appearance**" is true in our day, and I am trying to show that the outer appearance is with most people today the main thing that holds their attention.

And it is not only in the matter of clothing that this holds good. It is just as true as regards LIVING CONDITIONS. With many, appearance is all. I have known people to spend freely. They kept their heads held high. If they wanted anything they went and bought it. Their outer appearance was that of people of affluence and importance, when the truth was they were in debt to just about everybody in town. The merchants shivered every time they saw them approach. They didn't like to turn them down, yet they were afraid to credit them. It is amazing, the amount of goods that is bought on a credit today—and many times never paid for—just in order to keep up appearances. I believe in people running within their income, appearance or no appearance. I, for one, want to be taken for just exactly what I am; no more. I have always had a horror of debt. I can stand to do without many things, and I can bear to live plainly, if only I know that what I have is mine. But to have luxuries

about, to have on nice clothes, and to know that they aren't paid for—that is something that I can't bear.

Some time ago I read a book on South America. The author went on to say that appearances amount to about all with most of the people there. Immorality is overlooked just so it is on the sly, and just so appearance of decency is maintained. It is to some extent the same way in this country. People in a community can be immoral and crooked in their lives, and everybody can know it, but as long as they keep up an appearance of respectability and pretend outwardly that they are all right, folks of the community make much of them and never indicate by their actions that there is a thing in the world the matter with them. And sometimes the people of a church will receive them and even put them in office in the church when it is known that their lives are secretly rotten and corrupt. With many people today, the unpardonable sin is not the doing of some wickedness, but it is to be found out and exposed. It is all right, apparently, to be rotten, immoral and sinful just so it isn't found out and publicly brought to light! We are slaves to appearances.

These things that I have been saying are true as regards man, but not as regards God. Appearance is just camouflage and amounts to nothing. *Reality is everything with Him.* It was that way with Jesus when He was here. The Pharisees were so outwardly religious as to be almost miserable. They observed the ritualistic requirements of the law to the minutest details. They conformed to the strictest standards of their day and to all appearances were highly religious. But Jesus saw through their camouflage; He saw their hypocrisy and He said to them, "**Woe unto you, scribes and Pharisees, hypocrites! you are like unto whited sepulchres, outwardly religious, but within you are filled with rottenness**"

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Outside and Inside

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and dead men's bones. Jesus liked sincerity. Above all things we should like sincerity, too. We should hate all that is sham, hypocrisy, and make-believe. I read once of a man who, upon his death-bed, told some of those standing by to take out his false teeth. "When I go into the presence of God," he said, "I don't want that there shall be a thing false about me."

God wants that the exterior and the interior shall correspond. You can take a little whitewash and a little paint and change the exterior of a house wonderfully so that it looks years newer. I lived in a house once that had a rotten sill under one side. A man, in painting the house, painted the sill until it looked all right on the outside. Somehow or other the chickens got to pecking into that rotten sill. They found worms and bugs, so that day by day they pecked until after a time they had actually pecked away a part of that sill, it was so rotten. Paint had for a time hidden the condition of the sill, which in reality was so rotten that the chickens could peck it to pieces! So a little paint, a little putty, a little whitewash will brush up the outer appearance of a building. A few silks and satins, ribbons and ruffles and cosmetics will brush up the appearance of human beings. As some one has put it:

*"Little grains of powder,
Little drops of paint,
Make a lady's freckles
Look as if they ain't."*

Yes, one can paint up the outer appearance, but not the heart. God knows what is in the heart, and that is the thing that He is interested in.

This brings me to the second part of my text: **"GOD LOOKETH ON THE HEART."** That is the thing that I want to get before you—that God sees you, not as you appear to be, but as you actually are down deep within your very heart. Do you know what is the matter with the world today that we have so much scandal and crime? The trouble is with men's hearts—hearts that are under the domination of Satan. We read a few months ago of two sons of millionaires in Chicago, who took out a boy, the son of another millionaire, and killed him. The boy had done no wrong; was in no way worthy of death. According to their own statement, they just killed for the thrill of excitement that murder, the spilling of blood, brought to them. That unspeakably barbarous, brutal, inexcusable murder is but one of many that occur each year. What is it that prompts people to do such fiendish things? It is the old unregenerate heart that Satan controls. That is exactly what Jesus taught long ago. If you will read Matthew 15:19, you will find these words: **"For out of the heart proceeds**

evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

If you want another example of what I am talking about, just call to mind the government scandals that have occurred in recent months. We have had men high up in government positions who have basely betrayed the trust committed to them, in accepting bribes and in bartering government properties for personal gain. What is the matter? Corrupt, unregenerate hearts.

Well, what is the remedy? *There are two theories; two solutions offered to the problem.* One is the ENVIRONMENT THEORY. Some hold that if we could create the right sort of an environment, that people would cease to do these wrong things. Many claim that the slums are the breeding places of crime, and that if we could eliminate the conditions that obtain in such places so that children, as they grow up, would have a chance, that we would largely eliminate crime. But what about the crime mentioned a moment ago? Those sons of millionaires, university students, had every chance to be something, didn't they? It was not poverty that led them into crime, nor was it lack of education. I tell you the theory that environment, that education, that mental culture, will prevent sin and crime is a fallacy. You can take a pig and bring him into a parlor, keep him washed and perfumed, and let him sleep beneath satin covers until he is a full-grown hog, then the very first time that he is out and sees a mud hole—woof! Into it he will go!

Environment hasn't changed his nature one bit; he is still at heart a hog, and a hog loves mud. Did any of you ever hatch out a setting of goose eggs under a hen? It is very interesting to watch the hen and the goslings as the goslings grow up. One day, as they ramble across the field, the hen clucking to her brood, the goslings catch sight of a pond. What happens? If you will watch you will presently see a hen almost frantic, running along the edge of the pond, clucking to the goslings, and out floating upon the water you will see the little scoundrels having the time of their young lives. The environment they have been living in with a hen for a mother and teacher amounted to very little in the presence of a pond of water. Why? Because they had the goose nature, the goose heart, the goose instinct—and a goose loves water!

So it is in regard to the hearts, wills, dispositions of man in their natural, unregenerate state. **"The heart is deceitful above all things, and desperately wicked,"** says the Bible. **"The carnal mind is enmity against God: For it is not subject to the law of God, neither indeed can be,"** the Scriptures tell us in another place. It is just as natural for unregenerate men and women to sin as it is for a goose to swim. We are born into this world with a fallen nature, with a bias and a tendency to sin, and every one of us do sin. I don't have to take the Bible for it. Common sense and observation tells me as I look out upon the world that men's hearts are naturally estranged from God, and that their

desires and cravings run in opposition to the will and way of Him who made us. I cannot but see that men and women are born with Adam's fallen nature, and unless something happens to bring about a change, that fallen nature will inevitably lead to sin and utter ruin.

And here I come to the close of my sermon and to the solution of the whole problem. It is the only solution to the sin problem. It is all that God has to offer. It is the only thing that can make men live right and do right. What is it? IT IS THE NEW BIRTH WHEREIN TO US IS GIVEN A NEW HEART, NEW WILL, NEW DESIRES. This new birth is to be had through faith in Jesus Christ. The very minute that one trusts Jesus to save him, that very minute he is born again: born from above. A great many people can't see the reasonableness of this. It is perfectly reasonable. You can't get into this physical world without being born into it, can you? Neither can you get into the spiritual realm without being born into it. The spiritual birth is just as necessary as was the physical birth. It is God's plan that when one receives His Son as Savior, His Holy Spirit should remake, recreate, regenerate that person, come into him, and abide with him throughout his lifetime. **"To as many as received Him, to them gave He the power to become the children of God."** There you have it, from the word of God itself. You don't understand it? No. Neither do I. Neither did Nicodemus. Jesus said, **"The wind bloweth where it listeth, and thou hearest the sound thereof, yet canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit."**

When you have been born again, God gives you a new heart, a new nature, a new will, new desires, new hopes, new ambitions—oh, everything is new! How do I know? I know in the best way that anyone can know anything; by *experience*. I was right there when it happened. I know that my whole outlook upon life has never been the same since I met and came to know the Lord Jesus. During all the days since that time His Spirit has been with me to lead me. I have not lived perfectly; I have sinned, but, ah, let me tell you, I have felt the Spirit's urge and call as He pulled me from the thing that was wrong. Today the only hope for any lost person lies in regeneration. That is the only hope for a lost world. If now I speak to anyone whose life is not what it ought to be; if you are not conscious of the fact that you are saved and safe, I would not seek to argue and theorize with you, but I would say to you, "Believe! Trust your case in Christ's hands. Surrender to the Almighty. He will straighten your life up for you. He will do it as surely as two and two make four. He will give you the new heart and the new nature, without which no man shall enter the Kingdom of God."

Funnybone

"... A time to laugh..." (Eccl. 3:4).

Pastor Brown and Deacon Jones were discussing what the Bible says about marriage. The pastor said, "According to Scripture, a man is incomplete until he's married."

The deacon quickly replied, "That's right! After that, he's finished!"

Jimmie Johnson, awaking after a nap during the Sunday morning church service at the Possumtrot Baptist Church, asked his daddy, "Has the preacher finished?"

His daddy replied, "Yes, Jimmie, he has finished, but he hasn't stopped."

An unsaved man went to church with his Christian wife occasionally. It seemed like every time he did, the preacher preached at him. He accused his wife of telling the minister all about him. He got mad and said he would never go to church with her again. The next Sunday she went without him.

His conscience began to bother him about not going to church with his wife.



So he decided to go to church and stand outside so the preacher could not skin him alive.

As he stood there he discovered that he could not hear the sermon very well. So he crawled on his hands and knees under the church building all the way to the platform. He said to himself, "This is great. I can hear the sermon and the preacher don't know I am here. He can't possibly use me for a text this time. I wonder what he will preach on today?"

The singing stopped and the preacher stood up in the pulpit and said, "My sermon topic today is 'Come Out of Your Hiding Place!'" The preacher stomped the floor as he emphasized every word!

Mini-Edition

By Joseph Harris
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Love and Hate

Part I: God Haters

Why are Christians so surprised when the world expresses hate and disdain for the church, its message and its messengers? Jesus said we were not to marvel when the world hated us. The hatred we see toward everything Christian is actually a misdirected hatred. The attacks by nonbelievers, atheists, the ACLU, homosexuals, etc., is actually a hatred directed at the God of the universe, not His people. Simply put, God haters hate God and since they cannot tangibly reach out and slap Him, they do the next best thing and attack His people.

God Haters hate the truth of God.

The truth of God has been attacked since Eden and it has withstood every attack because the truth of God is invincible. Evolutionists hate the truth of creation and continue to fabricate "evidence" and lies. Homosexuals hate the truth that their choice of lifestyle is really an immoral perversion of God's plan of love and sexual expression. Murdering abortionists hate the truth of life at conception and continue an unprecedented genocide against the innocent.

God haters hate the church of God.

Notice how the world reviles the church and the work of the church. The true church of the Lord Jesus is hardly ever represented in films and television of today. The Catholic institution with its priests are found in abundance. When the news "reporters" want to hear what "the church" has to say on a matter (which is rare) they usually ask a priest, as if Catholicism is the official mouthpiece for the church of God. Why don't they ever seek out a preacher of the gospel instead of a purveyor of paganism?

God haters hate the people of God.

The people of God are usually portrayed as ignorant and backward in thinking. They are viewed as intolerant by the "tolerant" liberals who will tolerate everything except truth. Christians who really stand for God are ridiculed and shunned by God haters. Notice the hatred God's earthly covenant people, the Jews, have drawn for years. They are hated because they are God's people (and they still are God's people because He has unconditional promises to fulfill and He never breaks His Promises).

God haters hate the man of God.

Examples are numerous in churches. Certain individuals "get it in" for the preacher and eventually vote him out or pressure him into resigning. The

preacher doesn't have to do anything except BE the man of God. He will attract the darts of hate by simple being God's representative. **True** God haters always hate the man of God and nothing the man of God can do will change their hatred. Only a new birth in the heart of the God hater will effect a change.

God haters hate the work of God. Why does the work of God seem to encounter so much opposition? Because God haters are energized by Satan, the original God hater, who opposes and exalts himself against everything God proposes. It should come as no surprise when children of the master God hater emulate their father.

Part II: God Lovers

Just as the God hater is a bane to the preacher, church and Christian, the God lover is a salve for the preacher, church and Christian. Where the God hater tears down and destroys, the God lover brings healing, refreshment and spiritual nourishment to the man of God and the work of God. Luke addressed both of his works to someone named Theophilus, which means lover of God or God lover. May God richly bless the God lovers.

God lovers support the truth of God and will stand for truth at any cost. The goal of a true God lover, in standing for truth, is never to be contentious or "ornery" but to honor God and help man. Some cannot understand the love/hate relationship of the God lover. The more one loves God, the more one will stand for the truth without compromise. Billy Sunday said, "I love flowers, but I hate weeds." A love for weeds will eventually lead to the absence of flowers. A true God lover will also have compassion while hating weeds. Unfortunately, this balance is not always present with those who stand strongly. In dealing with sinners, the sinner should be loved while the sin is hated. **"And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."** Jude 22, 23. God bless the God lovers.

The God lover is a shelter from the storm for the man of God in times of adversity. When the preacher is attacked, discouraged or weary, the God lover will come alongside, ministering and encouraging the man of God. Since the God lover loves God, he or she will naturally love the man of God and his family. God lovers soothe and refresh when the people of God suffer in battle. They bind up the beaten and bruised and

lift up the fallen. They also believe in taking care of the physical needs of the preacher and his family as they minister to the one who is seldom on the receiving end of ministry. God bless the God lovers.

God lovers love the church of God and are always willing to meet whatever need arises. This in itself is a shot in the arm to the minister (see above paragraph). They give cheerfully and not grudgingly. They truly rejoice when souls are born again. They support the meetings of the church by faithful attendance. They practice forbearance in business meetings and times of tension and disagreement, bringing unity and peace out of conflict. Blessed are the peacemakers and God bless the God lovers.

The God lover loves the work of God and is always willing to advance His kingdom. With vision and discernment, the God lover doesn't wait for an opportunity to serve God but creates opportunities. Witnessing at work, praying at home and faithful in church, the God lover expresses his or her love by obedience and service. Take time now to express thanks to God for God lovers. God bless the God lovers.

Please read Matthew 5:3-12: the Beatitudes, for a Biblical description of the God lover.

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and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God" (II Cor. 8:2-5).

He did commend the church at Corinth for the many good things in their church. They abounded in faith, utterance, knowledge, diligence, and love, but he wrote them, **"see that ye abound in this grace also."** He acknowledged that in many areas of service, they were fruitful for the Lord and productive but, in this area, they needed to do better. He hoped they would imitate the Macedonian churches in how they had given to support the work through their offerings. Paul wanted the church at Corinth to give liberally and even sacrificially to the Lord's work.

The churches of Macedonia had a good reputation and when we think of that region, we first think of the church at Philippi. Paul began his work in Macedonia at Philippi. That gracious liberality was first manifested there by Lydia, one of the first converts in the entire region of Macedonia. Lydia was one of a small group of women that Paul preached to outside of the city by the river. A work began there with a handful of women that eventually became a church in Philippi, and that church was

one that supported Paul consistently throughout his missionary journeys. Their record of gracious giving began humbly with Lydia. Luke writes of her, **"And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us"** (Acts 16:15). That is where their charity started. As they grew up into a church and were established, they continued to practice that hospitality. I digress only to say that I am thankful for the "Lydias" I have known and I do not believe the Lord's churches could have too many "Lydias" in their number.

In considering the grace of giving in the church at Philippi, we note that they took the lead in supporting Paul on the mission field. Paul wrote to them, **"Notwithstanding ye have well done, that ye did communicate with my affliction. Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account"** (Phi. 4:14-17). They were the first to give to Paul and the Epistle to the Philippians is something of a "thank you" note. Not only did they take the lead in giving first, but also in giving repeatedly. They did not just give a nice one-time offering and bask in the glory of it for years. They gave **"once and again"** to the work. It was not that they were just so rich they kept giving to Paul. They gave in times of prosperity but also in **"a great trial of affliction"** and **"deep poverty."**

Paul was not greedy of gain. He was willing to work with his hands and support himself when necessary. He did not covet men's silver and gold, but he desired fruit to abound to their account. He wanted them to be partakers in the labor and rewards of mission work. He wrote to this church, **"I thank God upon every remembrance of you . . . For your fellowship in the gospel from the first day until now"** (Phi. 1:3, 5). Paul said that through supporting the mission work financially with their offerings they became participants in that work and they received fruit that abounded to their account. They became laborers together with God and with Paul in that they were supporting the work.

The churches in Macedonia, and especially Philippi, were churches that were very generous. They were kind-hearted and charitable. They supported Paul while he was on the mission field and they did it with joy. Sometimes they did it at great expense to themselves but they were happy to do it. It is no wonder Paul recommended them as an example to the

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The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner, PO Box 39, Mantachie, Mississippi 38855

1. What is the first book a young preacher should read besides the Bible? ---Mississippi



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“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (II Timothy 2:15).

One of the most important things that a young preacher should do, besides study his Bible daily, is read good books. And this goes for older preachers as well. Never stop reading and never stop learning. When a preacher stops learning he stops feeding his flock, and he along with his followers will become dry and malnourished in the spiritual things of God.

It is difficult for me to name just one book and say that it is the first book that a young preacher should read, because there are so many good books, but I'll try to name just a few.

The Trail Of Blood by B.H. Carroll is a good book because it gives a concise overview of Baptist History. This is an important subject because it gives us an understanding of our heritage and encourages us to faithfulness.

Another good book is *The Pilgrim's Progress* by John Bunyan. It is an allegorical writing about a sinner coming to know Jesus Christ and the Christian walk thereafter. All of John Bunyan's books are excellent reading.

A good theological book is *Systematic Theology* by T.P. Simmons. I highly recommend this book to students who are new to Baptist theology. And although I don't necessarily agree with everything written in this book, it is one of the most scriptural and concise theological books available.

I highly recommend the writings of Charles Spurgeon. His works are particularly helpful to young preachers, because the Lord blessed him with wisdom and practical knowledge about the ministry.

Arthur Pink is another gifted writer, and I have learned a great deal from his books. I must say that I have learned a lot from the writing of some of our contemporary brethren too like Milburn Cockrell and Tom Ross.

There are many others that could be

named but I believe that these are a good starting point for any young preacher. They have certainly been a great help to this young preacher.

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This is a very difficult question to answer. A lot depends on the spiritual and intellectual development of the young preacher. The first set of books that I read after I was saved and called to preach was “Definitions of Doctrine” by C.D. Cole, which has been published by the Bryan Station Baptist Church for years. This is a good overview of the attributes of God, doctrines of grace, and some other vital subjects. It is simple, direct, and to the point. I would also recommend John Gill's “Body of Divinity” for someone who is studious.

I think every young preacher should read C.H. Spurgeon's “Lectures to My Students” because it has a lot of practical insights into the ministry.

Books are fine resources and may be used as tools, but it must be remembered that they are written by fallible men who are subject to error. I recommend that every young preacher first read 10 pages of his Bible every day before he reads anything else. If he disciplines himself to do this, he will read through the Bible twice a year. I also suggest a daily discipline of Scripture memorization. When Scripture is memorized, it is stored in the heart and there will be greater liberty in preaching. When I was first called into the ministry I bought C.H. Spurgeon's 6 volume set entitled “The New Park Street Pulpit”. After I read 10 pages of my Bible, I would read a Spurgeon sermon every day. It helped me to learn how to put a sermon together in outline form, with a logical thought flow. Another great resource is the Berea Baptist Banner. I was saved in 1980 and started reading the BBB soon after that. When it would come to my mailbox, I would devour it in its entirety over the course of an evening. I learned how to write by reading the articles published by Bro. Milburn Cockrell and other great

men of the Baptist faith.

Every young preacher should develop a disciplined habit of study. Study hard while you are young, while your mind is fresh. I can remember in my earlier days reading for hours on end until my eyes hurt! It was the determined study habits of my youth that prepared me for the ministry. As you grow older you will have greater pastoral and family responsibilities, so get all the study time you can while you are young. Do not fritter away your time in front of the hellelevision or the computer!

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The answer to this question can never be settled with finality. If asked to many preachers, one would get many answers in return. However, I would figure that “A Systematic Study of Bible Doctrine” by T. P. Simmons is the first book that should be in the hands of every young preacher. This book should be in one hand and the Bible should be in the other. Brother Tom Ross has a good outline book to accompany Brother Simmons book.

Whichever book a young preacher reads, he should always remember that it was written by a fallible man. When the book contradicts the Word of God, the book should be considered wrong and the Bible right.

TODD BRYANT

Grace Beheld in Christ

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Corinthian church.

The example of the Macedonian churches is not the only example that Paul gave the church at Corinth. In our text, he gave the greatest example and reason for them to grow in the grace of giving. **“For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.”** The Lord Jesus Christ was the greatest example that Paul could furnish to the

Corinthian church. There have been many saints worthy of our imitation. There have been many churches that have been good sound churches and are worthy of our imitation, but there is none greater nor more worthy of imitation than Jesus Christ. He gave everything that **“through his poverty”** others **“might be rich.”** Paul commends the example of Christ to them as his greatest argument for their service and giving of offerings. Now let us turn to our text and consider the grace beheld in Christ.

I. In the first place, I bid you view the gracious disposition of Christ. Our text begins, **“For ye know the grace of our Lord Jesus Christ.”** The word “grace” is translated from the Greek word *charis*. This word has a rich, deep meaning. In the Grecian culture, *charis* primarily signified the quality of beauty possessed by an object that gives joy to the hearers or to the beholders. For example, you may see the quality and beauty of a rose and you may smell its sweet fragrance. So, the rose has a sweet smell and an appealing appearance that gives joy to the beholder. The word *charis* would refer to those qualities of the rose.

In the Greek culture, they worshipped and pursued beauty. They loved beautiful things. The Greeks had beautiful architecture. They also loved beautiful speech. They had many famous philosophers that spoke to people in the *agora* in the marketplace. Paul reported that the Athenians **“spent their time in nothing else, but either to tell, or to hear some new thing”** (Acts 17:21). This superficial beauty brought them joy, and that is what *charis* meant primarily in common usage in that culture.

The meaning of this word is a little bit vulgar as applied to earthly things, because the roses fade, the buildings deteriorate, and the tongues lie silent in the grave. Earthly beauty is a vain thing. However, when this word is applied to Jesus Christ, how sanctified it becomes. Our gracious Lord elevates this word, making it far nobler than it ever could be when used of earthly things. Simply put, grace is the quality of beauty, and now I shall consider this as applied to Christ in His person.

Grace was attributed to Christ *in His speech*. Luke records a time early in the Lord's ministry when He came into the synagogue. He stood up, read a portion of Scripture from Isaiah, and sat down. **“The eyes of all them that were in the synagogue were fastened on him”** (Luke 4:20). He spoke to the people and said, **“This day is this scripture fulfilled in your ears”** (Luke 4:21). Everyone present that day watched Him and heard Him read and speak. Luke wrote of those spectators, **“And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?”**

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The Berea Baptist Banner Forum

Submit questions on any Bible topic

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2. How long did Job's trial last? ---Kentucky



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Most of the book of Job is a conversation between Job and his friends. The conversation could have taken place over a long period time, but I haven't been able to find anything in Scripture that would tell us for sure how long Job's trial lasted.

James 5:11 says, "**Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.**" James talks about the patience of Job, which implies that the trial probably lasted more than just a few days. But

again, I know of nothing that tells exactly how long it was.

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I can honestly say that I never even considered the time frame of Job's ordeal until now. As I began studying I found that there is a definite mention of a time frame in Job 2:13 which states: "**So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.**" From this Scripture we learn that there was at least a week in the beginning of the trial in which all of Job's friends sat in silence

watching him suffer. I don't think there is another specific time frame after this that directly declares the length of Job's suffering.

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As far as I can tell, this question cannot be answered dogmatically. There is no exact Scripture which would help us to figure the exact length of Job's trial. Some people would have us to think it was several years long. I do not hold this view. I believe, as do most expositors, that Job's trial lasted more than six months, but, less than a year. I apologize for not giving an exact figure, but, this is impossible.

TODD BRYANT

tender sympathy could utter the words that Jesus said while He wept over the city of Jerusalem. "**O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under wings, and ye would not! 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. 23:37-39). He looked over the city and wept looking at the Jews and knowing that their house was left unto them desolate. He knew that they did not know the day of their visitation and they had rejected Him. He knew that He was their Messiah and that God would turn from them and turn to the Gentiles for a time. He knew all of the terrible things that were going to happen them. He wept over sinners.

Isaiah prophesied that the Messiah would be a "**man of sorrows, and acquainted with grief**" (Isa. 53:3). Jesus was touched with the feeling of infirmity. I do not believe that He looked upon any suffering that He did not feel compassion for it. As He passed by all the lepers, the crippled, those blinded, and those with various sicknesses, He was moved with compassion. He was a man of tender sympathy. This is grace in the Lord Jesus Christ.

Those that worship false gods, and those we read about involved in Greek mythology, make their offerings to pacify these gods. They more or less just want to keep the gods from being angry with them. They figure their gods are too important and far removed to trouble themselves that much about men, but they will come every now and then to receive some gifts. They know nothing of the true God. He is one that feels the suffering of our infirmities.

Oftentimes the Lord would reach out and lay His hands upon the sick, lame, and crippled and would heal them. The Lord did not have to lay His hands on anyone. He could have spoken the word only and they would have been healed. Many times the record reveals that He looked on them. These are written to teach us of the tender sympathy of the Savior. O what compassion and what grace do we behold in Christ!

Seeking to describe Christ reminds me of the Shulamite in the Song of Solomon chapter 5. The daughters of Jerusalem were pressing her asking, "**What is thy beloved more than another beloved?**" (SoS. 5:9). She had been going on an on about her beloved and they wanted to know what was so great about Him, especially in comparison to many others. He was a poor Shepherd from the country and they preferred King Solomon in all his glory.

This stirred the Shulamite up and she

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(Luke 4:22).

The people were astonished by the "**gracious words**" that He spoke. Here, *charis* describes the words Jesus spoke. He spoke words that gave joy to the hearers. He spoke words that were sweet to them. He was gracious in the tone of His voice, the manner of His person, and all of His characteristics as He spoke. The Psalmist prophesied of the Messiah saying, "**Grace is poured into thy lips: therefore hath God hath blessed thee for ever**" (Psa. 45:2).

The chief priests and Pharisees once sent officers to apprehend Jesus. They came to Him, heard Him speak, and they went back without taking Him. They gave a report to the rulers and said, "**Never man spake like this man**" (John 7:46). Never had such gracious words fell from the lips of men the way they had fallen from the lips of Jesus of Nazareth. He that was full of life, grace, and truth spoke words that were also full of life, grace, and truth.

Christians are admonished in the New Testament that our words should always be "**with grace** [*charis*]." Our words should have beauty and the quality about them that brings joy to the hearers. Our speech is to be always with grace. It was attributed to the Lord Jesus Christ's

speech, and should be attributed to the speech of His disciples.

Grace is to be found in the person of the Lord Jesus Christ in *His intense convictions*. John's Gospel gives us the record of the disciples' reaction to observing Jesus: "**And his disciples remembered that it was written, The zeal of thine house hath eaten me up**" (John 2:17). The Lord's personality was one of intense conviction. He was very passionate about what He was doing. He was dedicated to the work of God. He laid Himself completely out in the work of God. He was what many today would consider fanatic. Many in His day thought the same, for we read of some of His well-meaning family that "**they went out to lay hold on him: for they said, He is beside himself**" (Mark 3:21). They figured He needed to calm down a little bit and come home to lead a quieter, sensible life.

This intensity was a quality of beauty in the Lord's character. Passion is attractive and usually a little contagious. It just has a way of affecting others and rubbing off on them. Most people are not really dedicated to anything. Many coast through life, just getting by. Their whole existence seems to be actuated by the hope of staying afloat. On the other hand, some people will try to be dedicated to too many things and they do not end up doing any of them well. So, to see someone passionate and dedicated to a

purpose is a little unique. Jesus Christ was wholly dedicated to the work of God. He had no ambition outside of doing the will of the Father. He "**made himself of no reputation**" (Phi. 2:7). His character was one of beauty and grace because He was selflessly devoted to the will of God the Father.

Our Lord had an *intense and fervent desire to serve others*. He plainly spoke of Himself, "**Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many**" (Matt. 20:28). He did not come to the earth to be served. He did not come to be arrayed in the fine, luxurious and royal apparel. He did not come to parade around with great pomp and ceremony. He did not seek to please Himself. He came to serve others. He came to minister to people. He had the gracious heart and attitude of a servant.

What joy it gives us today to know a humble person with the heart of a servant. They derive joy from serving and helping other people and we readily recognize such as gracious people. However, we see this grace even more in the Lord Jesus Christ. We do not read of Him going about demanding respect and service. We read of Him as one "**who went about doing good**" and serving others (Acts 10:38). This is grace in the Lord Jesus Christ.

Grace is also evident in *His tender sympathies*. Only one possessed of infinite

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began to describe her beloved to them. She said He is **“white and ruddy, the chiefest among ten thousand”** (SoS. 5:10). Her heart warmed as she searched for the words to describe the indescribable One. She finally exclaimed, **“He is altogether lovely. This is my beloved, and this is my friend”** (SoS. 5:16).

The grace of the Lord Jesus Christ is not in superficial beauty. The prophet Isaiah wrote that there was no beauty in Him that men should desire Him. The world will flock after those people that have a beautiful face and body. They will worship them, but there was no such superficial beauty in the Lord Jesus Christ that made men follow Him. The beauty was in His person: the inner beauty of holiness and righteousness that was in Him. That is what attracted us to the Lord when we became attracted to Him: the inner beauty that the Shulamite talked about. This is grace in Christ.

II. Secondly, I hope to draw out the portrait of grace in the works of Christ. Christ was gracious in His thoughts, character, and words, but He was equally gracious in His actions. Our text said, **“For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.”** It was not just that He had good thoughts and intentions, but He actually did good, gracious works. His works were an expression of the inner grace of His person.

I have already given the primary sense of the word *charis*, but there is more than sense in its usage. In fact, the primary sense of the word as it is used in this text is an act that is beyond the usual expectation. It describes a free act, not one that is done out of obligation or in hope of a reward.

This sense of the word is apparent in I Peter 2:18-20, **“Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.”** Peter commanded servants to be obedient to their masters with a godly fear. Peter said they were to be subject not only to the ones that we like, agree with, or that treat us well, but **“also to the froward.”** Servants are also to be subject to their masters that maybe they do not get along with or that treat them badly. The normal and usual expectation of the world is to get even with someone

that mistreats them, not to become subject and reward the evil they have done them with kindness. Peter is calling upon servants to go above and beyond the usual expectation.

In the above reference, the word *charis* is in the original text twice, in verse 19 and in verse 20. In verse 19, it is translated “thankworthy,” and in verse 20, it is translated “acceptable.” We could read the verses this way: “For this is *grace* if a man for conscience toward God endure grief suffering wrongfully. For what glory is it, if, when he be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is *grace* with God.” It is clear then that Peter uses *charis* of an act that goes above and beyond the usual expectation and without the expectation of repayment or reward.

This meaning agrees with the usage of *charis* in our text: **“For ye know the grace of our Lord Jesus Christ, that, thou he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.”** Christ was in the beginning with God and was God. How rich was Christ? Paul wrote to the Colossians, **“For in him dwelleth all the fullness of the Godhead bodily”** (Col. 2:9). He **“thought it not**

robbery to be equal with God” (Phi. 2:6). He had all the riches and the glories of Heaven, yet He set aside all that glory to become poor. Certainly, that was an act beyond the usual expectation. I have no right to expect Jesus Christ to set aside His riches, come to this earth, and live a life of poverty, having nothing but the clothes on his back and being ministered unto by a group of women that loved him and sought to help Him. I have no right to expect that. I have no reason to expect that Jesus Christ would shed His precious blood on a cross of Calvary and pay for my sins. I did not have Him under obligation to me. That was an act above and beyond the usual expectation. That is the grace of our Lord Jesus Christ.

We behold grace in His *humiliation and condescension*. In Philippians 2:5-8, we have a description of His humiliation and condescension to this earth: **“Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even**

the death of the cross.” Jesus prayed in John 17:5 to the Father when He was about to ascend to Him soon after, **“Glorify thou with thine own self with the glory which I had with thee before the world was.”**

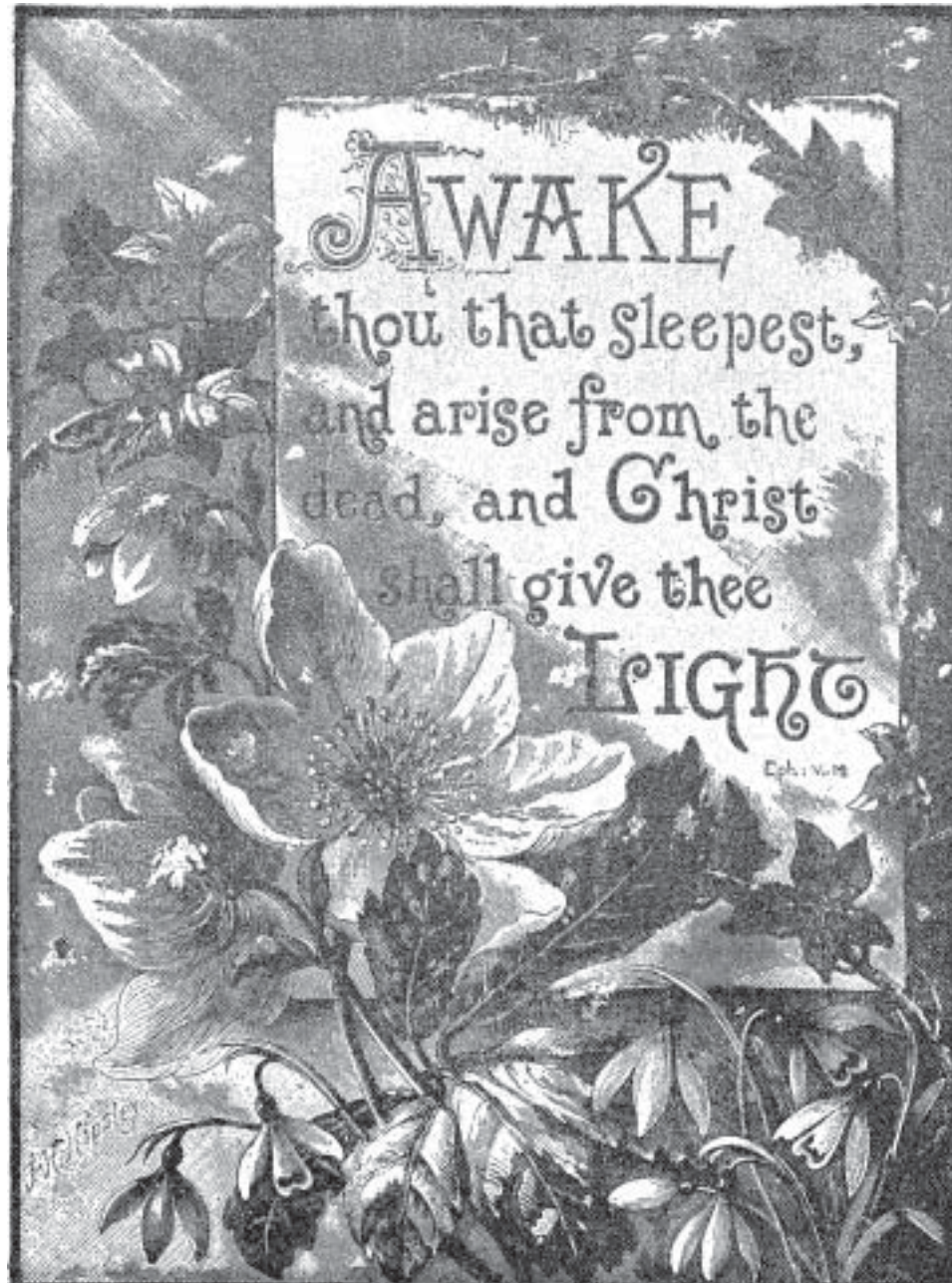
Christ left His glory to come to this earth. Christ became poor upon this earth. He testified, **“The Son of man hath not where to lay his head”** (Luke 9:58). We read in Mark’s Gospel that sometimes He would be so involved in the service of others that He would not so much as have leisure even to eat. All times of the day and of the night, Jesus Christ would be involved in serving others. He did not have an attitude of self-importance. He was meek and lowly. He became poor. He emptied Himself to come to this earth. He had nothing.

How many times do we have good thoughts? How many times do we see someone in need and it occurs to us to do something? It would be great if we would do it, but time goes by and we forget about it. We have the desire, yet we forget. Jesus Christ did not sit in Heaven having good thoughts and good intentions; rather He left His glory and came to this earth to do good works of grace.

His grace was *not only in word but also in deed*. Isaiah prophesied of the Messiah, **“The spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified”** (Isa. 61:1-3). Christ did not come merely to speak gracious words. He did not come to merely stand in the synagogues and lecture about doctrine to the Pharisees and Sadducees. No, He came to *do* the will of God.

He was gracious in His works, becoming obedient, humbling himself to the law and to the will of God. He became obedient even unto His very death. He did the will of God. His gracious words were made even more gracious because He practiced what He preached. He walked it and lived it. He demonstrated his gracious words.

We have an example of this in the time leading up to the time of the Feast of the Passover. There had been a problem among the disciples. They were looking for Jesus to set up this political kingdom. When He made the triumphal entry into to Jerusalem, those disciples thought that



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would be the beginning of the setting up of the kingdom. He had come in with great fanfare and, up to this time, the Lord had not had that. Before this, the disciples had been arguing about who would be the greatest and have the chief seats in the kingdom. Christ rebuked them saying, **“Whosoever of you will be the chiefest, shall be servant of all”** (Mark 10:44). Christ preached humility to them.

The wrangling among the disciples continued though. James and John came with their mother to Christ privately and she asked if one could sit on His right hand and one on the left hand. Christ told them they did not know what they were asking. This was not His to give. These places were for those for whom it is prepared. This is the choice of God. They did not understand humility and this event likely irritated the situation with the other disciples.

This jockeying for position continued even unto the last Passover feast in Jerusalem before Christ's death. There were positions of honor around the table. There was one chief seat in the center, and whoever would be on the right hand and left hand would be in positions of honor. Peter was on the left hand and John was on the right hand for that feast, but there was a lot of jealousy as they all strove for these positions. All the while, the Lord was becoming plainer about pronouncing His death. He had hinted at His death earlier but they had not understood. He had even used the word “crucified” at one point and they had not understood it.

As He thought upon His death and the disciples wrangled for position, Christ practiced what He had been preaching. Jesus got up from the table, gird Himself with a towel, took a basin of water, and began to wash the disciple's feet, teaching them humility and service one to another. In this one instance of many, He lived the very message He preached, doing gracious works.

There is marvelous grace in His works of love and compassion. It was prophesied that He would do these good works of grace; so, His doing of these things was an evidence of His Messianhip. One time, John the Baptist sent some of his disciples to question Jesus about whether He really was the Messiah. Note what Christ told these men to confirm John in the faith. **“Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached”** (Luke 7:22). All of these gracious works of love and compassion were evidences that He was the Savior.

We also find grace in Christ in delighting to do God's will. The Father's will was His joy. It was written of Him in

Psalm 40:7-8, **“Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God.”** That prophecy was fulfilled in Christ, who often said He had come to do the will of Him that had sent Him and that He had no will of His own. What was God's will that He delighted in? God's will for Him meant death. He went willingly to Golgotha's hill declaring of His life, “No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again. This commandment have I received of my father” (John 10:18). He came to do God's will and delighted in it, even when it meant His death. Surely, this is the grace of Jesus Christ to submit willingly to death to please His Father.

Conclusion – The example of Christ is the greatest motivation to His service that we have. His works, acts, personality, and character are our worthy of our emulation. Our desire is to be **“conformed to the image of his Son”** (Rom. 8:29) and to be **“changed from glory to glory”** into His glorious image. Nothing should stir us up more than considering the Lord Himself and what He has done. We should strive to be like Him.

Considering His example, how many of the world's richest men do we know that would give up their riches and become penniless in order to save others? I do not believe any would. If even if you could find a few, Jesus Christ had more riches than all of the world. **“The earth is the Lord's and the fullness thereof.”** He had all riches and He laid them aside and became poor for our sakes. We then, following in His steps, should not spare and pinch in His service. He laid Himself out completely in His service to God. He did not keep anything back. We should follow that example to lay ourselves out in the service of God.

Also, we have the example commended to us of ministering to the Lord out of our poverty. He became poor, but He served God. He served God though He had nothing materially. Recall the churches of Macedonia and **“How that in a great trial of affliction that the abundance of their joy and their deep poverty abounded unto the riches of their liberality”** (II Cor. 8:2). They supported the Apostle Paul liberally, but it also came at an expense to themselves. They ministered out of their poverty, trusting in the Lord.

What did the Lord say about the widow that came and cast in her two mites? He said she has ministered out of her poverty to God. He said that she had cast in more than all the rich men. We must minister out of our poverty to trusting the Lord.

We minister out of our poverty trusting the Lord for two reasons. One reason is that God is able. Paul told this church, **“Every man according as he**

purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency and in all things, may abound to every good work” (II Cor. 9:7-8). Note that Paul was convincing them to give, because **“God is able to make all grace abound toward you.”** If we are willing to serve God and minister to the Lord out of our poverty God is able to supply everything that we could ever need. He has all riches and all power.

The other reason we minister out of poverty is because not only is God able but He shall provide our necessity. This is a promise, **“My God shall supply all your need according to his riches in glory by Christ Jesus”** (Phi. 4:19). When you have laid yourself out and spent all in the Lord's service, He shall supply all your need. David said, **“I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread”** (Psa. 37:25). God has always taken care of and provided for His people. The children of Israel wondered if God could provide a table in the wilderness. God spread a table in the wilderness. God fed and clothed them and provided all that they needed. If you are involved in His work and His service, God will supply all your need. You will not be without what you truly need. This does not mean we will have luxury, but we will have our needs met.

Another thing we learn from this text is if we have received, then we should be willing likewise to give. As Christ was sending out His disciples to preach the gospel, He told them, **“As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat”** (Matt. 10:7-10). In other words, if you are ministering to the Lord having received and are freely giving, then God will supply all your need. If you have received the grace of the gospel of Jesus Christ, then freely give it to others also.

Paul wrote the Galatians, **“Let him that is taught in the word communicate (share with; take part with) unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not”** (Gal. 6:6-9). If all that we do is sow to the flesh, then we will reap corruption. If we just try to satisfy our wants, needs, and desires, we are sowing to the flesh. If

MARK OF THE BEAST

Look at your name on the front page of this month's paper. If you see the mark 5-04, so detestable to a Baptist, wash it out by renewal of greenbacks. If not your paper will stop next month. We are not able to credit. It is not a good plan.



we sow to the spirit, we shall reap life everlasting. If we give freely just as we have received, we will be sowing to the Spirit.

Finally, let us learn of Christ that if through our own poverty, giving of ourselves, our time, and possessions other might be made rich, we should be willing to make that offering. Are we willing to sacrifice and **“endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory”** (II Tim. 2:10)? Jesus Christ was willing. He did not spare or hold back. This is the grace beheld in Christ.

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we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you.” The past conduct of the missionary should be considered and investigated. No one objects to having his record reviewed except the one who is afraid of his record. The Antiochian Church knew the spiritual standing and the moral conduct of Paul and Barnabas.

The man a church sends out will be the means by which those without will judge and appraise the sponsoring church. This makes it vital that we send a man who justly represents the church who sends him out. The missionary gives the supporting church a good or bad reputation according to his ability and conduct.

Many missionary problems would be solved if the right men were sent forth instead of every Tom, Dick, and Harry who comes along. Unless the man is of high moral standing and sound in the faith, he is going to hurt the sponsoring church. Better to be too slow in sending out a man than to recall him after he is sent out.

HIS DIVINE CALL

Barnabas and Saul received a definite call from the Holy Spirit to missionary work. They were not called by their parents or relatives. Nor were they called by the church or mission board. They

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must be called of the Holy Spirit. **"And no man taketh this honour unto himself, but he that is called of God, as was Aaron"** (Heb. 5:4).

God uses called men in His work. Jonah, the Old Testament missionary, was called of God: **"And the word of the LORD came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee"** (Jonah 3:1-2). The twelve received a heavenly calling: **"And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles"** (Luke 6:13).

That great first century missionary, Paul, was divinely called. In relating his Damascus road experience, he tells us: **"And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee"** (Acts 26:15-16).

Paul did not decide to enter the ministry as a profession, thinking it was an easy way to earn a livelihood. He told young Timothy: **"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry"** (I Tim. 1:12). In his second letter to Timothy he declared: **"I am appointed a preacher, and an apostle, and a teacher of the Gentiles"** (II Tim. 1:11). To the Corinthians he said: **"For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!"** (I Cor. 9:16). To the Romans he wrote: **"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God"** (Rom. 1:1).

Some professing Christians deny the Divine call to the ministry and believe in professional preachers. I am more convinced than they are that God never called them to preach. There is no need for them to spend time trying to prove they are uncalled. I agree with them perfectly that God has not called them. But I want them to know the Bible teaches the Divine call to the ministry of the Word. I know this is so because the Lord called me to preach.

TO GO WITH CHURCH AUTHORITY

Much time should be spent in studying the account of Barnabas and Paul being set apart by the Antiochian Church. The two men sent out had already been faithful workers in the church. According to Acts 13:1, they were teachers in the church at Antioch before they received

the Divine call. Acts 11:25-26 reveals that they had already been teachers in the church for a year.

I notice that the church at Antioch was a spiritual church which ministered to the Lord. They were more interested in the work of Christ than in feasting. There was complete harmony in the feelings of the missionaries and the church.

It was all done under the direct leadership of the Holy Spirit. Their calling came from the Spirit through the local church, and the Spirit directed the church to set them apart for missionary work. Paul and Barnabas waited for the church to act officially in sending them out. They did not go out as free-lancers without the backing of some church.

CALLED TO A SPECIFIC FIELD

When God calls a man, he calls him to a definite field of labor. The Scriptures know nothing of a mission board selecting a man's field of labor. The Antiochian Church sent out the missionaries, but they did not decide upon their field of labor. God called Jonah and sent him to Nineveh (Jonah 3:1-3). He called the twelve apostles and sent them to the lost sheep of the house of Israel (Matt. 10:6). Christ called Paul and sent him to the Gentiles (Acts 16:17). God has a man for every place, and a place for every man.

SPECIAL QUALIFICATIONS

A man cannot be a missionary without being sure of his own salvation. He cannot lead others to Christ if he has not already come to Christ himself. There should be no question in the missionary's mind as to the time and the place of his experience of grace.

I feel the missionary should have the same qualifications as a pastor, especially since most missionaries usually pastor for a short time the young church they organize. I Timothy 3:6 tells us that he must not be a novice. He must not be newly converted to the faith. He, like Paul, and Barnabas, should be of some standing in the church. His gifts, graces, and conduct must be known, lest being lifted up with pride he fall into the judgment of the devil.

A missionary should have some understanding of Divine things. II Timothy 2:2 says he must be **"able to teach others also."** Today, with so much heresy to confront, he must be well prepared to refute error and contend for the truth of the Bible. A thing as big as the ministry of the Word requires skillful soldiers.

DOMESTIC QUALIFICATIONS

I Timothy 3:2 reveals that he must be married to only one woman. A missionary with marital problems creates confusion on the missionary field and an uproar among the supporting churches back home.

The missionary should have his wife and children in subjection (I Tim. 3:4). If he cannot control his home, he is not fit to care for the church of God (I Tim.

3:5).

MORAL QUALIFICATIONS

A missionary ought not to be guilty of any scandalous sin. He must not habitually practice known sins (I Tim. 3:2). This does not mean he must be perfect, nor that men will not falsely accuse him of evil things. He must have the respect of the people he is witnessing to (I Tim. 3:7). He ought to be an **"example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity"** (I Tim. 4:12).

The missionary must not be a drunkard or a contentious person. He is to be a cold-headed person, not a hot-headed fanatic. Calm leadership is needed. **"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth"** (II Tim. 2:24-25).

OTHER QUALIFICATIONS

A missionary is called upon to endure hardships. Paul and his companions did. He described their missionary sufferings to the Corinthians in the following manner: **"We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day"** (I Cor. 4:10-13).

A missionary must know the customs and traits of character of the people among whom he is to labor before he goes to the field. Some knowledge of the culture, modes of transportation, ways of making a living, the leading crops, the language, and religions are essential. A good literary education is a great asset in this respect.

Then the missionary must be able to adapt to the culture of the people when he arrives on the field. Paul realized the importance of this. He said: **"For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without the law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that**

I might be partaker thereof with you" (I Cor. 9:19-23).

More important than all, the missionary must have a genuine love for lost souls. Psalms 126:6 reads: **"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."** Tears of a broken heart are necessary equipment. The certainty of returning with joy depends on going with tears. No one will bear the precious seed of the Word of life long in a foreign country who lacks a broken heart. He who has no tears for lost souls does not have within him the Spirit of Him Who wept over Jerusalem.

If the prospective missionary has no concern for lost souls, then his own soul is in great danger. Paul had great compassion on these lost and undone: **"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh"** (Rom. 9:1-3). Again he declared: **"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved"** (Rom. 10:1). Stoning, shipwreck, prison, hunger, and approaching death could not quench Paul's tears for lost souls.

HIS TASK

The missionary's first task is evangelization. It is said of the missionary of the Jerusalem church: **"Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did"** (Acts 8:5-6).

Second, his task is to baptize the converts into a scriptural church: **"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women"** (Acts 8:12).

Third, it is to report the blessings of God to the church who sent you forth. Philip's sponsoring church, the church at Jerusalem, heard of his success. **"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John"** (Acts 8:14). Paul and Barnabas reported their missionary effort to the Antiochian Church. **"And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles"** (Acts 14:26-27).

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Fourth, the missionary must teach the baptized disciples all things which Christ commanded. Christ did this when organizing His own church. Peter, John, and Philip **“preached the word of the Lord”** among the baptized disciples at Samaria (Acts 8:25).

Fifth, the missionary must organize a New Testament church by the authority granted by the sponsoring church back home. After Philip’s evangelization, baptizing, and indoctrination, we read in Acts 19:31 of churches in Samaria. Paul visited Crete, Ephesus, Thessalonica, Philippi, Corinth, Cenchrea, and Rome where he baptized disciples and established churches.

A FIELD WHITE UNTO HARVEST

A true missionary goes where there are no churches. Paul was ambitious to take the message of Christ to those who had never heard of it before. To the Romans he wrote: **“Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man’s foundation: But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand”** (Rom. 15:20-21). People in America are within easy reach of the gospel, yet untold myriads dying in heathen lands have never heard of the Bible or of the Christ it reveals.

The modern practice at home and abroad of sheep-stealing and causing one to affiliate himself with a new association or convention is hardly missionary work in the New Testament sense. It is more of the flesh than of the Spirit.

The missionary is not to educate the heathen along secular lines. Nor is he commanded to establish hospitals, seminaries, or orphanages. These things may come in as a by-product of missionary service. It is the missionary’s supreme work to herald the message of salvation and establish churches. It is a lamentable fact that much missionary money has been devoted to founding and maintaining schools which have turned out in the end to be traitors to Christ. Had the energy been devoted to preaching the gospel, the results would have been far different.

HIS REWARD

The rewards of missionaries are legion. Some come in this present life; some are a future attainment. The missionary certainly has more to look forward to than his salary check from the sponsoring church.

CONVERTS

One present reward is to see the souls he has begotten with the gospel. The Apostle Paul spoke these words to the Corinthians: **“For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus**

I have begotten you through the gospel” (I Cor. 4:15).

What a joy to know you have been the minister by which one believed and was saved (I Cor. 3:5)! Oh, the thrill of knowing God used you in converting a sinner from the error of his way and saving a soul from death (Jas. 5:20). What glory to know a fellow creature believed on Christ through your testimony (John 4:39). The missionary **“gathereth fruit unto life eternal”** (John 4:36). This is the encouragement to a faithful missionary to know his work has a tendency to the eternal salvation of precious souls.

CHURCHES!

It is a comfort to the missionary to see the churches he established carry out the Great Commission and organize other churches of like precious faith. The faithful missionary will enter in to the reward of such a faithful church, since he organized and developed it in the right way. To the Thessalonians, Paul said: **“For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?”** (I Thess. 2:19).

CROWNS!

The missionary has a heavy cross to bear, but there awaits him a beautiful crown. The crown far outweighs the cross. Jesus Christ said: **“And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundredfold, and shall inherit everlasting life”** (Matt. 19:29). Again He said: **“Whosoever shall lose his life for my sake and the gospel’s, the same shall save it”** (Mark 8:35). The Prophet Daniel declared: **“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever”** (Dan. 12:3).

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me, that some are right when they say that v. 1 should actually be used to close out the previous chapter. However, it fits our purpose today to point out that the apostle is teaching us something that he believed and the Holy Spirit would have us understand that what the apostle Paul believed concerning headship and head covering is scriptural. Therefore, if we follow the apostle Paul in this instance, we are following the leadership of the Holy Spirit.

In v. 2 the Apostle moves on to speak commandingly of the church at Corinth. Some believe the Apostle to be speaking ironically here, given the obvious instructions that are to follow in this chapter. However, I believe that the Apostle is truly commending the church

for their past obedience to the teachings and doctrines of Paul. The word ordinances in this chapter could also be translated *traditions*. Therefore, the apostle is not speaking just of baptism and the Lord’s Supper (the only two true ordinances given to the Church), but rather he is speaking of the obedience and faithfulness of the church at Corinth concerning the many teachings that the apostle had delivered to them. Remember that Paul had spent at least 18 months (Acts 18:11) and probably much longer (Acts 18:18) in the city of Corinth. He had had ample time to indoctrinate the church with the word of God. The people must have had much teaching and instruction that they were faithful to follow. We know that this epistle is written to address several problems that the church had, yet still it was a learned church. The church had problems with division (Ch. 1-3); fornication (Ch. 5-6); lawsuits (Ch. 6); marital fidelity (Ch. 7); idolatrous feasts (Ch. 8, 10); headship (Ch. 11); the Lord’s Supper (Ch. 11); spiritual gifts (12-14); the resurrection (Ch. 15); and financial giving (Ch. 16). Throughout all of these problems, the church yet remained as a church. It had many problems, but I am sure that it had many fine qualities as well. Here in 1 Cor. 11:2 the apostle offers them a commendation. They did at least remember him in all things. Perhaps they were not obedient to all of his teachings as they should have been, yet they acknowledged him and did seek to keep the ordinances as he delivered them to them.

Headship

Now that the apostle Paul has gotten the attention of the church, he now begins to address a problem that he sees in the church. In v. 3 of this chapter the apostle begins to talk about headship - the headship of Christ to man; the headship of man to the woman; the headship of God the Father to Christ. I believe that it is important for us to keep this thought as we progress through the first sixteen verses of this chapter.

Let me insert this point here. It appears to me that the most overwhelming problem that the church at Corinth had was idolatry. I believe that they were caught up in their new found freedom and thought that they could indulge in those things that they thought they were no longer under bondage to. The other problems that they had may have primarily been a result of indulging in things associated with idolatry, and from having interaction with those that actually worshipped idols. I can see fornication being a result of associating with those that used fornication as a part of their “religious” exercises. I can see marital fidelity being a problem after fornication is indulged in. I can see the people gathering at these idolatrous feasts, simply to show that they no longer

believed in the idols that the food was offered to. I can see the Lord’s Supper becoming a problem with a church that took for granted its ability to serve God, and also trivialized idolatrous feasts. I can see headship becoming a problem for men and women who witnessed other women, going uncovered to these feasts, and even playing a role in the feasts as they were taking place in the temples. I can even see the problem arising, wherein all (men and women alike) would seek spiritual gifts so that they might be a part of the church worship service, even as the heathen men and women took part in the idolatrous worship services. Maybe, the answer to all of these issues is found in Chapter 13, the love chapter. Here the apostle Paul let the church know that Love was the end of the commandment. It is the answer of how and why we serve the Lord. It is the answer of how and why in our relationships one with another. Maybe the apostle is addressing these problems with idolatry that the church had when he says in 1 Cor. 13:11, **“When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.”**

However, let us return to our topic at hand - the head covering. In the idolatrous worship, the church at Corinth would have beheld many brazen women attending the feasts and functions with uncovered heads. It seems to have been a Grecian tradition that women worshipped uncovered. At least some of the women of the church had begun to come to the worship service without their heads covered. Now in the first sixteen verses of this chapter the apostle Paul is going to address this problem that he sees arising.

In the matter of headship, it appears that the apostle Paul deems this doctrine of the head covering to be very important. He begins in v. 3 by telling us the Divine order of things. Then he immediately moves on to address the matter of the head covering. In vv. 7-8 we read: **“For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man.”** If we compare this verse to v. 3, we can see that the Son is subject to the Father; the man is subject to the Son; the woman is subject to the man. Lest a woman should decry this order of things by saying that she is just as good as a man, let me make this statement. It is patently obvious that the Father and Son are equal. One is not greater than the Other because they are both God. However, the Son took upon Himself a subordinate role, in that He came to earth as our sacrificial Lamb. **“But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness**

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of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:7-8). Even though the Son "**humbled himself, and became obedient**", we would not deny His Godhead. Unlike the Jehovah's Witnesses, we do not believe the Lord Jesus to be an angel or created being. He is just as much God as the Father is. He possesses all the same power, authority, and glory that is possessed by the Father. And yet in the covenant of redemption He took upon Himself a subordinate position to the Father. In Person, He is not less than the Father; only His role is subject to the Father.

The same applies to the woman. She is not less than the man in person, but she is subordinate to man in position.

Our Scripture continues in vv. 9-10: "**Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels.**" In the account of creation we know that Adam was first made, and when there was found no help meet for him, the Lord created Eve from the rib of Adam. Therefore, since the beginning of time woman has been subject, in the Divine order, to the man. She is not less in person, but she is subordinate in position.

Because of this matter of headship, the woman who wears "**power**" (or authority) on her head, honors all men. She acknowledges that man is her head. Therefore, she covers her natural covering with an artificial one to show that she is in subjection to the man.

Because of this matter of headship, the man comes to church uncovered to honor his Head, Christ. If all are covered, where is the order? How can the distinction be made public and known to all if the covering is worn by all, or no covering is worn by any?

Long Hair for a Woman

I do not think that we will go in a verse by verse manner through this portion of scripture. I believe that we are all familiar with this passage, and we know the verses well. I also believe that we each have an existing understanding of the passage, and right or wrong it is how we perceive these verses in our own minds. My object today is to address some points that are made in this passage and direct your attention to what I believe to be some logical assertions that must be made to rightly understand these verses.

I am going to start out today, maybe in a backward fashion. I want to look first at v. 15. "**But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.**" Most of Baptists today that reject this doctrine of head

covering reject it on the basis of this verse. They believe that the long hair of a woman is given to her for a covering. I want to say today, that I agree with them. However, it is not the only covering. What the apostle Paul is telling us is that even nature acknowledges that a woman's head should be covered. The natural woman is more beautiful with long hair than with short hair or with none at all.

Short Hair for a Man

A point that is sometimes omitted in this doctrine is the fact that men are to be uncovered in the worship service. This is accepted by nearly all of Christianity today. Yet they find it hard to accept the covering of the woman's hair. In v. 14 we read: "**Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?**" Again, we understand the Holy Spirit to be showing us, that even nature itself teaches us that a man should be uncovered in the worship service, due to the fact that short hair is the norm with men after the flesh. In other words, men should have short hair, because that is acceptable. Long hair, in men, has long been the exception rather than the rule. This fact in nature only reinforces the need for a man who may wear a hat in the world, to take off his hat when he enters the worship service.

The Natural Covering (The Hair)

What the Apostle is teaching us in vv. 14-15, is that our very natural bodies give us an example of a head being either covered or uncovered. In men the head is uncovered because the hair is short. In women the hair is covered because of the long hair. However, this is the natural covering that the apostle is speaking of. There remains the artificial covering, which the apostle addresses, in the previous verses of the chapter.

The Artificial Covering (The Veil)

The idea of the natural covering (hair) and the artificial covering (veil) are not at odds with each other. Rather, these two ideas complement each other. You see, in the church we should acknowledge the God-given order of things, by removing any artificial covering from the head of the man, and by installing an artificial covering on the head of the woman.

In v. 4 we read: "**Every man praying or prophesying, having his head covered, dishonoureth his head.**" It is amazing to me, that so many of our Baptists today (I guess you could very nearly say all of the Baptists today) can see in this verse that we are taught that a man should take off his hat upon his coming into the house of God. Surely, they are right when they read the verse to be teaching them that we, as men, are to come before the Lord with uncovered heads.

In v. 5 we read: "**But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.**" Most of the same Baptists

that see in v. 4 that men are to take off their hats in public worship, deny that this verse is speaking of the same thing towards the women, only in reverse. The apostle is telling us here that if a woman wants to come to church **uncovered**, she may as well shave her head. If she denies the artificial covering, she may as well forsake the natural covering as well.

Tyndale, in this verse, translates the phrase **with her head uncovered** as simply *bareheaded*. I don't want to get into the original Greek words that are used in this passage, I believe that we have all heard the Greek words that are used for "covering" in this chapter, and we all understand that the Greek in these first verses is obviously talking about a covering that can be put on or taken off. Hair cannot be put on and taken off. We cannot make a change in it as we come before the Lord. It is as it is. There is no instantaneous change that we can make in the existence of, or the length of, our hair. I also don't believe that the apostle Paul devotes sixteen verses of this chapter to teach that men should have short hair, and women should have long hair. He tells us in vv. 14-15 that **even nature itself** teaches us that. It is not necessary that he dwell on that fact. I think that it is wrong to think that the apostle would invest so much time and words to teach them something that they already knew and that nature had already taught them.

In v. 6 Paul makes this teaching even plainer to us. "**For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.**" I believe that this verse is perhaps the key for us to distinguish what kind of head covering that the Lord is speaking to us about in this chapter. If, as some would say, the long hair of a woman is her covering, then this verse makes no sense whatsoever. Notice that the scripture reads "**For if the woman be not covered...**" Now if the long hair is the covering, then we must understand that the apostle is speaking now of a woman with short hair or even bald. Then the verse continues on to say "**..let her also be shorn...**" If the woman already has short hair or no hair at all, how can her hair be short? In other words, if she is already uncovered, how can she now be uncovered again? The verse concludes with "**..but if it be a shame for a woman to be shorn or shaven, let her be covered.**" The apostle now tells us that if, after the flesh, it is a shame for a woman to have short hair or to be bald, then let her reflect that fact in wearing a head covering in public worship.

Again, the long hair and the head covering are not at odds. The long hair of the woman teaches us that the woman should wear a head covering, rather than sufficing as the head covering in the public worship.

An Old Testament Example

In Num. 5:11-31 we have the procedure that a jealous husband should follow in order to verify the faithfulness or unfaithfulness of his wife. He is to bring his wife before the priest and to bring also an offering on her behalf. In vv. 16-18 we read: "**And the priest shall bring her near, and set her before the LORD: And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water: And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse**" Here we can see that a woman, whose faithfulness to her husband was in question, is caused to remove her head covering. I don't think that the scripture is speaking of shaving a woman's head here, but rather is speaking of removing the head covering, which was a sign of her subordination to her husband. In this case, where her faithfulness to her husband is in question, the priest will uncover the woman's head. I believe that we can see that the uncovered head of a woman in the public worship is a shameful thing. The woman in this case, was in the tabernacle and before the priest. She would much rather have her covering on, then to have the priest remove it. The same is true today. Women that enter the house of God should enter it with shamefacedness and sobriety and with their head covering on. This demonstrates their faithfulness to God, and their subjection to man.

History Cited

If we look at history, we can see that it has always been the custom in Christianity for the women to wear their head coverings. It has been practiced for centuries with no real challenge until the recent two centuries. In the end of the 1800's the women's liberation movement began. With that movement, women began to look for attitudes or practices that they felt to be demeaning towards them. They wanted equality with men, in society, government, and religion. One of the things that they fought against was the head covering. Really, they had no success in this regard until the middle of this century. If you look at photographs of church services in the 1800's and early 1900's you will see, that no matter the denomination, women almost always had their heads covered in church services.

There also are many teachers and preachers of old who side with us on this issue. If you are able to research the writings of the early church leaders you will see that they believed that 1 Cor. 11 is speaking of a veil or covering of some kind. There maybe is not so much writings through the Middle Ages, because much of it was destroyed by the

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Catholic church, but also because this teaching was so widely accepted that it was not necessary to speak out against error in this doctrine. More recently, however, we can cite many men that have spoken out in favor of this doctrine of head covering. Many of these men, we may not agree with on other positions, but still they are on the correct side of this issue. I will list just a few that Bro. Milburn Cockrell quoted in His booklet "The Veiled Woman": John Trapp, Charles Hodge, H. A. Ironside, and H. H. Halley. There are also many Baptists that Bro. Cockrell mentions: A. H. Strong, T. T. Eaton, J. M. Pendleton, H. B. Taylor, T. P. Simmons, C. D. Cole, A. W. Pink. We could add some other names, such as John Gill, but I believe that the names mentioned above certainly lend credibility and some scholarship to the position that we hold.

The Plain Reading

The plain reading of our text would lead anyone who is not familiar with this doctrine, if they accept it as it reads, to agree with our position that the veil or head covering is required of women when they are in public worship. No degree of twisting or misconstruing the plain verses of our text can cause any honest person to truly be comfortable with any belief other than the one we have attempted to state today.

Conclusion

This is the biblical position on head covering. I may not have made anything more clear to you than already was, but Lord willing there is someone who will hear or read this message that will find either some reinforcement for their biblical position, or will be caused to think soberly about the unbiblical position that they are currently holding to.

Again, I do not wish to offend anyone, nor do I want any to think that I love them more or less based on their position on this head covering issue. However, I think that the Bible is plain, and I pray that God would deal with each of us to convict us concerning this beautiful doctrine that we would be more faithful to serve Him. In actuality that is my desire for each of you, as it is for myself: That we would be faithful to Him, and that we would take advantage of every opportunity to praise, honor, and glorify Him and Him alone. The women in this audience today have the privilege and opportunity to do something that I cannot do. You can show to the church, the world of believers, the world around us, and all who would see that you are worshipping the Lord in spirit and in truth. You can do this in a visible, unspoken manner by wearing a hat, veil, or head covering in the public worship service.



Readers of the BBB are urged to submit religious news items which they may read in their local paper or some other publication. In sending these please give the name of the publication as well as the date it was printed. We will not be able to print all which are submitted, but we welcome any item you may feel we should read. Send them to The Berea Baptist Banner, PO Box 39, Mantachie, MS 38855-0039.

UNITED METHODIST CHURCH FINDS LESBIAN MINISTER 'NOT GUILTY' OF VIOLATING CHRISTIAN TEACHINGS

BOTHELL, Wash. (EP) – It took just a day-and-a-half for a 13-member panel of United Methodist Church ministers to disregard official church policy that has been on the books for over 30 years.

In what many are calling a frightening indicator of things to come, a United Methodist Church (UMC) jury delivered a not guilty verdict March 20 in the church trial of an ordained UMC minister who is a self-avowed, practicing lesbian.

Rev. Karen Dammann, 47, was charged with "practices declared by the United Methodist Church to be incompatible with Christian teachings," according to trial documents. And it was a charge that appeared easy to sustain.

In 2001, Dammann wrote to Pacific Northwest Bishop Elias Galvan, asking for a new appointment and informing him that "I am living in a partnered, covenanted relationship with another woman."

The UMC Book of Discipline – the governing standards of the church – clearly forbids practicing homosexuals from holding church office. Section 304.3 says, "Since the practice of homosexuality is incompatible with Christian teaching, self-avowed practicing homosexuals are not to be accepted as candidates, ordained as ministers, or appointed to serve in The United Methodist Church."

The argument of the church prosecutor in Dammann's case was straight forward: Dammann is a self-avowed, practicing homosexual. Church standards don't allow homosexuals to hold office. Dammann should be removed.

But the jury deciding the case rejected the prosecution's clear line of reasoning. Instead, they found Dammann not guilty, issuing a confusing verdict: "While sustaining the specification that Rev. Karen Dammann is a self-avowed practicing homosexual, we the trial court, do not find the evidence presented...to be clear and convincing that Karen Dammann has engaged in any 'practices declared by the United Methodist Church to be incompatible with Christian teachings.'" At the same time, the jury acknowledged that UMC standards call the practice of homosexuality "incompatible with Christian teachings."

Rev. James Heidinger, a conservative UMC minister from Lexington, Ky., was dumbfounded. He told The Associated Press that the decision amounted to "jury nullification" of church doctrine. "It seemed to so many that this was an open and shut case," he said. "There was never any question about what Karen Dammann was involved in. She admitted that."

Clergy from other denominations weighed in on the matter as well. Rev.

William Smith, senior pastor of Westminster Presbyterian Church (PCA) in Huntsville, Ala., said the UMC's decision parallels the judicial activism rampant in civil courts today. "It appears that liberal judges often look for ways to set aside what the law says in favor of what, in the eyes of the judges, it should say," Smith wrote.

In the meantime, Dammann is free to pursue active ministry in the UMC.

PRESIDENT BUSH SIGNS INTO LAW UNBORN VICTIMS OF VIOLENCE ACT

WASHINGTON (EP) – In an elaborate Rose Garden ceremony April 1, President Bush signed into law the Unborn Victims of Violence Act. The law – which took five years to get through Congress – makes harming an unborn child during an assault on a pregnant woman a federal crime. The bill essentially acknowledges what pro-lifers say is obvious: when a pregnant woman and her unborn child are injured, there are two victims, not just one.

The legislation had stalled in Congress several times in recent years, but gained new support in 2002 following the murder in California of Laci Peterson and her unborn son, Conner. California is one of 29 states with laws protecting unborn victims of violence. Laci Peterson's husband, Scott Peterson, has been charged with two counts of murder in connection with the deaths.

The new bill applies only to injuries an unborn child sustains during a federal crime – such as terrorist attack or a drug-related shooting. The bill specifically states that legal abortions are not a crime.

The law defines an "unborn child" as "a member of the species homo sapiens, at any stage of development, who is carried in the womb."

Pro-life advocates hope the legislation's language – essentially saying life begins at conception – will bolster their efforts to protect unborn children from any assaults – including abortions that are now legal.

Carrie Gordon Earll, bioethics analyst at Focus on the Family, said the bill's passage "helps to rectify the schizophrenia in our culture regarding the value of pre-born life." "Either young human life has value in our culture and is worth protecting," she said, "or it's not."

President Bush also praised the bill's passage, saying, "We stand for a culture of life in which every person counts and every person matters. We will not stand for the treatment of any life as a commodity to be experimented upon, exploited or cloned."

Sen. John Kerry, D-Mass., Bush's opponent in this year's election, was among the 34 Democrats who voted against the bill. Two Republicans also voted against the legislation: Sen. Lincoln Chafee of Rhode Island and Olympia Snowe of Vermont.

The bill's passage is the latest in a series of

pro-life actions the president has taken over the last four years. One of his first acts as president was enacting the "Mexico City policy" which bars U.S. money from groups that support abortion.

He also signed the "Born Alive Protection Act" which protects the life of any baby who survives an abortion. Last November, Bush signed a bill banning partial-birth abortions.

And throughout his presidency, Bush has increased federal support for abstinence education, adoption programs and crisis pregnancy centers.

SUPREME COURT HEARS PLEDGE OF ALLEGIANCE CASE

WASHINGTON (EP) – The Supreme Court began its day March 24 with the long-standing tradition of the Marshall of the Court entering and shouting, "God save the United States and this Honorable Court!" The court then began hearing oral arguments in a case that could remove the word "God" out of the Pledge of Allegiance.

In one of the most-watched cases of this year's session, the highest court in the land is hearing arguments from Michael Newdow, an atheist who says the phrase "one nation under God" in the Pledge is unconstitutional and that it indoctrinates children. He is asking the court to keep it out of public schools.

Newdow, a lawyer, is representing himself in the landmark case. His nine-year-old daughter attends a public school in a suburban Sacramento school district. In 2002, Newdow sued the school over its recitation of the Pledge of Allegiance, saying the phrase "under God" violates the Constitution's ban on government-established religion. He won, and the 9th Circuit Court of Appeals upheld the decision, paving the way for the school district to appeal the case to the Supreme Court.

But many are questioning Newdow's legal right to file the lawsuit on behalf of his daughter. He is divorced from Sandra Banning, the girl's mother, and Banning has primary custody of the child. Justices could throw out the case if they decide Newdow needed the mother's consent to file a suit on behalf of their daughter.

Banning, for her part, has made her position clear. "I object to this inclusion of our daughter in this case," she told ABC television the morning proceedings began. Banning says she is a Christian and a supporter of the Pledge. "I hope and pray that they will support our history, the traditions of our nations and the values that we hold dear," she said.

Banning isn't alone in that hope. The Bush administration – and most of Congress – has said the Pledge should remain as is – and should continue to be recited in public schools. And an Associated Press poll found that 9 out of 10 Americans overwhelmingly support the Pledge's reference to God.

Over 100 of those supporters gathered on the steps of the Supreme Court building the morning oral arguments began. They started the day with their hands over their hearts, reciting the Pledge in its entirety.

The Rev. Rob Schneck, president of the National Clergy Council, addressed the crowd. "After today, this court will decide whether America remains one nation under God or whether we shake a fist in God's face," he said.

A handful of Newdow supporters also

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gathered outside the court. Some carried signs reading "Michael Newdow, American hero."

Inside the court, some of the justices said they thought the phrase "one nation under God" may have been intended to unite the country, not express religion.

Chief Justice William Rehnquist noted that Congress unanimously added the words "under God" to the Pledge in 1952.

"That doesn't sound divisive," he said.

And Bush administration lawyer Theodore Olson said the pledge reflects America's religious heritage.

"It is an acknowledgment of the religious basis of the framers of the Constitution, who believed not only that the right to revolt, but that the right to vest power in the people to create a government ... came as a result of religious principles," he said.

JUDGE PERMITS TESTIMONY OF DOCTOR WHO SAYS UNBORN BABIES CAN FEEL PAIN DURING ABORTIONS

NEW YORK (EP) – A New York judge has ruled that a pediatrician who says an unborn baby can feel pain when he is aborted will be allowed to testify in a legal challenge to the partial-birth abortion ban.

The truth about partial-birth abortion is brutal. During the grisly procedure, a doctor delivers all but the head of a viable child, then pierces the baby's skull and drains out his brain. It is undoubtedly a painful end to a short life.

But the National Abortion Federation has argued that testimony regarding a baby's ability to feel pain during an abortion is "irrelevant" and "unreliable," according to The Associated Press.

U.S. District Judge Richard Casey disagreed, and ruled March 19 that Dr. Kanwaljeet S. Anand can testify as a government witness in a case challenging the partial-birth abortion ban. The trial is scheduled to begin in late March.

The partial-birth abortion ban was passed by Congress last fall, and it was immediately challenged in court.

Judge Casey said the doctor's testimony will help him evaluate Congress' findings that the late-term abortion is "brutal and inhumane" and that "the child will fully experience the pain associated with piercing his or her skull and sucking out his or her brain."

Anand has conducted extensive research on pain in unborn babies and newborns and concluded that an unborn child can feel pain at 20 weeks, AP reported.

Simultaneous trials challenging the law are set to begin March 29 in New York, Lincoln, Neb., and San Francisco.

MASSACHUSETTS LEGISLATURE GIVES FIRST APPROVAL TO AMENDMENT BANNING SAME-SEX MARRIAGE BUT ALLOWING CIVIL UNIONS

BOSTON (EP) – The Massachusetts Legislature gave initial approval March 29 to a state constitutional amendment banning same-sex marriage but allowing "civil unions" for same-sex couples.

To move forward, the measure must pass a second time during the next Legislative session. If that happens, the amendment

would go before voters in November 2006.

That means same-sex marriage in Massachusetts is all but inevitable for now. The state's Supreme Court issued a ruling in November demanding officials begin issuing marriage licenses to same-sex couples May 17.

Gov. Mitt Romney is asking the Supreme Court to put homosexual marriages on hold in light of the Legislature's initial approval of an amendment banning them. But legal experts say that request is unlikely to succeed. They say the attorney general is the chief law enforcement officer in the state, and that the governor is unlikely to persuade the courts without the attorney general's support.

Massachusetts' attorney general is Tom Reilly, a Democrat who has already said he will deny the governor's request.

Reaction to the amendment's initial approval was mixed, with both sides of the debate unhappy with parts of the measure.

Proponents of same-sex marriage expressed disapproval of the amendment's ban on homosexual marriage. Opponents of same-sex marriage expressed disapproval of the amendment's allowance of "civil unions" for same-sex couples.

"We are giving people a false choice," Rep. Vinny deMacedo, a Republican and opponent of same-sex marriage, told reporters. "We're saying, 'No problem, you can vote to define marriage as between a man and a woman, but the only way you can do it is if you create civil unions that are entirely the same as marriage.'"

Tony Perkins, president of the Family Research Council, said the amendment's construction amounts to "blackmail." "This is a frustrating day for those who believe in both traditional marriage and democracy," Perkins said. "In an attempt to please everyone, Massachusetts legislators today pleased no one."

"This should be known as Black Monday. Legislators know the people want to vote on the definition of marriage but instead of giving them a 'clean bill,' they are forcing them to pass civil unions at the same time. That is nothing short of blackmail."

SELF-PROCLAIMED "GODLESS AMERICANS" FORM NEW POLITICAL ACTION COMMITTEE

By Rick Wesley, Citizen USA

WASHINGTON, D.C. (EP) – "Godless Americans" – atheists, secular humanists, rationalists and other "freethinkers" – have joined forces in an attempt to oust God from public life. Ellen Johnson, president of American Atheists, announced the formation of the Godless Americans Political Action Committee (GAMPAC) at a March 9 press conference at the National Press Club in Washington, D.C.

Johnson said GAMPAC's stated aim is to "endorse candidates for public office who support separation of church and state, defend equal rights and protections for our nation's godless Americans...and support our goal of having 'a place at the table' in formulating public policy." Johnson will serve as GAMPAC'S executive director.

GAMPAC was born in part out of a 2002 "Godless Americans March" on Capitol Hill which drew an estimated 3,500 people. Johnson served as chairwoman for that event, and told the assembled crowd, "I see a potential voting block. I see a new movement ready to assert its political and cultural influence in America."

Two years later, Johnson is spearheading

efforts to galvanize the godless "voting block" during a crucial presidential election year.

Though she says GAMPAC plans to endorse political candidates who "support our vision of a secular America, one where our right to freedom of and freedom from religion is valued and protected," Johnson says the group has not yet endorsed a presidential candidate.

There can be little doubt, however, that that candidate won't be George W. Bush. GAMPAC has so far made no attempts to hide its scorn for Bush, and Johnson said she objected to the president's "establishment of religion in various forms like the faith-based initiatives."

The group's scorn for Christians in general is also no secret. Its Web site features comments referring to Christians as "namby-pamby," "brutal," "intolerant," and "morons." When asked to respond to those remarks, Johnson declined to comment.

But while GAMPAC appears to have no high regard for Christians, it does acknowledge Christians' influence in society, and even plans to employ some of their methods of political activism. Johnson said the group will incorporate the strategies of none other than the Christian Coalition in order to attain their own political clout.

"Three or four decades ago the evangelicals were safely sequestered in their churches and prayer circles – withdrawn from the political world most of the time, waiting for the demise of all things," Johnson said.

"Today, they are a political force to be reckoned with. We will gladly borrow a page from their book...and I am not talking about the Bible!"

RELIGIOUS-FREEDOM LAWYERS DEFENDING BOY SCOUTS AGAINST ACLU

By Candi Cushman

SAN DIEGO (EP) – Nearly four years ago, the ACLU's San Diego affiliate and a homosexual legal group demanded that the city kick the Boy Scouts off the public park land they've occupied since World War II.

The lawsuit was filed on behalf of two San Diego couples—the Breens, who are agnostics, and the Barnes-Wallaces, homosexuals—who claim their children should be able to join the Scouts without having to espouse its principles. That claim flies in the face of the U.S. Supreme Court's 2000 Dale v. Boy Scouts ruling, which upheld the organization's "freedom of association" right to set its own membership standards. The ruling confirmed a New Jersey Scout Council's decision to ban an openly homosexual man.

Not even a high court mandate, however, has stopped pro-homosexual groups from trying to push the Scouts out of the public marketplace.

On July 30, 2003, a U.S. district judge ruled that the Scouts lease at a public San Diego park "violates the Establishment Clause of the federal constitution."

"The Boy Scouts of America's strongly held private, discriminatory beliefs are at odds with values requiring tolerance and inclusion in the public realm," the judge wrote, "and lawsuits like this one are predictable fallout from the Boy Scouts' victory before the Supreme Court."

The judge's words and the timing of the ACLU's lawsuit—filed just two months after the Scouts' high court win—believe the true agenda behind the legal attack, said Jordan

Lorence, senior counsel for the Arizona-based Alliance Defense Fund:

"This is about punishing the Boy Scouts—and anybody who associates with them—for winning [the right to maintain moral values]."

In short, the ACLU is trying to use the Scouts' victory against them by arguing that their court-won right to preserve moral standards makes them "religious"—and therefore, they don't have the right to exist in the secular realm.

"The Boy Scouts cannot have it both ways," the San Diego ACLU said in a press statement. "Having established their right to discriminate they disqualified themselves from government support."

That rationale was used to attack other Scout properties across the nation. In Philadelphia, for instance, Cradle of Liberty—the nation's third largest Scout Council—has been threatened with the loss of facilities it's rented since 1928.

The Counterattack

The good news is the Scouts are fighting back. "We're going to take it all the way to the Supreme Court if necessary," Scout Executive Terry Trout said. "We're not going to bail out."

But so far, the battle hasn't been easy. The harshest blow came this January, when the San Diego City Council announced it would pay the ACLU nearly \$1 million to settle out of court and pledged to void the Scouts' lease and stop defending them in court. The announcement marked a complete reversal from the council's 2001 vote to extend the lease.

According to Roger Hedgecock – former San Diego mayor and radio talk-show host – the reversal came about because of clandestine arm-twisting.

Unlike the 2001 vote, which occurred in public, this vote was taken behind closed doors Dec. 9 and wasn't announced until a month later. It was done in secret, Hedgecock said, because homosexual activists know that "in private, the money and the radical organizations can prevail, but in public they cannot."

On Feb. 5, the Boy Scouts filed a lawsuit against San Diego and its city council. "[T]he City's refusal to lease to the Scouts on the same terms available to other community groups violates the Scouts' First Amendment rights of freedom of speech and ... association," said the Scouts in a press statement.

And in their lawsuit, the Scouts made no apologies for the values they're trying to protect: "Boy Scouts of America believes that no member can grow into the best kind of citizen without recognizing an obligation to God. ... Scouting's moral position with respect to homosexual conduct accords with the moral position of many millions of Americans and with religious denominations."

Meanwhile, the U.S. Justice Department weighed in, announcing that it's investigating the case and cautioning that "singling out the Scouts for exclusion ... based on their viewpoint would raise serious First Amendment concerns."

Religious-freedom lawyers also are planning a counterattack.

One point of vulnerability is the fact that the city of San Diego leases land to 123 nonprofits beside the Scouts, including The Salvation Army, the Jewish Community Center and a couple of Protestant churches.

And one of the city's oldest pro-

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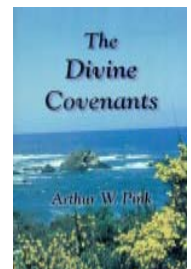
This volume tells the remarkable story of the author's father, James Haldane (1768-1851) and uncle, Robert Haldane (1764-1842). Members of the Scottish aristocracy, the two brothers became identified for fifty years with many of the foremost evangelical enterprises of the 19th century.

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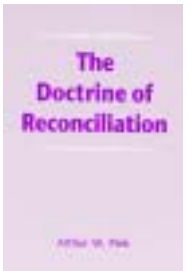
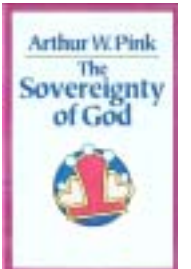
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(Please note that many of Pink's works are out of print or are going out of print. Most of the large publishing houses no longer carry his books.)



ANNOUNCEMENTS

The Sovereign Grace Baptist Church of Galena, OH will be hosting a Bible conference May 7th and 8th. Services begin Friday evening at 6:00 p.m. and Saturday morning at 9:30 a.m. Elders Wayne Adams, Jerry Asberry, Don Titus, Wayne Reynolds, Ben Stepp, Billy Holbrook, Bill Titus, and Mark Clark Sr. will be preaching in the services. For more information, contact Pastor Matt James at 604-409-2583, or via email at mattbrandy@sgbaptist.com.

The Grace Baptist Church of Corbin, KY will be having revival services May 3rd through the 7th. Services will begin at 7:00 p.m. nightly with Elder Jeff Short preaching. For more information, contact Pastor Dana Douglas at 606-215-1028 or via email at dldouglas@hotmail.com.

The Salem Missionary Baptist Church of Willow Hill, IL will be having special services May 17th through the 22nd. The services will begin at 7:00 p.m. each evening Monday through Thursday with Bro. Wayne Reynolds preaching. The service will begin at 6:30 p.m. on Friday evening with Bro. Wayne Reynolds and Bro. Jeff Short preaching. The service will begin at 10:00 a.m. on Saturday with Bro. Reynolds and Bro. Short preaching. For more information, contact Pastor Billy Holbrook at 618-592-3806, or via email at holfam5@shawneelink.net.

The Grace Bible Baptist Church of Denham Springs, LA will host their eighth annual Bible conference June 11th through 13th. Various preachers are on the program. For service times or further information, contact Pastor Jerry Dodson at 225-664-3223 or via email at jerrydodson@wmconnect.com.

The Sovereign Grace Baptist Church of Northport, AL will be having special services Friday evening June 4th, Saturday morning and evening June 5th, and Sunday morning and afternoon June 6th. Elder Tom Ross will be preaching the services. For more information, contact Pastor Todd Bryant at 205-333-8449 or via email at toddbryant@juno.com.

The Philadelphia Baptist Church of Decatur, AL will be having special services Thursday June 24th through Sunday the 26th. Elder Jerry Dodson will be preaching the services. They will be hosting the area fellowship meeting Saturday the 25th. For more information, contact Pastor Doyal Thomas at 256-773-1474 or via email at coraltom@charter.net.

The South Park Missionary Baptist Church of Seattle, WA will be hosting their July 4th conference Friday July 2nd through Sunday July 4th. Several preachers are on the program. For more information, contact Pastor Jim Tweet at 206-762-7857 or via email at jamestweet@yahoo.com.

The Calvary Baptist Church of Paris, TN is currently without a pastor. Any interested elder, not currently pastoring, that would stand for sovereign grace and landmark church doctrine may contact Bro. Walter McCoy at 931-232-5428 or via postal mail at 501 Terrapin Run Road, Dover, TN 37058.

Bible & The Newspaper

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homosexual organizations—The San Diego Lesbian, Gay and Transgender Community Center—announces plans on its Web site to use “\$825,000 in Community Development Block Grant (CDBG) funds managed by The City of San Diego” to renovate its own facilities.

The Boy Scouts are being treated differently “because of the message they espouse,” Lorence said. “And that’s classic viewpoint discrimination.”

Judge Jones made no secret of the fact that he ruled against the Scouts because of their beliefs. As evidence the city was illegally “advancing religion,” the judge cited the Scouts’ practice of saying “grace before meals” and having “quiet time before taps for campers accustomed to saying prayers.”

Jones also lambasted the Scouts’ “religious emblem” program, which allows boys to voluntarily earn badges for everything from Islam to Baha’i. Interestingly, the judge ignored the fact that the Girls Scouts, which leases an equal amount of land from San Diego, also makes religious emblems available to its members.

The most dangerous thing about Jones’ ruling is that “it could easily be applied to churches,” Lorence warned, “because most churches require their members, and their pastors, to be Christians [in addition to opposing homosexuality].”

So religious-freedom lawyers are planning to file viewpoint-discrimination lawsuits on behalf of religious groups whose leases are threatened by the ruling. That’s a potent weapon, Lorence said, because the Supreme Court has repeatedly ruled that viewpoint discrimination violates religious groups’ “equal access” rights to public property. Even the 9th Circuit, infamous for declaring the “under God” reference in the Pledge of Allegiance unconstitutional, has upheld equal access.

“So if San Diego thinks it’s ended a lawsuit by this horrible decision betraying the Boy Scouts,” Lorence said, “it may be surprised.”

CORVALLIS, Ore. (EP) – In the latest bizarre twist in the same-sex marriage debate, Benton County in Oregon has dropped its plan to issue marriage licenses to homosexual couples – and has temporarily quit issuing marriage licenses to heterosexual couples as well. For the time being, no one’s getting married in Benton County. The Attorney General of Oregon, Hardy Myers, warned that the county clerk could be arrested if he proceeded with a plan to issue same-sex marriage licenses. Benton County officials decided not to run that risk. But they also decided to be “fair” by moving to stop

issuing marriage licenses to heterosexual couples as well. “We didn’t so much put the brakes on the decision we made last week – it’s that we were consistent with it,” Board Chair Linda Modrell told reporters. “All couples in Benton County will be treated the same.” That means heterosexual couples will have to travel to a different county to obtain marriage licenses until the issue is settled.

BUFFALO, N.Y. (EP) – The Episcopal Church is reporting a decline in financial giving since its ordination of Gene Robinson, an openly homosexual bishop in New Hampshire. Some Episcopal parishes opposed to Robinson’s confirmation are withholding financial gifts, causing a budget deficit that has already forced one layoff, Bishop J. Michael Garrison said Friday. “The protest is real. It affects real people and that’s sad,” Garrison told AP. He said parishes had withdrawn an estimated \$100,000 in pledges to the Episcopal Diocese of Western New York. Nationally, donations to the Episcopal Church are down about \$3 million, or 6 percent, since the confirmation of New Hampshire Bishop V. Gene Robinson, officials said. Garrison said the diocese’s \$1.1 million budget has a \$200,000 hole. An office manager was let go this week. “By June we will have to cut a couple more positions,” Garrison said. He attributed the action in his diocese to an older, more conservative population. “But I know that what we’re facing is a collision of a couple world views, that more conservative Biblical interpretation and a more progressive, I believe,” he said.

SANTA ANA, Calif. (EP) – Open Doors USA recently released its annual list of the top 50 countries where Christians are most persecuted. The communist nation of North Korea remained at the top of the “World Watch List.” The list ranks countries according to the intensity of persecution Christians face for actively pursuing their faith. Saudi Arabia retained the second spot on the list, followed by Laos, the Central Highlands of Vietnam and Iran. Other countries listed in the WWL’s top 10 included: Turkmenistan, Maldives, Bhutan, Myanmar (Burma) and China. Myanmar and China were newcomers to the Top 10; Myanmar was ranked 13th last year and China 11th. No. 12 Pakistan (sixth last year) and No. 11 Somalia (ninth last year) fell out of the Top 10. Iran climbed five places compared to the 2003 list, rising from No. 10 to No. 5. The change is primarily due to a considerable increase in the number of Christians being arrested and held without trial for their religious beliefs during the past year. In December, a large number of Christians with an Islamic background were also physically harmed in connection with

their new-found faith. North Korea ranked No. 1 for the third straight time. “North Korea is the most repressed and isolated nation in the world...it certainly deserves its hall of shame ranking on the World Watch List,” said Dr. Carl Moeller, President of Open Doors USA. “Yet we hear reports of how the church in North Korea continues to grow. Let’s continue to lift up the needs of our fellow believers in North Korea and in all the countries on the list.”

BEREA BAPTIST BROADCAST
Financial Report
3-1-2004 to 3-31-2004

Beginning Balance	\$2,466.76
RECEIPTS:	
Berea B. C., Mantachie, MS	200.00
Berea B. C., West Point, TN	50.00
Grace B. C., Corbin, KY	100.00
Briar Creek B. C., Williamsburg, KY	125.00
.....	475.00
TOTAL	2,941.76
EXPENDITURES:	
Radio Time	1,204.00
Postage	10.60
TOTAL EXPENDITURES	1,214.60
BALANCE	\$1,727.16

CORBIN, KENTUCKY REPORT

Beginning Balance	\$1,811.52
RECEIPTS:	
Total	1,811.52
EXPENDITURES:	
WCTT (2 months)	400.00
ENDING BALANCE	\$1,411.52

BEREA BAPTIST BANNER
Financial Report
3-1-2004 to 3-31-2004

Beginning Balance	\$5,287.85
RECEIPTS:	
Arthur D. Richardson, Cedarville, WV	100.00
B. C. of Brimfield, Brimfield, IL	39.00
Berea B. C., Mantachie, MS	1,100.00
Berea M. B. C., Mansfield, OH	50.00
Berea M. B. C., Lynn, AR	150.00
Berea B. C., Stonington, IL	60.00
Bethel B. C., Pasadena, TX	100.00
Big Creek B. C., Wayne WV	300.00
Briar Creek B. C., Williamsburg, KY	125.00
Central Ave. B. C., Tampa, FL	25.00
Citrus M. B. C., Inverness, FL	20.00
Dean Hahn, Ft. Worth, TX	8.00
Eve Knowles, Scarborough, ME	200.00
Faith M. B. C., Lynn, AR	25.00
Faith M. B. C., Clarksville, TN	100.00
Gail Knowles, Scarborough, ME	20.00
Grace B. C., Corbin, KY	100.00
Grace M. B. M., Marion, IL	25.00
Grace M. B. C., Tulsa, OK	45.00
Hillcrest B. C., Winston-Salem, NC	100.00
Indore B. C., Indore, WV	100.00
Joseph Jurzec, Lake-in-the-Hills, IL	25.00
L. H. Farrell, Kenner, LA	150.00
Landmark M.B.C., Moncks Corner, SC	25.00
Leroy Bullard, Albuquerque, NM	100.00
Mark Miller, Scottsboro, AL	6.00
Memorial Heights B.C., Perry, GA	300.00
Morris St. B. C., Hobbs, NM	300.00
Mt. Pleasant B. C., Chesapeake, OH	100.00
New Testament B. C., Bristol, TN	10.00
New Testament B. C., Goshen, IN	50.00
New Testament B. C., Lievasy, WV	125.00
Ocoonita M. B. C., Keokee, VA	40.00
Philadelphia B. C., Decatur, AL	75.00
Robert Bourne, Rosedale, WV	6.00
Southside B.C., Fulton, MS	50.00
South Park M. B.C., Seattle, WA	25.00
Sovereign Grace B. C., Columbus, MS	50.00
Sovereign Grace B. C., Galena, OH	150.00
Sovereign Grace B. C., Silsbee, TX	30.00
Sovereign Grace B. C., Northport, AL	100.00
Sovereign Grace B. C., Raleigh, NC	100.00
Wendel D. Beall, Cedarville, WV	80.00
West Milton B. C., West Milton, OH	50.00
Victory B. C., Courtland, VA	200.00
Subscriptions	406.00
Dividing checks	525.00
Anon.	180.00
Sub Total	\$6,100.00
TOTAL	\$11,387.85
EXPENDITURES:	
Wages	3,680.00
Printing	517.06
Postage	761.36
FICA taxes	281.53
Dividing checks	525.00
Total Expenditures	5,764.95
.....	5,622.90
Bank charge	-19.38
ENDING BALANCE	\$5,603.52

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